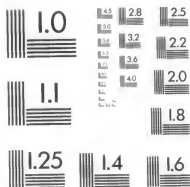


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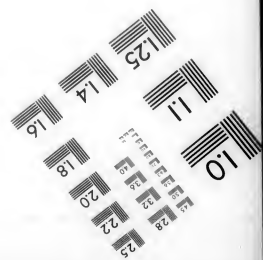
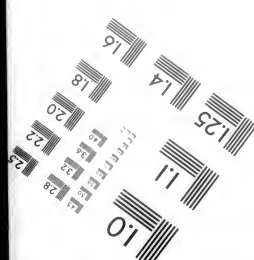
**Jan. 1, 1903 -
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Vol. 40

**Jan. 1 - Dec. 24,
1903**

HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 1, 1903.

VOL. XL. No. 1.

EDITORIAL NOTES.

Happy New Year!

Include Christ in your resolutions.

The year may be new, but temptations remain the same.

Choose this day whom you will serve. There are but two masters.

He holds best who does not try to hold more than his hand can cover.

In the service of God we stand shoulder to shoulder with our Elder Brother (Matt. 28:20).

In the service of Satan we are slaves or at best servants; in the service of God we are children (Rom. 6:23).

Three persons were received into church membership by baptism on the 21st of Dec. at Parnell, Iowa.

Meetings were held at New Stark, Hancock Co., Ohio, recently, conducted by Bro. D. D. Miller of Middlebury, Ind.

There is no Sunday in China. All days are alike to them. On this account missionaries find it difficult to establish Sunday schools.

The Mormons are said to claim ten thousand proselytes in the state of Ohio. Twenty-six Mormon missionaries are said to be working in that state.

There have been some requests recently from Fort Wayne, Ind., to have our ministers hold services there. Bro. M. S. Steiner has been looking into the matter, and it is possible that mission services will be held there.

The American printing office at Beirut, Syria was founded 77 years ago. Since that time about 775,000,000 pages of Arabic literature have been distributed. The same office has issued the Bible in 27 different forms. Nearly all the work of printing and binding is done by Moslems, Jews and Druses.

Minister Ordained.—Bro. Christian Lefever of the East Petersburg Cong., Lancaster Co., Pa., was chosen by lot and ordained to

the ministry a short time ago. Bishops Jacob N. Brubacher, Abram Herr and Martin Rutt officiated at the solemn and impressive exercises. The Lord give him much grace and wisdom and fully equip him for the responsible calling.

Bro. J. D. Brunk, Professor of Music in the college at Bridgewater, Va., who did the editorial work on the new hymnal, recently sustained a sad loss in the death of his only son. It is one of those strange coincidences that the first time the new Hymnal was used in his home congregation was at the funeral service of his child. The Lord comfort the bereaved hearts.

In renewing her subscription for the Herald, Mrs. Elizabeth Blosser of Atlanta, Ga., says: "I have been a reader of the Herald of Truth for over thirty years, and I do not feel that I can get along without it." We appreciate such unsolicited testimonials very highly, and thank God that the Herald is doing good to its readers.

Brethren and Sisters who read the Herald of Truth, what have you done in the recent past to give our church paper a wider circulation? With a little effort, brethren and sisters, you might do a little missionary work around home, and accomplish a great deal of good. We shall be glad to hear from all who will kindly make an effort in this direction.

The man who thinks that he is burying his talents because he thinks he is doing a good work in some out of the way place, might learn to his advantage that it would probably not take much of a grave to bury both himself and his talents. Some of God's greatest noblemen have spent their lives in places hardly known to the world, but the effects of their work have been a benefit to succeeding generations.

Mormon proselyters are now at work in almost every state in the Union. Their success is mostly among the more ignorant classes, and what seems strange, there are more women than men among the converts. Recently a band of twelve converts that had been secured in Susquehanna and Lackawanna counties, Pa., mostly women, were started toward Salt Lake City, Utah, in charge of some Mormon elders, but at the very last nine of the twelve decided that Pennsylvania was good enough for them.

Berlin (Ont.) Chronicle-Telegraph.—"The annual conference for Bible study, of the ministers of the Mennonite church in Ontario, opened in Berlin on Tuesday, Dec. 9, and closes on Thursday. Quite a large number of Mennonite clergy are in attendance, and the discussions on Bible topics have been both interesting and profitable. Among those who delivered addresses are the ministers L. J. Burkholder, Jonas Snider, Jacob Woolner, Noah Stauffer, A. Gingrich, I. A. Wanbold and E. S. Hallman."

Coming to America. Bro. J. A. Ressler, Superintendent of the American Mennonite Mission at Dhantari, C. P. India, expects to visit the homeland in February. All money sent from America after the 5th of January to our India mission should be made payable to Bro. M. C. Lapp. Bro. Ressler sends the following itinerary by which letters will reach him enroute: All letters mailed to him before Jan. 5 should be addressed to Dhantari, C. P. India; letters mailed between Jan. 6 and 10, address "Berachah Home, Grant Road, Bombay, India"; Jan. 20—26, address to Aden, Arabia, Passenger by S. S. "Rubattina" for Naples, from Bombay, Feb. 15; Jan. 22 to Feb. 9, address Port Said, Egypt, Pass. by S. S. "Rubattina," for Naples from Bombay, Feb. 15, care of Thos. Cook & Son; Feb. 10—23, address Naples, Italy, care of Thos. Cook & Son.

Bro. Ressler will probably reach New York about March 12. He expects to visit as many of our congregations in the United States and Canada as his time will permit, and we would suggest that all who desire him to visit them write to Bro. C. K. Hostetler, Sec'y M. E. & B. P. L., Elkhart, Ind. We are sure the readers will join us in wishing Bro. Ressler a safe journey.

PROGRESS. In a recent issue of the Herald a statement regarding the accessions to our church was made. While the number looks encouraging and is, in the face of certain predictions made by a Baptist Evangelist ten years ago that the Mennonite church would be extinct in a few decades; yet when we look at the other side of the question the number looks small. For instance, the total number of ministers in our Mennonite and Amish congregations is about 600, the total number of accessions to the membership is about 1,400. The total number of congregations is between three and four hundred. That is an average accession of three or four members to a congrega-

600. Then we must consider the number of deaths, withdrawals, expulsions, etc., which very materially reduces the net gain in our membership. But the work of leading souls to Christ should not be confined to our 600 ministers, although many people quiet their consciences by trying to push such work on the ministry. We have in our fifteen conferences a membership of over 35,000 in the United States and Canada. Thirty five thousand members, six hundred ministers and only fourteen hundred accessions. The field for mission work is just as large today as it was in the time of Paul, but alas! a great many of us are weak and sickly, and many sleep (1 Cor. 11:30), and without going out of our own circle there are probably over five thousand young people over twelve years of age—children of our members—who are not saved. At the rate of 1,000 a year and allowing for advancement in age of those who are not yet twelve years old, it would take five years of evangelizing in our own families to gather the children in. In the face of these facts the question is, Are we really making any progress? Are we really holding our own? Reader, how many souls have you pointed, if not led, to Christ? Fathers, mothers, how often have you had a prayerful talk with your children regarding their souls? Brothers and sisters, how many times have you spoken to your younger brother or sister of the need of a Savior? Have we so lived that they really feel the need of a Savior to order their lives?

PERSONAL MENTION.

Bro. N. O. Blosser was a caller at Elkhart Dec. 22 and 23.

Bro. J. S. Lehman returned from Austell, Ga., on the 21st ult. to remain some time in Elkhart.

Bro. John Hansaker and family of Mason-town, Pa., contemplate moving to Blair Co. in April. The Masontown Cong. regret to see them go.

Bro. M. S. Steiner recently spent about a week among the (Stuckey) Mennonite congregations in central Illinois, holding a few meetings. He expected to leave on the 22d ult. for Somerset Co., Pa.

Bro. Aaron Loucks of Scottsdale, Pa., filled the appointment at Masontown, Pa., Sunday morning and evening, Dec. 7, and Bro. A. D. Martin preached there on the 21st. Their sermons were much appreciated.

Bro. E. S. Hallman of Berlin, Ont., has been holding meetings in Bloomingdale, Ont., with good interest. A number of persons became willing to accept Jesus as their Savior and His word as their guide.

Bro. D. D. Miller of Middlebury, Ind., returned from his labors at New Stark, Ohio, on the 23d of December, and after a short rest he will go to Canada to hold meetings

at Berlin, Ont., beginning on the 1st of January. Many many souls be moved to enlist for the cause of Christ.

Bro. C. K. Hostetler informs us that he has received application blanks from the Central and Western Passenger Associations for clerical permits. All ministers who desire blanks will write him.

Bro. J. S. Hartzler, Sec'y of the Elkhart Institute, left for Holmes Co., Ohio, on the 23d, where he will assist in a Bible conference. A number of students accompanied him to their homes in Ohio to spend the Christmas holidays. Bro. Hartzler expects to be back by the 5th of Jan., when the school re-opens.

On the 17th of December ordination services were held in the Mennonite M. H. near Freeport, Ill., when Bro. J. S. Shoemaker of that congregation was chosen and ordained to the office of bishop. The services were very solemn and impressive. God grant our dear brother much grace, that he may at all times be enabled to perform the solemn duties pertaining to his office according to the will of God.

Bro. Jacob Boller of Kalona, Iowa, writes us that he has been a subscriber to the Herald for thirty-eight years, and has read it with interest. The recent death of his wife broke up the family home and as he is now making his home with his son Jacob, who is also a subscriber to the paper, he requests his own to be discontinued. He says: "I am now nearly seventy-eight years old, and as well as usual. We are having nice winter weather with good sleighing," etc.

SOME NEW YEAR SUGGESTIONS.

By S. B. Wenger.

First, That we all join in making our church paper more interesting. Many of our people do not seem to realize the worth of a good church paper. We sometimes hear it said that "the printer's ink moves the world." A good church paper can do more in moving forward the good cause and welfare of the church than all the other institutions of the church combined, not excepting all our district conferences, general conference, missions, schools, etc. These are all good in their places if rightly conducted, but the church paper, if rightly directed, is the mainspring of all the other institutions of the church. How important then that we all cast in our mite in both our talents and means to help in supplying power to the mainspring. Above all we need Christ in our church paper, but we need also the co-operation of every Christian brother and sister in the church. Our Editor does his part well, but our united efforts and support are needed.

Second, That we write more often from all over the field, so as to have a larger collection of church news.

Third, That we sift our writing down and try to say more in fewer words. Good articles and items of church news do not consist merely of so much space filled up.

Fourth, That our Editor sift it again and throw out any part of our writing that is not suitable for publication, and that we take no offense at his doing so or become discouraged in our efforts, but continue to write.

Fifth, That we have a query department in our paper, our Editor using his judgment as to whether the questions are suitable for publication. This would give rise to many articles that otherwise would not be written.

Sixth, That we try to do more good with the financial means with which God is blessing us.

Seventh, That we be more earnestly engaged in every good work for the Master's cause.

Eighth, That we pray earnestly for more laborers in evangelistic work and that we make our prayers more effectual by accompanying them with means for carrying on the work.

Ninth, That we exercise more charity and forbearance with our fellow beings, especially those of the household of faith.

Tenth, That whatsoever we do in word or deed that we try to do all to the honor and glory of God.

South English, Iowa.

Thanks, Bro. W., for your suggestions. They are short, pointed, practical, and plain. God give us as a church grace and wisdom to follow them, to the glory of His name.—Ed.

A FRESH START—HOW TO MAKE IT.

By Mattie Herbruck.

This is a very appropriate subject for this special season—the beginning of the new year. There is one thought which always, more or less, links itself with New Year's day, namely that of turning over a new leaf, as the expression goes. One is always impressed with the desire to ask such a one the question, Why postpone the intended reform till this particular time? Why not begin at once? The teaching of Scripture is, "Today is the accepted time," "Today is the day of salvation," "Harden not your hearts." One is never much encouraged when one addicted to the use of narcotics or intoxicating liquors makes a promise of reform thus: "I will stop tomorrow or next week." And when one really thinks of the matter, is it not very much the same, in real substance, in this case, namely to put off good resolutions until the beginning of the new year?

Dear readers, turn with me to Acts 9:1-6, and observe how Paul made a fresh start. When journeying to Damascus, he was accosted by the Lord who revealed to him the error of his course. What did he say? Did he tell the Lord that he would attend to this matter as soon as he reached Damascus, or as soon as opportunity presented itself conveniently? No! The sacred book records

these words (Acts 9:6), "He, trembling and astonished, said, Lord, what wilt thou have me to do?" No delay, no shirking present duty for the future. Paul well exemplified that teaching of his Lord, who, while yet living upon the earth, commanded one of His disciples not to even bury his father when religious duties of a more important nature remained yet unaccomplished. Dear ones, let me likewise urge you, as well as myself, in the words of Longfellow's "Psalm of Life," not to put off until tomorrow what should rightfully be done today:

"Trust no future howe'er pleasant,

Let the dead past bury its dead.

Act! Act in the living present,

Heart within and God o'erhead."

Akron, Ohio.

MISSIONS.

LETTER FROM INDIA.

Dhamtari, C. P., India, Nov. 20, 1902.

Dear Brother. Greeting:—We are all well at present. Sister Burkhard is not able to do very much yet, but is able to go to the table for her meals now again.

Last Sunday, in the midst of a people of many gods, was celebrated the Lord's supper. There has been special teaching for some time in preparation for communion. "The people that sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung upon." This was the third communion held at Dhamtari. There was a deeper realization of its significance this time than at any previous communion. Bro. Ressler preached a special sermon in the morning. We met again at 4 p. m. The services were opened by Bro. Burkhard with a short sermon. There were about six hundred present, including the non-Christian orphans and a few outside people who were not Christians. Two hundred and twenty-six took communion. This is something new to these people. The first time many were disappointed because they did not get more to eat and drink. With a little exception the audience was very quiet and most of those partaking of the Lord's Supper were prayerful. All those participating stood during the whole time of taking bread and wine. We each washed feet with a native. When sister Burkhard was about to wash a native woman's feet, the native exclaimed, "You must not wash my feet." She felt herself too low to have a white woman stoop to her, and was going to wash her own feet. The sister said, "Chup, Chup" (quiet), and the woman consented.

We feel very much encouraged in the work when we see the great change that the Spirit of God has brought about in the hearts of the natives. The devil is also at work with the host trying to lead away the very elect. We ask you to continue in prayer for us and the people of India.

I. R. DETWEILER.

THE OUTLOOK IN INDIA.

Dhamtari, C. P., India, Nov. 20, 1902.

Dear Bro. A. B. Kolb.

Greeting to you and to the Herald readers.—We have been keeping in reserve information in regard to crop prospects because we did not want to fall into the mistake of last year, of giving out an alarm that was uncalled for. But now there is no longer any doubt. There is already famine in Raipur and Drug Tahsils and there will be famine in the Dhamtari Tahsil also. Just to what extent there will be want, remains to be seen. It will not be so severe as the famine of three years ago, for some villages have a full crop, while others have at least a half crop. Some villages are entirely barren. Government is on the alert and already four special famine officers are at work in the Raipur district. It is probable that we shall not have to see the suffering we did three years ago and our work will come in later in the work of rehabilitation, but let us be ready for an emergency.

A little over a week ago thirteen representative men of Sarid, a village near by, came to present their wants. They said they would not have a one-fourth crop and want was inevitable. These thirteen men represented about 150 "eaters." They were reminded that they were praying to their idols all through the time of plenty and should cling to them now. One old man, tottering on the verge of eternity (not on the edge of the grave, for his body will be burned when he dies), said, "I have been calling on the gods ever since my boyhood and never a bit of good have they done me." They were told to pray to the true God, to eat what food they had, and trust that God would provide for the days following.

For some reason or other we could not get any land for sowing outside our own, so we did not sow much rice. It is well we did not. God watched over us even in this. Pray for us. Yours fraternally,

J. A. RESSLER.

MENNONITE HOME MISSION.

Cor. Dauphin and Amber Sts., Philadelphia, Dec. 19, 1902.—Dear Herald Readers: "Peace on earth, good will to men," is our greeting. As Christmas is near, we are reminded that "there was no room in the inn" for the Savior. And our hearts are touched when we think of the many who today have no room in their hearts for Jesus; while any little gift is accepted from a friend, yet the Great Gift is rejected.

Will you join with us in special prayer that He may have an abundant entrance into many hearts and lives during this holiday season?

Thanksgiving we were kindly remembered, as a brother from Virginia gave two fine turkeys toward making a dinner for the poor about us, and a brother from Bucks Co., Pa., a barrel of nice apples, and a box from Lancaster. While the guests did justice to the meal, the donors will only know in the world to come, the full meaning of the

verse, "It is more blessed to give than to receive."

A box of clothing and provisions was received from sister Lydia Huber, Lititz, Pa. Will the donors please note that the shoes and some of the clothing are already helping to keep some needy ones warm, and, too, that we received the \$4.50 you sent by her. We are reminded that even a "cup of cold water shall not lose its reward," if given in Jesus' name.

We gratefully received song books from the Habecker Sunday school; the name is "Glad Refrain." Perhaps there are other schools that have laid the same book aside; if so, we could make use of them in our Sunday school, as our books are badly worn.

Wishing you all a merry Christmas and a happy New Year, we are trusting in Him.

THE SISTERS.

BRINGING OTHERS TO CHRIST. HOW TO DO IT.

By Mattie Herbruck.

There is more than one way to win souls for Christ. By loving persuasion, by compulsion, by novelty, etc., but it is the humble opinion of the writer that of all methods the most effectual, the most far-reaching and by far the most productive of real spiritual benefit, is that which wins the approval of the unbeliever and accomplishes his proper and lasting conversion through the witness of a perfect and convincing Christian life. How destructive to the cause of religion is a profession of Christianity void of the accompanying fruits of grace and truth in the life of the professor! On the other hand, how productive of good to the cause of Christ is the witness of a fruitful Christian life! And what are the proper and necessary works which should reasonably be expected to reveal themselves in the life of a true abiding believer in Christ? Have any of my readers ever read "The Christian's Secret of a Happy Life," by Hannah Whitall Smith? Never, outside of the Book of Books, was a more thorough treatise written upon the subject of what a Christian's life should show forth to the world. Let us do less pleading with unbelievers to accept Christ, and, instead, substitute more witnessing for Him by silent living, which, according to the old maxim, "Actions speak louder than words," may be found to really yield more in the way of spiritual results than a whole life of coaxing, urging, teasing, etc.

Akron, Ohio.

IS IT SCRIPTURAL?

Can a brother or sister conscientiously, according to the Scriptures, go into missionary service (home or foreign), without being sent by his or her respective congregation? Will some of our able contributors to the Herald of Truth give us a few articles upon this question? Anyone feeling able to write an article on this question (pro or con) will confer a great favor upon many brethren and sisters by so doing. —Md.

HERALD OF TRUTH

January 1, 1903.

Subscription Price.

The Herald of Truth, one dollar per year; Rundschau and Herald, one dollar a year. Both papers to one address, \$1.50 a year. Herald of Truth and Words of Cheer to one address, \$1.35 a year.

The Herald of Truth is the Organ of the following Mennonite conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Mennonite Publishing Co. Stock for Sale. We have thirty-eight shares of Mennonite Publishing Co. stock for sale. The parties holding it need their money for other purposes. This stock produces six per cent. annually. Persons wishing to buy can take the whole amount or any part of it as they may desire. For further particulars, address Mennonite Pub. Co., Elkhart, Ind.

FAMILY GENEALOGIES.

History of the Wismer Family of America. There are still a few copies left. The descendants of the family who desire to secure copies before the edition is exhausted will do well to order at once. Price per copy, cloth, \$1.50.

History of the Funk Family, 800 pages, nicely illustrated, will be sent post paid, Cloth \$1.75
Half Morocco 2.25
Full Morocco 3.25
Mennonite Publishing Co., Elkhart, Indiana.

We are much pleased to note the increasing patronage which our Sunday school paper, the Words of Cheer is enjoying. "It is a good paper for our young folks, the best they can get," says one superintendent, "and what is good for us is good for all others." A brother in Kansas says: "I would have sent this with my order ten days ago, but our Superintendent wanted to counsel his school first concerning the Words of Cheer, which he did last Sunday. The Bishop, ministers and Superintendent spoke so highly of the little paper that no opposition was offered, and so I herewith enclose money order for \$7.50 to pay for Words of Cheer for first half of 1903." We do not know how to show its merits better than by giving the unsolicited testimonials of those who know the paper. We are not publishing the Words of Cheer to make money, for there is no money in it, but for the good it may do for our young people and children, and we would like to see it in every family and Sunday school in our church. Sample copies will be sent free to any address.

HERALD OF TRUTH CORRESPONDENCE.

Canton, Kansas, Dec. 15, 1902.—On the 7th inst. Bro. Noah Metzler of Goshen, Ind., came into our midst and remained until the 11th, preaching the Word very plainly and impressively to very appreciative listeners. Two souls made the good confession, while others were under deep conviction. We pray that they too may make the wise choice for the salvation of their souls. May God richly bless the labors of our evangelists to the salvation of many and the upbuilding of the church of Christ. COR.

Larned, Kans., Dec. 22, 1902.—Yesterday we elected our officers and teachers at the Eureka Sunday school for the coming year, resulting as follows: Sup't, B. J. King; Ass't, D. B. Zook; Sec. and Treas., Lula Hylton; Chorister, Laura Zook; Janitor, Lee Rupp; Teachers; Molly Zook, Pearl Martin, J. B. Zook, Mrs. Weddel, D. S. King. Our school has grown so in the past year we scarcely have room in the school house to accommodate all. May we ever grow in grace and the knowledge of Him who gave Himself for us. B. J. KING.

White Cloud, Mich., Dec. 23, 1902.—Our little congregation at this place has been enjoying a spiritual feast. On the 6th inst. Bro. Henry Weldy of Wakarusa, Ind., came here and remained until the 22d, holding meetings and expounding the word of God in such a way that all could understand the duties, responsibilities and privileges we have. Four persons became willing to forsake sin and give themselves to Christ. Many more were almost persuaded. We feel thankful to God for men who are not afraid to preach the whole truth, and we are very much encouraged in the Master's work. Brethren, pray for us.

JACOB P. MILLER.

Tiskilwa, Bureau Co., Ill., Dec. 23, 1902.—Greeting to all the readers. Bro. L. J. Lehman of Cullom, Ill., has just left here after a visit of two weeks, during which time he held meetings, preaching the word with the power of the Spirit. The church was greatly strengthened spiritually, and many came confessing Christ. Last Sunday, the 21st, the brethren John Schmitt of Metamora, Ill., and the home Bishop, Bro. Joseph Buerckly, assisted, and we had an all day meeting. At the noon hour 44 persons were received by baptism upon confession of their faith, and three others were received from other denominations upon confession, making a total of forty-seven. God be praised for His wonderful work among the children of men. COR.

Mayton, Alta., N. W. T., Canada, Dec. 21, 1902.—Dear readers of the Herald. Greeting. —We have had the pleasure, during the last month, of having in our midst one of our ministering brethren from a distance, and the best of all is that the good Lord sent him here to stay. It is Bro. A. S. Baumann,

who, with his wife, his two sons-in-law, Moses Ortwin and Menno Gingrich, and their families, arrived here about the 6th of December. May God bless them in their new home. Our Sunday school was held in Bro. Amos Brubaker's new store today, and the building was nicely filled. Less than two years ago what is now Mayton, Alta., was a wild, bleak prairie, and today it is thickly settled. Mayton contains a post-office, store, creamery and other business establishments belonging to a busy little country town. May God bless the brotherhood at Mayton. JOHN BRUBAKER.

Freeport, Ill., Dec. 20, 1902.—On Nov. 1st, Bro. Andrew Shenk and wife of Oronogo, Mo., came into our midst and remained with us until the 11th. During this time Bro. Shenk preached a number of soul-stirring sermons, through which the membership were greatly revived. There were no confessions, but several were almost persuaded to accept Christ as their Savior.

Arrangements were made to hold a Bible conference at this place, beginning Dec. 10th and ending on the 17th. The brethren Dan'l Kauffman of Versailles, Mo., and S. G. Shetler were secured as instructors. All who attended the conference seemed to enjoy a season of refreshing from the presence of the Lord. Four precious souls were led to accept the Lord Jesus as their Savior. To Him be all the praise. The last session of the conference was made doubly impressive because of the ordination of an elder. COR.

Sport, Va., Dec. 18, 1902.—Bro. D. H. Bender left the Springdale congregation on the 7th and went to Hildebrands, expecting to labor there until the 15th, but was called home on the 12th to preach the funeral sermon of one of his collaborators. He had worked up a good interest at that place and all were very sorry to see him leave. "But God's ways are not our ways," and all will work for good through Him. There were no public confessions at either place, but we know that both saint and sinner were made to think more of their duty. We trust that his lessons will be heeded, and all go forth with renewed energy and live nearer to Jesus in the future. We hope the unconverted will not forget the warnings given, thus continuing to waste their most useful moments that should be spent in the service of the Master. May the Lord richly bless all our ministers, and may the laity ever be ready to encourage them. COR.

Bellefontaine, O., R. R. No. 1, Dec. 18, 1902.—J. F. Funk, Elkhart, Ind.—My Dear Bro.: Greetings in Jesus' name. Since reading the last number of the Herald of Truth for 1902 I have been thinking back of many things that have happened in those thirty-nine years that you have been trying, as I must think, by the help of God, to edit a religious church paper. I think of the loved ones the good Lord has taken from us in this time, and of the much good I derived from reading the many edifying articles in the pa-

1903.

per, and of the many brethren and sisters I have become acquainted with, and a great many other things we might mention, which I think have helped me along in the spiritual work. I feel thankful to the Giver of all good for all these grand privileges. We can scarcely believe that it has been so long a time since we first read the Herald of Truth. I trust that the good Lord may spare you many more years, that you may be able to help along in this grand work, and also wish the same to Bro. Kolb, Editor.

We cannot express our joy to think that we will now have our most welcome visitor in our family every week. May the Lord bless the efforts put forth. A merry Christmas and happy New Year greeting to all.

Most respectfully yours,

J. J. BONTRAGER.

Weaverland, Pa., Dec. 19, 1902.—Sunday morning, Dec. 14, we were very pleasantly surprised at Weaverland. Our Sunday school is held before church services. On account of the inclement weather—or shall I say on account of lukewarmness—the attendance was not large, and when school had been opened in walked the brethren J. M. R. Weaver and Reuben Weaver of Hession, Kansas. Bro. Reuben addressed the school and Bro. John preached to the congregation from Matt. 14:27. May the good Lord bless this visit among us, and move many to open their hearts to the truth as it is in the word of God. Sad, indeed, that so many are striving to enter the fold in their own selfish way, thereby continually throwing obstacles in the way of others.

I am glad to see the Herald so full of good spiritual news and correspondence from different sources, and also to note that beginning with Jan. 1, 1903, the Herald will be a weekly visitor. God bless the efforts of our brethren to make the Herald a blessing to the cause. D. S. WENGER.

Ness City, Kansas, Dec. 8, 1902.—Editor of the Herald of Truth:—Greeting to you and all the dear readers and to the dear brethren and sisters in the faith. May the grace, love, peace and the comforting influence of the Holy Spirit dwell in our hearts richly, so much so that we may do all to the praise, honor and glory of God. We know not how to be thankful enough for the many precious blessings we receive from His bountiful hand. May He continue His blessings with us from time to time—as it may please Him. His will be done in all things. Our hearts were made glad on the 24th of Nov. by a visit from Bro. Noah Metzler of Nappanee, Ind., and Bro. R. J. Heatwole of McPherson, Kansas. Bro. Metzler preached seven very interesting sermons, giving us the truth as it is taught in the Word and in the power of the Spirit. We truly hope that the good seed may have fallen on honest hearts and that many precious souls may yet be born into the kingdom of God. May the Lord bless the dear brethren wherever they may go to work for Him. We feel very grateful for these visits and wish that we might have them oftener. We are so far away from many of you and are always very

HERALD OF TRUTH.

glad to have the brethren visit us, as we cannot have preaching very often. May the Lord keep us, and you, steadfast in the faith to the end. LOU M. WILLIAMSON.

From Nappanee, Ind.—Bro. N. O. Blosser of New Stark, Ohio, came here on Saturday, Dec. 6, and commenced a series of meetings. His sermons were short, but impressive, soul-stirring and effectual, and were appreciated by all. The interest was good and the meetings all largely attended except a few on account of the inclemency of the weather. It was indeed a time of refreshing to the church here. Thirteen precious souls were moved to confess Christ and come out on the Lord's side; and not only this, but the members were revived and stirred up to deeper spirituality and greater zeal and devotion. The last meeting was an especial feast which will be long remembered. The dear brother had for his text, "The harvest is past, the summer is ended, and we are not saved," Jer. 8:20. In this last discourse the importance of making the necessary preparation in this day of grace for eternity was so vividly and so solemnly pictured to the unsaved that four souls were overpowered to yield and accept salvation. May the fervent and effectual prayers of the righteous everywhere ascend to the throne of grace on behalf of these dear souls that they may be fully consecrated to God, so that they may not only be professors but possessors, and say, "The eternal God is my refuge; and underneath are the everlasting arms." God is able to shield them from the allurements of the world and the enticements of sin if they continue steadfast in the faith until death. May God bless the dear brother that he may continue in the good work, and may the blessing be ours and all the praises and honor be God's. DAVID BURKHOLDER.

From Job, W. Va.—Many of the brethren and sisters know that I have been working in this section since spring, and before I leave the mountains that are now wrapped in a mantle of white, I will tell the Herald readers that I have been encouraged in the good work, though I have had many trials, and have learned the need of prayer and the value of the sword of the Spirit, and do rejoice to say that I am convinced that the power of God's eternal word has been the means of awakening some lost souls to a right view of their condition. Twenty-two have confessed Christ to be their Savior (this is the total number during this season) and have been received into membership. This has caused some of the members here to express their encouragement and hope for a more permanent organization here where it is so much needed. There are yet numbers of people in these mountains who have never accepted Christ on the terms of the gospel. Many are unwilling to accept the plain, non-resistant faith. They say they can do right in any church, or even outside, which is most likely due to a lack of Bible knowledge and spiritual light. Some have only their self-will to contend with.

Dear brethren and sisters, I feel that your prayers have been a mighty power to aid in the good that has been accomplished here. While all the praise belongs to the Lord let us not forget to remember at a throne of grace, those young soldiers of the cross, that they may continue faithful and grow bolder in the Master's cause, and also that others may become willing to forsake sin, deny themselves, take up the cross and follow their Savior. I will add yet that many people here can read but little, some not at all, and it demands our patience and sympathy as their salvation is as necessary as that of those who are well educated, and I have thought sometimes that the unlearned are not as hard to convince as those who seem to know so much. Let us teach the necessity of faith and repentance and obedience. A. B. BURKHOLDER.

Windom, Kansas, R. F. D. No. 1, Dec. 21, 1902.—We are at home again from a very encouraging tour of four weeks westward and eastward here in Kansas with Bro. Noah Metzler of Indiana, who held meetings at seven different places with very satisfactory results. A number of souls were ready to make the good confession and some were almost persuaded. Six of these places urged the brother very earnestly to remain a week longer. I have, on this trip with our brother, decided in my mind that I will hereafter always encourage our evangelists to remain longer at a place even if they cannot go to so many different communities from which are coming such earnest solicitations. On my way home I received a few cards pertaining to the Chicago Home Mission Building. These cards, I am glad to say, propose an easy way to pay off the present debt of \$6,050.00 on the mission building. I understand that 2,000 cards have been sent out, with a space on each for ten names, every person to give just as he or she feels. If every one gives on an average the small sum of 35 cents, the entire debt will be wiped out, and the money that is now paid for interest could be used to reach out farther after poor, lost and fallen souls. In the recent quarterly Sunday school conference in our church in Harvey Co., Kansas, I was especially pleased with one topic on the program, viz., "Lives that lift, and Lights that shine." I was made to think of the time when I visited the Chicago Mission a few years ago and learned that story of one person who had at one time determined to drown himself, feeling that he was an outcast and had no friend. While standing on the bridge in readiness to jump into the water a Christian friend passed along and asked him if he would accompany him to the Pacific Garden Mission, as he felt so lonely to go entirely alone. The poor fellow went along, and the next night he desired to go again, and instead of taking his life he was soundly converted and is today preaching the gospel. That Christian who invited him to go along simply reached out a helping hand and won a heart for heaven. In listening to the discussion of the above mentioned topic I was made to think of how great a lift it would be to our Home

Mission work in Chicago if a few of the many were moved to give an average of 35 cents. "God loveth a cheerful giver." 2 Cor. 9:7. May the Lord help us all to be a blessing to the Home as well as to the Foreign Mission work. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

R. J. H.

Roaring Springs, Pa., Dec. 23, 1902.—Dear Christian friends:—In the worthy name of Jesus, greeting. By God's help we will try and write a few lines for the Herald readers concerning our little flock at this place. We believe that church correspondence should by all means be encouraged and kept up, as it is very gratifying to read how the different congregations are getting along. The church at this place is in a very prosperous condition. It started four years ago with four members and by patience, prayer and energetic Christian work, God has been blessing the unselfish efforts put forth to gather in the "golden grain" from the "fields of sin." We now have a congregation of about thirty members, seven of whom were received Sunday, Dec. 14, three of them by letter. They were: Bro. John L. Zook and wife of Allensville, Pa., and Mrs. Oliver H. Zook of the same place. The others were received by baptism as a result of a series of meetings here conducted by Bro. A. D. Wenger, who stopped with us on his return from General Conference in Ohio. Bro. Wenger began the meetings Nov. 22 and continued them till the following Sunday, after which they were continued another week by our own ministers, J. N. Durr, J. H. Hershey and A. Metzler of this vicinity. The meetings were very well attended throughout and interest was good. There were six confessions, of which four united with us in fellowship; the other two will unite with some of the other churches here in Roaring Springs. The brethren were baptised in the church and the sisters at the water. The church was crowded and about 150 went along to the water. We praise God that there are still those in the world whose hearts are yet tender and whose lives are free from the sinful indulgences of this life and who accept the call of the blessed Master in their young and tender years.

Oh, how we do rejoice to see precious souls soundly converted to God! What a blessed privilege this is of working for the Lord! How glad we ought to be for an opportunity to help along in this great work and help save a lost and dying world. Dying? Yes, dying and without a ray of hope. Dying to face a true and a just God in eternity. Eternity, eternity, where shall we spend eternity? For if the righteous scarcely be saved, where shall the ungodly and sinner appear? 1 Pet. 4:18. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone. Rev. 21:8.

HERALD OF TRUTH.

May God lead many poor souls from death to life through the faithful preaching of His word by His ministers. O. H. Z.

For the Herald of Truth.

SUNDAY SCHOOL LESSON.

First Quarter 1903. Lesson 1. Jan. 4, 1903.

By S. F. Coffman.

PAUL AND SILAS AT PHILIPPI.

Acts 16:22-34.

Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31. **Introduction.**—Paul and Barnabas were in company on the first missionary tour. In the second, the apostle Paul and Silas, whom the church at Jerusalem had sent to Antioch as a representative of the conference at Jerusalem. It seems by divine appointment these members of the Jewish church should go with Paul to the Gentiles.

After confirming the believers in the faith first delivered to them Paul and Silas started into new territory. The Spirit forbade them to go to Asia and Bithynia, and they journeyed westward to Troas, where the Spirit gave them the vision and message, "Come over into Macedonia, and help us."

Two doors were closed, but another and more effectual one was opened. The beginning of these labors were trying. A new country, a large city, no brethren (except Jews), only a few women to meet with in prayer, only one household to believe, and many persecutions awaiting them on every hand.

The Spirit's guidance does not always insure immediate success, nor does it promise freedom from trials; but it does insure final victory and overcoming grace.

I. The Cause of Imprisonment.—The maid possessed of a spirit of divination, brought her masters much gain. The apostles often saw her, whereupon the evil spirit cried out, "These men are the servants of the most high God, which show us the way of salvation." The demons knew Jesus (Matt. 8:29). They also know His disciples. Although the apostles were troubled by this continual crying out, they were more concerned for the salvation of this soul.

The work of the apostles was that which was given them by the Lord, Mark 16:17, 18. They had been preaching the gospel and baptizing those that believed. They healed the sick, they cast out devils. In the name of Jesus they cast out the devil in this maid. She was then in her right mind and followed the apostles and was delivered from the power of the devil.

The hope of gain taken from the masters of this maid incensed them against the apostles. Her divinations, fortune-telling, etc., the work of the evil spirit, had brought them much money. They cared not that the maid was healed; they were angry because their wealth was gone. Blood money, the widow's living, the pauper's pence, children's bread or demoniacs' sufferings are nothing to the avaricious worldling so long as his hoarded treasures increase. With him

the love of money is greater than the love of souls.

Money and salvation have much to do with each other. No doubt these men knew that it was better for the maid to be free and in her right mind than to be possessed with evil spirits for their benefit. Even the spirit which divined told them of the salvation of the Lord, but they wanted money. How many souls might be saved today were it not for hoarded treasures. Many in darkness and sin may not be saved because people love their earthly gains. How shall they preach except they be sent? Rom. 10:15.

II. The Tumult Raised.—The accusation brought against Paul and Silas was false. Before the people and magistrates they brought the charge "that they were Jews" and "taught customs not lawful for Romans to believe or receive." They appealed to popular sympathy, nor mentioned their real complaint. Christ was crucified by prejudice and false witnesses. The rulers and the people were raised in a mass to defend their popular religious sentiments and their patriotism. Without any pretense of justice they condemned innocent men. Mob law knows no court, gives no trial, feels no mercy. When the judges "came to themselves" they set Paul and Silas free.

The wicked masters concealed their real complaint, tried to hide their sin like the Samaritan woman and lost themselves in the tumult, having had their revenge on two innocent men.

III. The Punishment.—The customary stripes were administered to the apostles. These were received with untold suffering, each stroke cutting into the flesh. These were the stripes afterward washed by the jailor. The apostle Paul was often thus beaten (2 Cor. 11:23-28). These were also "marks of the Lord Jesus" which Paul bore for the sake of the gospel. Imprisonment followed and in the felons' cell in the innermost prison these messengers of love and peace were securely fastened in stocks. Thus, men guilty of no crimes, bearing the gospel which they preached, showing the power of the God whom they served, were tortured and imprisoned by men who thrust from them the grace of God rather than give up their traffic in human souls for ungodly riches. "Ye cannot serve God and mammon."

IV. The Deliverance.—Praying prisoners were for the first time behind Philippian bars. No curses, shrieks and groans arose from their quarters, but at midnight they prayed to Jehovah, their God, in the name of Jesus, and their hearts were filled with praises, and their voices were heard throughout the prison. Prayer-inspired song brings peace. Out of their sufferings arose sweetest songs. God heard His suffering children in the lonely prison.

The Lord sent an earthquake which shook the whole prison, opened the doors and loosed every prisoners' shackles. This was not a common earthquake. Thus the Spirit of God shakes the powers of sin and sets sin's captives free. God is not limited to one method of deliverance. Compare Acts 5:19; 12:7. The jailor in alarm would have ended

January 1,

1903.

his own life when he saw the prison doors open, fearing disgrace and punishment would follow the escape of his prisoners. See Acts 12:18, 19. The natural man fears the dishonor of men more than the dishonor of God.

V. Preaching Prisoners.—"Do thyself no harm," said the apostle. "We are all here." A startling exclamation to the jailor. The strangeness of the whole affair, such uncommon men and their conduct, brought their godliness to his mind and revealed his own sinful nature.

He called for a light and came to the apostle, crying, "What shall I do to be saved?" They revealed to him the "great light" for his soul. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." And "they spake unto him the word of the Lord." Faith in Jesus with His word or doctrine avails nothing. The "word" of the Lord is the faith of the Lord. Rom. 1:5; Gal. 2:20. He and all his house who had been taught the word of the Lord believed.

The converted jailor showed his faith by trusting these men of God. He brought them out of the prison and washed their stripes. His first work of faith was an act of love to the brethren. 1 John 5:1; 4:21. His new life began before his baptism, but did not continue long without his obedience to the Lord in whom he believed. He was baptised.

The jailor's joy was the manifestation of the fruits of the Spirit. Gal. 5:22, 23. He brought the apostles into his house and set meat before them and all rejoiced together over his new-found life which came about through the affliction of the children of God. No wonder the apostle did not fear stripes and imprisonments when he always found the opportunity to bring the good news of salvation to some burdened soul.

A Lesson.—The jailor (1) in bondage; (2) set free by the earthquake of the Spirit's conviction and by the word of the Lord; (3) led out in a new life of faith and obedience; (4) sitting down in his house of liberty to a feast of joy.

Vineland, Ont.

SHORT HORIZONS.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us, just one little day. Do today's duty, fight today's temptations and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—Christian Work.

HERALD OF TRUTH.

Spurgeon once said, "A forgiven sinner decked out in the flaunting garments of a worldling, casts suspicion on her own pardon. If she had been renewed in heart, would she or could she adorn herself after the manner of Jezebel? It is hard to think of a disciple of the Lord wasting her substance upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the glass, adorning if not adorning their own flesh? Can extravagance and fashionableness be pleasing to the Lord? No, assuredly not." How true these words are. Many souls are ruined annually through the god of fashion. Flee from them as you would avoid taking poison.—Gospel Banner.

MARRIAGES.

Yoder—Yoder.—Near Mattawana, Pa., Dec. 9, by Elder John E. Kauffman, William G. Yoder and Fannie R. Yoder.

King—Glick.—In Mifflin Co., Pa., Nov. 7, 1902, by Elder A. D. Zook, Rufus Sylvester, King of Lawrence Co., Pa., and Elizabeth Mattie Glick.

Elman—Yoder.—On the 8th of Dec. 1902, by Bish. Sebastian Gerig of Wayland, Iowa, Joseph Elman to Alice Yoder, both of Clarion, Wright Co., Iowa.

Baumgartner—Hansaker.—On the 17th of December, 1902, at the residence of the bride's parents, by Bish. Aaron Loucks of Scottsdale, Pa., Bro. Ray Baumgartner of Hancock Co., Ohio, to sister Elizabeth Hansaker of Masontown, Pa.

Hunsicker—Moyer.—On Dec. 6, 1902, at the residence of the bride's parents, Bro. and sister Wm. C. Moyer of Duhlin, Bucks Co., Pa., by Bish. H. B. Rosenberger, Bro. Ledy Hunsicker to sister Della Moyer, both of Blooming Glen.

Moyer—Moyer.—On the 13th of Nov. 1902, at the residence of the bride's parents, Bro. and sister Ahr. C. Moyer of Duhlin, Bucks Co., Pa., by Bish. H. B. Rosenberger, Bro. William Moyer to sister Little Moyer, both of Duhlin. In the afternoon the young couple left on a wedding trip to Ohio, where they spent about a month.

DEATHS.

Yoder.—Near Belleville, Pa., Dec. 5, 1902, John S. Yoder, aged 59 Y., 5 M., 27 D.

Bowman.—On the 22d of December, near Mannheim, Waterloo Co., Ont., Anna Cressman, widow of the late Pre. Moses Bowman. She was born near Freeport, Ont., Aug. 7, 1828, and reached the age of 74 Y., 4 M., 15 D. Buried on the 25th at Mannheim, followed to her last earthly resting place by a host of relatives and friends. She was beloved and respected and we mourn not as those who have no hope.

Shover.—On the 13th of Dec. 1902, near Alpha, Jackson Co., Minn., Cora Isabelle, infant daughter of Gabriel and Mary Shover, aged 4 M. and 17 D. This is the second little blossom that has been plucked from this home, and transplanted to that land where nothing ever fades nor decays. Funeral services conducted by P. B. Snyder, from Mark 10:13-16.

Brubaker.—On Dec. 3, 1902, Reno Ray, son of Jacob and Jennie Brubaker, aged 2 Y., 10 M., 12 D. Death was caused by pneumonia. How sad to witness such a dear one torn from a mother's breast! But when we look beyond, knowing the soul is safe in its rest, we can only say, "God behest." Funeral services by J. A. Brillhart, from John 16:22.

Gingerich.—On Dec. 5, 1902, Alta Fiorene, daughter of Bro. and sister Peter Gingerich, aged 8 Y., 12 D. Though young in years she had been a great sufferer. But we know that she has now gone where sorrow and pain cannot come. The services were conducted by the writer. Interment in the Bradford cemetery near Bradford, Bureau Co., Ill.

L. J. LEHMAN.

Brubaker.—Mary Brubaker, of dropsy, passed away on Dec. 9, aged 63 Y., 2 M. In her lonely years God's pitying eye looked down upon her lonely condition in this present world and bade her come home where she can join the dear ones

gone before. Services in the Mennonite M. H., by Solomon Graybill and J. A. Brillhart, from Rev. 21:4. Burial in Brubaker's graveyard.

McKee.—On the 10th of December, 1902, near White Cloud, Mich., very suddenly, of heart trouble, Nora McKee, (divorced wife of Andrew Weirich, aged 20 Y., 5 M., 11 D. She leaves one child. This is a loud call to the unconverted. The deceased was called away at a very unexpected moment, and she had made no open profession. The remains were laid to rest in the Prairie cemetery. Funeral services by Henry Weidly of Wakarusa, Ind.

Smith.—On the 4th of November, 1902, near Garden City, Cass Co., Mo., she had been sewing after the others had retired, and when she was about to retire, she by some accident upset the lamp, spilling the oil over her dress and the carpet, which, taking fire, enveloped her in flames. Her screams caused the other members of the family to hasten to her side, but too late to save her. She died the following morning. Funeral services and burial on the 6th, the brethren Levi Miller and Daniel Hooley officiating. Text, John 14:1. First clause. The occasion was very sad and impressive one. Deceased was a member of the Mennonite church. This occasion shows us again how suddenly we can be removed from time to eternity.

Suter.—At 20 minutes of 1 o'clock in the afternoon of Dec. 16, 1902, the spirit of Benjamin Suter, of near Harrisonburg, Rockingham Co., Va., took its flight into the unseen world. Though he had been somewhat disabled for twelve months or more, from what appeared to be rheumatism and kindred complaints, he had at no time been thought, even by his near relatives and friends, to be seriously sick until within less than a week from the day of his death. It was during these last days of his life that Bright's disease developed in a form that caused the machinery of life to suddenly slow down and come to a standstill. It was on Saturday, the 13th inst., that he sank into the unconscious condition from which he never rallied. The hour of death came under conditions that were impressive and sublime—in the presence of his wife and only sister, one brother, eight sons and two daughters—the eldest daughter and one brother alone being absent—he passed peacefully away. Not in agony, but as a worthy tribute to his memory, it would seem perfectly in order to add that as a man and a Christian, Bro. Suter was perhaps the most devoted and truest believer of any one in the community in which he lived, and it would seem impossible to find his counterpart, or have the vacancy in the community that has been caused by his death, to be filled by any one else as he filled it. It was largely through his influence and efforts that the Sunday school work became an important factor in the Virginia congregations. He served for a number of years in the Virginia conference as its secretary, and as a member of the Mennonite church, with which he was for more than forty-five years identified, he has left a record that stands in living testimony of the fact that he was a man "in whom the Spirit of God dwelt." His funeral, which was held from Weaver's M. H. on Thursday, the 18th, was largely attended; people from different sections of the county, regardless of church affiliation, came from far and near to pay a last and worthy tribute of respect to his memory. C. Good, L. J. Heatwole and Pre. Ruff of Cook's Creek Presbyterian church, officiated. He died at the age of 69 Y., 8 M., 20 D. His widow, to whom he was joined in wedlock in early life, was in maidenhood Elizabeth Swope. L. J. H.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for November, 1902.

CONTRIBUTIONS.

Jacob L. Lind, \$2.00; Isaac R. Kreider, \$1.00; Abram Metzler, \$1.00; Hiram Metzler, \$1.00; John K. Ranck, \$1.00; Cash, \$1.00; Lewistown (O.) Cong., \$2.55. Total, \$10.55. Received from Missionary for Misses, \$153.13; for labor, \$27.31. Total, \$180.44. Total receipts, \$190.59. Previous receipts, \$6,186.70. Total, \$6,377.69.

EXPENDITURES.

Paid for Misses, \$179.39; labor, \$29.56; general expenses, \$6.01; living expenses, \$26.00; repairs, \$6.00. Total, \$260.25. Previous expenditures, \$6,091.43. Total, \$6,297.82.

SUPERINTENDENT'S REPORT.

Goods contributed: D. S. Slaugh, clothing, \$1.00; Mrs. Gray, clothing, \$1.25; Mrs. Nissley, clothing, \$2.00. Total, \$4.25.

Acknowledged with thanks.

NOAH H. MACK, Treas. and Supt.

HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 8, 1903.

VOL. XL. No. 2

EDITORIAL NOTES.

"For thy name's sake lead me and guide me."

"The rebuke of a friend may hurt, but the kiss of an enemy is deadly."

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

The fact that a man is active does not necessarily mean that he is advancing.

One of the rarest, most charming talents is that which can divine the best there is in everybody.

One day's work with the will surrendered to God is worth more than years of effort in our own strength and self-will.

Talk much, live little. Who would not be surprised at such a thought? And yet it is exactly the rule by which many lives seem to be governed.

The Volunteers of America, a branch of the Salvation Army, treated 8,000 poor people to a Christmas dinner at the Seventh Regiment Armory, Chicago, on the 28th of December. Besides this work of charity they provided 500 families with basket dinners.

Those who send money direct to our missionaries in India will please remember to make the drafts payable to M. C. Lapp. If made payable to Bro. Ressler, Bro. Lapp will not be able to cash the draft until it is endorsed by Bro. Ressler and that will mean a delay of two months while Bro. Ressler is in America.

An immaculate shirt front and a lofty collar may be sufficient to hold up the head of the brainless fop and lend him the "superior air" so much desired and admired by his kind, but about the only effect such appearance has on the sensible young man—or woman—is one of mild pity for the victim of a mistaken idea.

"The conies are but a feeble folk, yet make they their houses in the rocks."—"Their sense of weakness drives them to seek shelter in the rock. It is only when we recognize our own weakness that we can flee to the Rock for strength; and instead of feeling discouraged, let us remember that our own weak-

ness gives us all the stronger claim upon that never failing strength.

We are all familiar with some little, masterful sentence which contains a great life-thought. Very much like it is the Christian Church when fully controlled by the Holy Spirit: Each member like the letters and words in the sentence, must stand in the proper order and right relation or the one great, supreme thought will not be clear to those who read.

"In the matter of godliness he is very conservative, but in the matter of worldliness he seems to be very progressive," was the remark made recently of a young man who was losing his interest in things spiritual. Many a man is looked upon as conservative who is, in the matter of godliness, very progressive, while others who by the world or by worldly professors of Christianity are called progressive, may indeed be alarmingly conservative in the matter of godliness.

The mind of Christ—the mind of man! How different they are, and yet mortal man presumes to declare that some things the Creator of the Universe demands of him are impracticable. His word teaches us to "return good for evil"; man says it is not possible. He demands a close and humble following in His footsteps; man says it is not practical in this advanced age. And yet, while there may be thousands whose lives testify to such presumption, we thank God for lives that shall always stand as faithful witnesses of the truth that with God nothing is impossible, and that there will be no "shadow of turning" in the fulfillment of His eternal Word.

God Our Many people resent the idea of dependence on God for all things. Many think that the statement, "God helps him who helps himself," is one of the sublime passages found somewhere in the Bible, and they make self-dependence a cardinal virtue. They think it is not a mark of true manliness to feel dependent, and the result, in the Christian church, is that men set up their own standard of righteousness and moral rectitude, and while they accept Christ in theory, they reject Him in practice. What is above their own standard is looked upon as "peculiar," "unnecessary," "old fogy," etc. They make a brave showing of activity along religious lines, but they are simply "helping them-

Books for the Household.

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HERALD OF TRUTH.

January 8,

at night. It is wonderful what a book of etiquette or a boarding or other school will do for some people, but such teachings seem to apply only to certain places and occasions and not to life under all circumstances, for it is certain that their application has not yet reached very far inside of a passenger coach, or perhaps the editor has noticed only those who have not been reached by such influences, or by the far more refining and really civilizing influences of religious training. At any rate, to see young people, male or female, acting in a manner that will draw the attention and the unfavorable comments of a whole coach load of passengers upon them, one is inclined to wonder whether they have escaped the asylum for feeble minded people or the refining influences of Christian civilization. The proverb says that by such behavior young people disgrace not only themselves but their parents. But boisterous behavior on the street or the train is not the only mark of lack of sense or propriety. I remember a writer in the Herald many years ago saying that "the Bible is the best book of etiquette." That book says, "Be courteous"; "Whatsoever ye would that men should do to you, do ye even so to them." It teaches modesty, consideration for others, and while it does not teach us how to bow and scrape, and just what to say on certain occasions, it does teach us how we ought to feel and act on all occasions, and right feelings are a safer guide to right words and right actions than the most carefully studied system of etiquette. I had intended to say what flagrant violations of Bible teachings some men and women can make themselves guilty of and how well they seem qualified to disgrace themselves by their boisterous or boorish behavior on the train, but the compositor wants "copy," and his wish is law. To close—Let it be remembered that there never yet was a time when unseemly behavior anywhere was at a premium with those whose opinion is worth consideration, that God's eye is everywhere and that our environments are no excuse for meanness or foolishness, that even a little nonsense now and then is not relished by the best of men nor by the Spirit that dictated Eph. 5:4.

PERSONAL MENTION.

Bro. J. S. Shoemaker of Freeport, Ill., was a caller at our office for a few minutes on the 27th on his way to Ligonier, Ind., where he began a series of meetings the same evening. He informed us that the first edition of the new Hymnal was all but exhausted, and a second edition will be printed soon.

For the Herald of Truth.
MODEST APPAREL.

"Whose adorning, let it not be that outward adorning, of plating the hair, and of wearing of gold or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

The above text was written by the apostle Peter, and constitutes a part of the Bible, the word of God, or is a part of the inspired writing, a portion of the Holy Scriptures, and the apostle says, "All scripture is given by inspiration of God"; consequently it is the voice of God speaking to us from heaven. It is just as much a message of God unto men as the message the angels brought when they appeared on the plains of Bethlehem to tell the shepherds that Jesus, the Savior of the world, was born.

It corresponds and is in full harmony with what the apostle Paul wrote to Timothy (1 Tim. 2:9): "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with good works." Wherefore "He (God in the Old Testament Scriptures) saith, God resisteth the proud, but giveth grace to the humble."

What shall we say about this question? Many people ignore it altogether and consider it as meaningless—a subject altogether too simple and small to demand any consideration at all; in fact, too insignificant for intelligent persons to consider, and even among those professing godliness. In the popular churches of our land this condition prevails almost altogether, and even in our so-called plain churches, the idea is gaining ground rapidly.

I have been in Mennonite churches so-called, where both preacher and members could not by their outward appearance be distinguished as persons professing godliness. Their appearance would have been all in order for the party or other worldly gathering. Flouncies, ruffles, ribbons, feathers, flowers, with ornaments of gold and embroidery, puffing and frizzing the hair, so that one could not otherwise than conclude (if God's word is truth) that their religious services must be little short of an abomination in the sight of the Lord. I have indeed met a Mennonite bishop who made the remark and repeated it, that if one of the sisters in his congregation should get herself a fifteen dollar hat, there would be no objections made. No one would say a word, so that it is plainly evident that pride and worldly vanity displayed in dress and putting on of apparel is a growing evil even in our own Mennonite churches.

Now, then, if under the Mosaic law, and throughout the entire Scriptures, pride and vanity, in every form, has been reprobated and condemned; if the apostles Paul, Peter, James and others felt that it was necessary to give their protests against these things, and did not consider it too small or too insignificant to give it attention; if the Savior also saw it necessary to protest against pride and vanity, and if God, the Almighty Father, through His eternal Spirit, pointed out to us His will and sent it to us as a message direct from heaven, then certainly it must not be too small nor too insignificant for us to consider, speak about and protest against—then surely it is not too small nor too unworthy for us to give it our attention and to give heed to it; for if we do not, God will

hold us accountable, and at the bar of God we shall have to answer for our neglect.

It is a part of the eternal and unchangeable word by which we shall be judged in the last day.

Let every minister be a watchman on Zion's walls, sound the alarm and preach not only a part, but the whole gospel, and warn the people against this ever increasing worldly conformity. Let every faithful brother and sister pray and labor for the renovation of Zion, and a speedy coming down from this pride of life, from this idolatrous conformity to the world, even to the feet of Jesus, and learn of Him true humility and a true devotion to all His teachings. * * *

MISSIONS.

For the Herald of Truth.

THE DINNER AT THE CHICAGO MISSION.

By C. K. Hostetler.

When Jesus fed the multitude, He provided for their bodies, showed His divine power, had compassion on all; made no discrimination against any.

We believe that the same spirit prompted the workers at the Chicago Mission to give a dinner to the poor children. Great kindness was shown by the brethren and sisters in the country in providing such stacks of chickens: such barrels and boxes filled with bread, butter, cookies, apples, beans, popcorn, cake and other good things such as only country people can prepare. The sight of these things spread out suggested the bountiful goodness of God and the kindness, sympathy and compassion of His children in sharing His gifts with the poor.

In preparation, long tables were built and seats provided for about 165 persons. The people who attend the mission services and Sunday school lent willing hands in the preparation and a number of brethren and sisters from the surrounding congregations in Illinois and Indiana came in also to help. The dinner hour was set at 3 p. m. on the afternoon of Jan. 1. Before 2 p. m. the children began to crowd around the doors of the Mission and by 3 p. m. there was a crowd of over three hundred, all eager, anxious and waiting to be admitted. Only those who had tickets were admitted, the tickets having been given out previously by the Mission workers at the Sunday school and children's meetings. Two big-hearted policemen outside helped to get them into line and keep them from crowding. It was a very hungry throng and the long wait outside helped to sharpen the eager appetites. The first table was filled and the door closed into the faces of over 150 who had to wait outside for another hour. The good humor of those who waited was a surprise to the writer. The primary department was admitted first. The tables were already spread with bread and butter, pickles, cookies, apples and other substantial viands. As soon as they were all seated, a hymn was sung, a short scripture

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lesson read and prayer offered. Then a plate filled with chicken and mashed potatoes was given to each little tot and they were told to help themselves—and they did. When they were through, a bag of popcorn and an orange were given to each child, and the eager expression of thanks and gratefulness on each face told better than words can tell that it was worth while. After a parting admonition they filed out, the tables were hurriedly cleared and again filled with good things and the scene was repeated with new faces and another set of 165 hungry bodies with appetites an hour stronger and keener than those who were first served. At least 330 children were fed, after which the workers and older ones who assisted, numbering about seventy or more, were also provided for. Over 400 dinners were served and it was 7 p. m. before the last ones were through.

One of the pathetic scenes was the necessity of refusing admittance to those who had no tickets. A large number of hungry, dirty, ragged children were crowded around the doors, begging for admission which could not be granted because the capacity of the hall was limited as was the endurance of the workers. The day's work was closed with earnest words of admonition and encouragement by different brethren and sisters present, after which all united in singing, "God be with you till we meet again," and a closing prayer was offered by Bro. A. H. Leaman. Surely "it was good to be there," and it would indeed be a hard heart that would not be touched with the mingled expression of suffering, privation and premature old age which was written on the faces of so many of these poor children, and then to see shining through it all such a sincere attempt at cheerfulness and such a smile of appreciation as only a precious soul that knows what hardships are, and only one whose lot has been cast in hard places, can fully realize and comprehend, was a scene that will never be forgotten by those who witnessed it.

The eagerness with which the children joined in singing such hymns as "Jesus loves little children," and "Parents, wont you come along," showed that they have had good training and the right kind of instruction in Sunday school and children's meetings. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." We believe the Holy Spirit was present and that God will bless all who had a part in helping to provide this dinner. Not only were the children made better and happier, but those who witnessed their happiness can testify that the fountains of sympathy and compassion were opened in their souls in a way they never had before. For chronic cases of blues or hardness of heart we would recommend a visit to the Mennonite Home Mission of Chicago on the day that the children receive their annual holiday dinner.

The last official census of Chicago shows that there are 100,000 inhabitants in the district surrounding the Home Mission, within the circle, the radius of which would extend for eight blocks in each direction from the

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intersection of 20th and Halstead streets. Of this number nearly one-half are children under fourteen years of age. The Home Mission reaches only a small percent of those who ought to be in Sunday school. There are still thousands of children in the immediate neighborhood of the Home Mission that do not attend any Sunday school and receive no spiritual instruction whatever. Such congestion of population breeds all manner of sin and iniquity and makes the need of earnest effort all the more urgent.

The following poem is selected from the "Mission Worker," a paper published in the interest of the mission work in Chicago, and faintly pictures the existing conditions. May God bless every sincere effort that is made in behalf of the lost souls in Chicago.

Listen, Christian! to my song—
It will not detain you long.
Knowest thou that babes are dying,
Hungry, helpless, softly crying
For the succor thou canst give?
Say, good Christian, shall they live?

Canst thou hear a mother sobbing
On her deathbed, temples throbbing,
Face all haggard, eyes all wild,
Sobbing for her homeless child?

Wilt thou see fair children growing
Into crime, no virtue knowing?
Their young footsteps thou canst stay,
Work, then, Christian, work today!

Knowest thou that souls are wasting,
Sin and sorrow mingled tasting,
Lost to all eternity?
What will then their anguish be?

Thou canst labor, sister, brother,
Work thyself, enlist another,
Save the children, large and small,
Save them, save them, save them all.

Knowest thou that hearts are breaking,
Worn with planning, thinking, working,
Fighting 'gainst a world of care?
Wilt thou arms in their cause bear?

Count not loss, but count the glory;
Read the old, old story,
Then beseech thy God in prayer.
Strength and courage are found there.

For the Herald of Truth.
ALASKA AND THE NORTH.

By R. R. Ebersole.

Scattered over this vast northland, in clusters of small settlements, is a people that bears mark of neglect on the part of the Christian people of America. The population of Alaska alone is about 34,000, scattered over an area of 550,000 square miles.

Greenland and the other islands north of the Dominion of Canada are sparsely inhabited along the coast. The interior of these islands is a mass of snow and ice the year round.

Alaska belongs to the United States, but is given a very unsatisfactory form of government. The present system is indeed no credit to the United States, in fact it is a

blot that must stand against this fair nation of ours and will not be removed until every effort has been made to better present conditions, by those who have it in their power so to do.

Greenland being a subject of Denmark, the government is in the hands of representatives of the trade monopoly who sincerely endeavor to promote whatever is to the best interests of the people. It is said that no nation can be found that deals so fairly with its inferior subjects as does Denmark.

The population of this northland is composed of Eskimos and Indians. The Eskimo, "eater of raw meats," as the name signifies, somewhat resembles the Mongolian and Indian, but their most likely origin has been attributed to the latter. They are of ordinary height and have coarse black hair. In general they have a cheerful, lively disposition, given to hospitality among themselves and show remarkable intelligence in many ways. The Eskimo language has few dialects, so that the Eskimo of Alaska can readily understand his brother from Greenland.

The Indian is probably a descendant of the people who formerly inhabited what is now the United States, having been driven north by stronger tribes and possibly by the mound builders.

Both the Eskimo and Indian are of a peaceable nature among themselves, but occasionally the two tribes will clash in war. Both sides show considerable skill and bravery.

So much for geographical and political description of these lands and people. Turning to the moral and social phase of this subject, we find a still darker picture. But need we be surprised when we know that for generations they have been without a knowledge of God and the uplifting influences of Christianity? And as usual, where the gospel is not found, superstition and ignorance prevail.

If the reader labors under the impression that mission work is not needed among these people, he is sadly mistaken. Returned missionaries report that they are heathen of the worst kind, with cruelties that can scarcely be outstripped by natives of the South Sea islands. Infanticide is so prevalent that missionaries to those places are pleading for the United States to intervene with a strong arm and stop this ungodly practice. The aged and feeble are left to themselves or else cruelly put to death to avoid taking care of them.

Polygamy is practiced outside of Christian communities.

The Eskimo believes that the earth and sea rest on pillars and cover an underworld, accessible by various mountain clefts. The sky is the floor of an upper world to which some go after death, while others—good or bad—go to the underworld. They have a vague idea of some supernatural power, but have no explanation as to the origin of man.

They believe that divine justice is mostly manifested in this present life, though they

Concluded on page 15.

HERALD OF TRUTH

January 8, 1903.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

West Liberty, O., Jan. 1, 1903.—The Sunday school at the Bethel church was reorganized on Sunday, Dec. 28, by re-electing A. Metzler and Eli D. Yoder Superintendents, S. H. Plank and Carrie Plank, Choristers, and Jonas Yoder, Treasurer. The school is in a prosperous condition.

The sixth annual S. S. Union of Logan and Champaign counties was held at the same place, Dec. 25 and 26. The attendance and interest were good. COR.

Milan, Oklahoma, Dec. 28, 1902.—On Dec. 28, 1902, the Milan Valley Sunday school was reorganized for six months, with C. C. Garber, Sup't.; C. J. Bontrager, Ass't. Sup't.; T. Hershberger, Treas.; Ursula Miller, Sec.;

HERALD OF TRUTH.

M. C. Hershberger, Chorister, and G. B. Landis, Ass't. Chorister. May God bless those officers with heavenly wisdom that they may so conduct the school that it may be to the honor and glory of God and to the welfare of the souls of men. The school is in a fairly prosperous condition.

SIMON HERSHBERGER.

Cedar Grove, Ont., Dec. 29, 1902.—On Dec. 28 the little Sunday school at Cedar Grove reappointed officers and teachers for 1903. The following were chosen: Supt., L. J. Burkholder; Ass't. Supt., Amos R. Burkholder; Librarian, Edna Reesor; and Mrs. P. D. Burkholder, Sec.-Treas. We have five teachers and our attendance is about thirty. The interest at this place is increasing, and we expect, by God's grace, to have a prosperous year. We pray that the lessons for the first six months may be the means of instilling more of the real missionary spirit. We expect Bro. S. F. Coffman to spend some time with us in January. Will the Herald readers pray for us? COR.

Nappanee, Ind., Dec. 29, 1902.—Sunday, Dec. 21, 1902, the Sunday school at the A. M. church of Nappanee was reorganized for the first six months of 1903, with the following officers elected: Bro. John H. Walters, Sup't.; Bro. A. M. Garber, Ass't. Sup't.; sister Nellie McGowen, Chorister, and sister Carrie Ringenberg, Sec.-Treas. In the afternoon of the same day, sister Catharine Brown was received into church membership by water baptism. Pre. J. H. McGowen officiating. Sister Brown has already reached the ripe old age of three score and ten years. May God bless her and give her much grace, so that her last days may be her best.

On Christmas day we also had our Christmas exercises at the A. M. meeting house. The exercises were much enjoyed. Our Y. P. meetings are held every Sunday evening, with good attendance and good interest. We use the "One Hundred Lessons in Bible Study" (by Daniel Kauffman) for an outline of our subjects. G. W. NORTH.

Farmersville, Pa., Dec. 25, 1902.—Merry Christmas greeting. "Glory to God in the highest, and on earth peace, good will toward men." May God bless you, dear readers of the Herald. There has not been an item from Farmersville in the Herald for a good while and as I like to read the church news I thought it might also be of interest to someone to hear from this part of God's vineyard. I feel much strengthened through the sermon that was preached by Bro. J. M. R. Weaver of Newton, Harvey Co., Kan. His clear, strong voice is just the kind for those who like myself are hard of hearing. Praise God. On the 23d we had services at Groffsdale M. H. Bro. Weaver chose his text from 1 Cor. 10:1-12, and the following day at Metzler's M. H. his text was from John 17:21-23. His sermons were interesting. Oh! let us promptly obey the Lord's commands and try with all our might to aid our ministers along to go and preach the gospel to those who never heard of a Savior.

January 8,

I believe the faithful minister is as ready to go into the desert and preach Christ to a single soul as to speak to thousands. Mark, beloved, "obedience is greater than sacrifice."

There are here at present four applicants for membership to the fold of Christ, which creates joy in the flock, and why should it not, for there is joy in heaven over one sinner who turns from his disobedient way into the path of righteousness which leads to everlasting peace, joy and happiness. There is still room for more in the ark of safety. May many enter before it is too late. The ark is the only place of happiness. Whosoever will may come. Pre. N. H. Mack is with us again. God brought him back safe and sound physically as well as spiritually. May God bless our home ministers and all ministers of the gospel, and let us not forget to strive with all our might to run the race that is set before us that we may obtain the prize. LIZZIE M. WENGER.

For the Herald of Truth.

SUNDAY SCHOOL LESSON.

THE LESSON FOR SUNDAY, JAN. 11.

By E. S. Hallman.

CHRISTIAN LIVING.

Phil. 4:1-13.

Golden Text.—Rejoice in the Lord always: and again I say, Rejoice.—Phil. 4:4.

Time.—This epistle was written to the church at Philippi by the apostle Paul in the prison at Rome, A. D. 62.

Place.—Rome. This letter was sent with Epaphroditus, a minister from Philippi.

Persons.—Paul, Epaphroditus, Christian workers and the church at Philippi.

Introductory Thoughts.—We are led to see the deep interest a beloved missionary and pastor has for his flock in this that Paul wrote a letter of spiritual uplifting and commendation to those so dear to him whom he calls his "joy and crown." In return the church at Philippi remembered their spiritual adviser in sending needful gifts to him, which no other church did (verse 15), and he gives them a prophet's reward—"the spiritual riches in Christ, worth more than thousands in gold and silver."

Scripture Illustration.—Matt. 25:36; 1 Cor. 9:11-15.

A minister's joy and crown. Verse 1.—The three churches, Corinth, Thessalonica, and Philippi, the apostle calls his joy and crown of rejoicing. Next to the salvation of a soul, there is nothing which brings more joy to a missionary, evangelist or pastor than to see the church non-conformed to the world, besides being filled with earnestness and zeal for Christ's kingdom, living the Christ life, not for self, but for the good of others. Such, then, are a pastor's joy and crown of rejoicing.

Be steadfast, unmovable. 1-3. The Church of Christ should stand fast in the Lord, not be moved with every wind of doctrine, be firm on two cardinal points: (1) "Be led by the Spirit"; (2) "Keep the ordinances as I delivered them to you." Euodias and Syn-

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tyche should not have strife. The minister and deacon or S. S. superintendents should have no strife, but be united to carry on the great work of the kingdom. The true yoke-fellow, Epaphroditus (undoubtedly meaning to us the pastor), should help the women, and Clement, and other Christian workers.

Note.—The spiritual life of a church often consists of the labors of consecrated sisters, in personal work. We often see the effect in caring for the unfortunate. In the book of Life God keeps the record of His people. Is my name written there?

An exhortation to rejoice. 4. Only when we are in Christ and Christ in us can we endure all things through Christ who strengtheneth us. Then under all circumstances can we rejoice.

Scripture Illustrations.—Great joy, Luke 6:20-26. Names in heaven, Luke 10:17-20.

An Exhortation to Moderation.—5. Let us be engaged in all the different phases of Christian work, be active, earnest. The Lord sees us from His heavenly throne, yea He is coming, yea His approach is nigh.

Note.—The world does not read the Bible so much as it reads our lives.

Scripture Illustrations.—The King's return, Matt. 18:23-35. The ten virgins, Matt. 25:1-13.

Prayer and Praise.—6. "Careful" here means anxious, be not anxious about anything. Some lament, murmur, complain and are afraid "things will not reach." Let us kneel in prayer, spread out before Him all our burdens and cares, "let your requests be made known (tell) unto God," pray to Him with confidence, strong assurance and faith, believing which will change our prayers to thankfulness and praise. **Note.**—Tell God our needs and He will move hearts to supply them. Be content with food and raiment. God can give daily manna.

Scripture Illustrations.—God feedeth the birds, Matt. 6:25-28.

Wonderful Peace.—7. In God are found the abounding grace and peace that passeth all understanding. This world is full of unrest, sorrow and fear. God calms the troubled soul. Christ stills the tempest. Our hearts and minds are peaceful, although waves dash around us mountain high.

Scripture Illustration.—Kept in peace, Isa. 26:3. The better peace, John 14:27. Wicked have no peace, Isa. 57:21.

An Exemplary Christian Character.—8, 9. Paul said, "By the grace of God I am what I am." Finally, to sum it up, brethren, let God by His grace make us "true," truthful, "honest," speak every man truth to his neighbor, "just," do justice to all, observing the Golden Rule, "pure," purity of heart and life, "lovely," the best Christian grace; "good report," be not like some who give occasion for evil reports, but that they may by your "good works glorify God in the day of visitation." Such a blameless character will give to others meditations of virtue and praise. While we would receive praise in this that we are well reported, let God have all the glory. The apostle Paul lives what he teaches. He could say, "Follow me as I follow Christ"; also, "As I have taught you." **Scripture Illustrations.**—V. 8. An exem-

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plary minister, 1 Tim. 3:1-16. An exemplary Christian, 2 Peter 1:3-8.

V. 9. Obey your faithful minister, Heb. 13:17.

He rejoiceth in the 'Liberality of the Church.—10-13. The apostle rejoiced greatly when another gift was sent to him while in need. "Your care of me hath flourished." Your supplies to me have revived me. The church has had previous opportunities to send relief, which they lacked. In answer to this he would kindly say, "ye were careful." **Note.**—Do not be over careful to supply the needs of those dependent upon you. The smallest gift, if useful, will be accepted with joy.

Scripture Illustration.—Blessedness in giving, Acts 20:35. Liberal giving, Prov. 11:24, 25. Our brother's keeper, 1 John 3:17.

V. 11. Christ's lessons of gratefulness in penury are hard for some people to learn. The confiding trust in God who overrules our lives should give us the assurance to say: I have learned the lesson of contentment, in whatsoever state I am.

Scripture Illustration.—The Savior, Matt. 8:20. The apostle Paul, 2 Cor. 11:23-27.

V. 12. Paul said, "I know." We learn by experience. The fiery trials are our lessons. One lesson, contentment in suffering need, another, be grateful with a little of this world's goods.

Scripture Illustrations.—A little, Ps. 37:16. Much, Luke 12:20.

V. 13. "I can do" (that is, endure, pass through) "all things," even to a martyr's death, with the consciousness of Christ leading my path, strengthening my soul, because I know that the supply of His grace is unlimited.

Scripture Illustrations.—God, all for and in us, Phil. 4:19. The den of lions, Dan. 6:16. Christ's strength, Luke 22:43.

Ben. Ort.

ALASKA AND THE NORTH.

Concluded from page 11.

have a faint belief in a future reward or punishment according to the behavior of the individual in this world.

The Indian dreams of lippy hunting grounds somewhere in space and those who enter this do so on the merits of their life on earth.

Educational and industrial institutions are doing much to better the condition of these people. Where once stood the rude, unhealthy hut, we now find, in many places, homes built after the pattern of our own. Instead of practicing war dances and engaging in hideous religious festivals, we find some of the young people attending industrial schools where trades of different kinds are taught.

But is this the ultimate end of these institutions, that of teaching some useful trade? No, that is only a means to an end. Most of these schools are in direct contact of some missionary society and in connection with these things, is taught the blessed story of free salvation. The betterment of the social and moral life of the natives which is ef-

fected by these institutions will, of itself, more than pay for the time and money spent in their behalf. And then if souls are born into the kingdom of God as a result of their efforts, does it not pay infinitely more? What greater dividend than precious souls can be expected for time and money spent, when we have Jesus' value of a soul expressed in words to the effect that one soul is worth more than the whole world. In the eyes of Jesus, the souls of these poor ignorant people are as precious as those of the enlightened people, and when we must have it brought to our ears that in a land over which float the Stars and Stripes, are found a people that are heathen as much as the cannibals of central Africa, is one of the questions that confronts the Christian world. Does the fault lie with God? Indeed not. Are the people themselves to blame? Not altogether. Then the large share of the responsibility must necessarily rest upon the Christian Church.

May the Church of God arise in her strength, claiming the promise given in Ps. 2:8, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession," and bring to these benighted people the story of a crucified Savior, and that the kingdoms of this world may become the kingdom of our Lord and of His Christ.

Elkhart, Ind.

CONFERENCES.

PROCEEDINGS OF THE BIBLE CONFERENCE.
Held in the Mennonite M. H. near Elida, O., Nov. 15—21, 1902.

The conference was opened at the Pike meeting house near Elida, Allen Co., Ohio, on Saturday, Nov. 15, at 9:30 a. m. Devotional exercises by Andrew Shenk, Oranogo, Mo. The organization resulted as follows: Jos. S. Shoemaker, Freeport, Ill., Moderator; J. M. Shenk, Elida, Ohio, Asst. Moderator; E. S. Hallman, Berlin, Ont., and L. J. Heatwole, Harrisonburg, Va., Secretaries; D. S. Brunk, Elida, Ohio, Treasurer; Andrew Shenk, Oranogo, Mo., Query Manager; P. S. Hartman, Harrisonburg, Va., Prompter.

First Topic.—"The Word of God and Its Ministry."—Daniel Kaufman.

1. The Word is God, John 1:1; Christ, John 1:14; Spirit, John 6:33; Truth, John 14:6; and Lamp, Prov. 6:23.

As God—speaks His will through the written word, by nature, and the lives of good men.

As Christ—revealed in the flesh, seen and handled of men—the way, the truth, the life, the light of the world.

As Spirit—makes men to tremble, convicts, converts, reveals, sanctifies and fills the mind.

As Truth—quickens, inspires and encourages believers.

As Lamp—points, leads and directs into right paths.

SECOND THOUGHTS.—When written with a capital "W" the inspired Word is meant—a capital "w" indicates the written word only. The Bible itself is not all there is of the Word. The Word is like the sharp two-edged sword; it reveals God's majesty and power in creation, in judgment and the death of the wicked.

The Word is like the electric battery

"No one is able to comprehend Christianity unless he follow Christ by his life."—Hans Denck.

God has no retired Christians on the earth, but the devil has any amount of them—those who have settled down into a state of inactivity and lethargy, having once been alive and on fire for God. Are you on his list?

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FELLOWSHIP is companionship—a sharing in each other's interests, an accord of spirit, mutual understanding, mutual confidence and trust. Think of some friends with whom you have fellowship. How comforting their presence, how helpful their counsel, how comfortable the freedom of intercourse and the absence of distrust or suspicion! And think of having fellowship like that with God! Can there be anything else so desirable, so hopeful, helpful, restful, so all-satisfying as this?—Selected.

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Published Weekly.

ELKHART, IND., THURSDAY, JANUARY 15, 1908.

VOL. XL. No. 3.

EDITORIAL NOTES.

The noblest way of avenging ourselves is that we do not imitate the one who has done us injury.

The Ministers' List was unavoidably delayed, but is now about ready, and a copy will be mailed to every minister. The list includes the names and officers of the various institutions supported by the church and is intended strictly for reference.</

PERSONAL MENTION.

No Address.—Will M. L. Yoder, who sent us \$3.00 on his Herald subscription some time ago, kindly give us his address? On receipt of same we will be able to comply with your request.

Bro. Noah Metzler of Nappanee, Ind., was a caller at our office on the 6th inst. He recently returned from a visit in the West and expects to go to West Liberty on the 17th to hold meetings at Bethel.

Bro. Justus B. Bare, our faithful correspondent at Woodside, Fayette Co., Pa., keeps a daily record of the weather in his vicinity and sends in every year a detailed account of the weather's doings. For want of space we are unable to publish more than a very condensed item of same in this issue.

Bro. D. H. Bender of Springs, Pa., came to Elkhart on the 3d inst., and will remain for some time as instructor in the Short Bible Term at the Elkhart Institute, which opened on the 5th inst. Bro. Bender preached in our house of worship on the 3d and 4th and is continuing the meetings begun by the home ministers at the meeting house.

For the Herald of Truth.

THE WORD OF GOD AND ITS MINISTRY.

By David Burkholder.

This is the title of the first topic of the Bible conference held near Elida, O., Nov. 15—21, 1902. In reading over the exposition as it appeared in the Herald of Truth of Jan. 8, I was not able in my weakness to make it harmonize with the Bible in any way. The interpretation given seems to me obscure and unsatisfactory. For instance, in the paragraph "Seed Thoughts" it is stated that "when written with a capital 'W' the inspired Word is meant—a small 'w' indicates the written word only." Now in this sentence it is not clearly stated what is meant by the "inspired Word." I can find only five passages in the Bible where it is written with a capital "W" and in all these passages I recognize it as a proper name which, according to my limited understanding of the Scriptures, invariably and unmistakably means Christ, the Son of the living God, and Him only, and not the Father. And I think this view harmonizes with every passage where the "Word" is mentioned. In John 1:1 the Son was in the "beginning." He was "with God" and He was "God." In John 1:14 the Son "was made flesh," etc. In 1 John 1:1 it was the "Word of life," which the disciples had seen, which they heard, which they handled with their hands ("handle me," Luke 24:39; "reach hither thy hand," John 4:39), and which was from the beginning.

In 1 John 5:7 we read, "For there are three that bear witness in heaven, the Father, the Word (the Son), and the Holy Ghost, and these three are one." Again, in Rev. 19:13 we read, "And He was clothed with a vesture dipped in blood, and His name is called, The Word of God." The above passages as they are quoted from the Word of God, will, I think, give the indisputable evidence that "Word," when written with a capital "W," means

nothing else but one of the many titles given to Christ in the written word. The following are a few of them, all of which begin with capital letters: "The Lamb," Rev. 22:3; "Alpha and Omega," Rev. 22:13; "The Master," John 11:28; "The Branch," Zech. 6:12; "The last Adam," 1 Cor. 15:45; "Messias," John 4:25; "Lion," "Root," Rev. 5:5; "Amen," "Faithful," Rev. 3:14; "Immanuel," Isa. 7:14; "Wonderful," "Counselor," "Mighty God," "Prince of Peace." Now we could substitute any of these titles in any of these passages instead of the title "Word." For instance, use the name, "The Deliverer" (Rom. 11:26), and John 1:1 would read, "In the beginning was the Deliverer, and the Deliverer was with God, and the Deliverer was God." And so we might substitute the "Messiah," the "Lamb," the "Light," John 1:7, 8, etc., and it would all prove true and proper and in harmony with the Word.

Now I do not know whether in said exposition Christ is meant as the "inspired Word," distinct from the written word, but I for my part know of no other word of God but "The Word" (Christ) and the written word, and I will let the reader judge for himself whether it is proper to call the written word of God "inspired" or not, but I am safe in saying that it is all given by inspiration of God, because it was spoken by God Himself and put on record by God's inspired people or men who spoke as they were moved by the Holy Ghost, and consequently it must be true and sacred. Indeed, some of it came from the lips of the Son of God ("the Word") and declared by Himself that they (His words) were spirit and truth. It is the written word which Paul declares to be "sharper than any two-edged sword," and the same which was preached by Jonah to the Ninevites and caused them to repent, and which was spoken to Felix and made him tremble, and almost persuaded Agrippa to be a Christian. The written word is the gospel of Jesus Christ which is the power of God unto salvation to all who believe it, and by which life and immortality was brought to light, and to which Peter refers when he says, "Being born again, not of corruptible seed, but of the incorruptible, the word of God, which liveth and abideth forever."

And even if it does not tell us in just so many words, "Thou shalt not go to a dance," it is comprehended in the passage, "Have no part with the unfruitful works of darkness," and other kindred passages. I also believe that it is the revealed as well as the written word, and we may still look on the Old Testament as God's will, while the New is a codicil to that will. The written word will never be revoked. It is like the rain and snow that comes down from heaven and does not return thither. It is also the written word to which Christ refers when He says to the Jews, "Search the scriptures," etc. They testify of the "Word" of His coming, etc. Timothy knew this written word from a child, and Paul gave him the blessed assurance that it was able to make him wise unto salvation through faith in the Lord Jesus Christ.

Now what I have written on this subject is written in love to all who took part in the discussion of this topic at the Bible conference, and if my views are wrong I wish to be corrected. We are, all of us, apt sometimes to get the wrong key to a certain passage of scripture. In the above, as well as in the following (Matt. 19:16, 17), where Jesus said unto the young ruler, "Why callest thou me good? There is none good but one, that is God." Some learned ministers seem to see the inference that Christ did not claim to be good, but this is not the

idea at all. We must bear in mind that Christ was not a mere man, but God, and the curt reply that He gave this young man is simply this: If I am nothing but a fallible, frail man as thou claimest me to be, why callest thou me good? Christ simply re-echoed the idea that He Himself is not good. Christ nowhere taught this doctrine. He and the Father are one, both equally good, and He could of a truth pray, "Holy Father, keep through thine own name those whom thou hast given unto me that they may be one as we are one."

Nappanee, Ind.

For the Herald of Truth.

GUIDANCE.

By Minnie Stauffer.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32:8.

This is God's promise to those whose sins are forgiven. Much of our power and peace consists in knowing where God would have us be, and in being just there; and if we are just where He wants us to be, we can rest assured that He will provide for all our needs. The child of God, anxious to know his Father's will, turns to the Word of God, and finds how in all ages, He guided those who put their trust in Him. Abraham left his kindred and country, and started with no other guide than God, across a trackless desert, to a land of which he knew nothing. He believed God, and it was accounted to him for righteousness. Joshua had many difficulties to overcome in entering the land of promise; but because he ever looked to the Captain of the Lord's hosts, he was victorious.

A beautiful lesson on guidance is recorded in Num. 9:15-23. The Lord went before the children of Israel in a pillar of cloud by day, and in a pillar of fire by night. Whenever the cloud was taken up from the tabernacle, then they journeyed; and wherever the cloud abode, there they pitched their tents. At the commandment of the Lord they journeyed, and at the commandment of the Lord they pitched; and as long as the cloud abode upon the tabernacle they rested in their tents. It mattered not whether the cloud abode on the tabernacle two days, or a month, or a year, so long they journeyed not; but when it was taken up they journeyed. What the cloudy pillar was to the children of Israel on their journey to the promised land, Jesus is to us today. He says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." When by God's grace our sins have been forgiven, we are still liable to the deceitful working of self. If we would hear the still small voice, we must close the door against all selfishness, and ask the Holy Spirit to lead us into the mind of the Lord. The secret which Jesus not only practiced but taught, was a surrendered will. After being persecuted by the Jews for healing the impotent man, He told them, "I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." He that guides the heavenly bodies in their courses, will not fail to direct the soul that desires His will.

It is God's will that His children shall ask for what they want. David realized this, or he would not have called on the Lord so frequently for guidance. "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." Ps. 27:11.

January 15,

1903.

And again, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. Many are the earnest pleadings of the Psalmist for guidance. The apostle James also teaches that "if any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." When the Israelites saw that Pharaoh and his army overtook them, they were sore afraid and began to murmur, but Moses said unto them, "Fear ye not, stand still and see the salvation of the Lord, which He will show you today." Ex. 14:13. It may not have been an easy matter for them to stand still with the Red Sea before them, and the enemy behind them, but the Lord was able to take them across the sea on dry land, and to utterly destroy the enemy. The Word says, "There remained not so much as one of them." By this we see that we must not act upon our own impulses, but wait for the unfolding of God's plan. "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." Ps. 27:14. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Isa. 40:31.

Elizabethtown, Pa.

MISSIONS.

For the Herald of Truth.

IS IT SCRIPTURAL?

By Lina Zook.

Perhaps we might profitably notice a few things in connection with the going into active missionary service, as alluded to in Jan. 1 Herald.

When Jesus gave the great commission to His disciples, it came direct from Himself. In that case I can find no authority for intervening agencies to do the first work of calling the one who goes on His mission to carry the gospel message. The commission at this time was given to the entire body of the disciples and Jesus took it as a matter of course that those to whom His work meant so much would to a man help in the carrying out of His command. Again in Acts we have the sending out of the first missionaries by the Christian Church. The call here came direct from the Holy Ghost who was sent by Christ for the purpose of carrying on His work on earth. We have no direct evidence who was the first to speak concerning this work, or on this occasion, but we do not know that God had definitely decided that Paul was to do this work before he had been especially connected with this church. In all Paul's missionary work we have him directed by this same leader. Paul goes ahead working diligently, and God by His Spirit directs his efforts and sends him to the places where He wants him to work, as well as hindering him from going into forbidden paths. Acts 16:6.

While every Christian needs first of all to be an effective worker in his or her own neighborhood before he or she should think of venturing into more difficult fields, and while he needs to have the love and confidence of the home congregation to show that his life has been right, yet if he were to close his ears to the definite command of Christ and sit with folded hands until some one in the home congregation is ready to send him away, in many a congregation, with the best of intentions no one would be

sent, because no one would realize that someone in the congregation has been called.

God works with individuals more definitely if possible than with large bodies of people. When Isaiah was called to his work in Judah it was an individual call, and the great majority of what corresponded to the church at that time were in direct opposition to the prophet. God calls in various ways those to whom He commits special responsibilities. We do not find in His word one rule by which He always called those whom He would have in definite fields of work. But in every case we have him dealing directly with the individual by His Spirit, although there were different ways in which this dealing was followed by other influences.

Someone has said a call to missionary service involves two things: 1. God's will; 2. man's discovery of that will. God has made it possible for man to know His will. His word and the Holy Spirit are at the service of every Christian. Imagine the consistency of a man standing on a river bank while people are drowning and crying for help and arguing that he can do nothing to save them because he has not been legally appointed in the life-saving crew and therefore cannot help anyone. See Ezek. 33:8-9.

But, says someone, why then have any organization in the church which will look after the missions? Why not let everyone do as he or she is led and dispense with our mission boards? This again would be giving the impression that mission boards were trying to do the work assigned to the Holy Spirit. The mission board of the church does not claim the authority to call persons to their work in the mission field. If such were the case the danger of grave mistakes in the work would be as inevitable as it would be if individual congregations were left to do this work.

The work of the mission boards consists not in calling people to a particular work. Such a board is simply an organization representing the entire church, whose duty it is to keep informed as to the needs and possibilities of the mission field and, under the guidance of the Holy Spirit, make known these needs. By thus keeping in touch with the field as well as with those who believe themselves called of God to engage in work in this field they may be able, through the influence of the same Holy Spirit who directed the missionary interests of the early church, to place the proper individuals in the place where they may be most useful.

There is a beautiful harmony in God's work with His people. The Holy Spirit is on the earth now directing and leading all who will follow Him. While there is much of power and helpfulness in the church as a body, there is nevertheless an individual responsibility upon each one of us. Every one of us shall give an account of himself to God.

Elkhart, Ind.

For the Herald of Truth.

IS IT SCRIPTURAL?

By C. K. Hostetler.

The gospel is for all nations. It is the business of the Christian Church to carry out the great commission of Christ, and "go." The Holy Spirit may do His work of calling men and women into this service direct to the individual. For example, Philip was told by the Spirit to join the chariot of the Ethiopian; the angel of the Lord having commanded him directly to "arise and go to the south." Acts 8:26-29.

The Holy Spirit is the prime factor in the cause of missions today, and works not only through individuals but through congregations and mission boards as well. The work of carrying the gospel is not assigned to any particular creed, denomination, sect or society. All who are true followers of the Lord Jesus have a part in this great work. If persistence any efforts are put forth that are not in accordance with God's plan, not directed by His Spirit, it will receive its reward when the day of reckoning comes. It is possible, and no doubt too often the case, that human agencies relying on their own strength, wisdom, judgment and resources, do err in this great work and are not always guided by the Holy Spirit. A congregation might fall into the same error. A mission board is just as liable to make mistakes. Any human organization is simply a channel through which the Holy Spirit may work. It may be illustrated by the wires through which the power of electricity is transmitted, and we see the result in the form of heat, light and motive power. So the Holy Spirit, through the church, carries the light of salvation and the power of God to those who are in the darkness of heathendom. Spirit-filled men and women are the only real conductors of this light and power. God calls them out and tells the church to separate unto Him these individuals for this work. This presupposes a Spirit-filled church—a church alive to the mission cause. No other will hear the call.

The important question with the disciples was, "Have ye received the Holy Ghost since ye believed?" That same question ought to be applied to all professed Christians today, whether at home in the congregation or in the mission work at home or abroad. The answer of that question will solve the one propounded by the writer in the Herald of Jan. 1, under the title, "Is it Scriptural?"

Elkhart, Ind.

For the Herald of Truth.

THE FIRST CHRISTMAS DAWN.

By Mattie Herbruck.

On fair Judea's sunny hills,
Many years ago,
There many wondrous sights were seen,
Ere break of early dawn.

Lo, watching shepherds heard at night,
The herald angels sing,
Saying, "Peace on earth, good will to men,
To you is born a King."

And in those days the wise men came
From the East afar;
And e'er before them, lo, there shone,
A glory-beaming star,
For in humble Bethlehem,
A lowly babe was born.

Oh, welcome thrice that happy day,
The first blest Christmas morn!

Perhaps but a few more century marks
Shall rest on the scale of time,
Ere the ever welcome Christmas bells
On earth no more shall chime.

But, lo! afar in the realms of bliss,
The King so lowly born;
With the ransomed forer shall waft the strains,
Of the first blest Christmas morn.
Akron, Ohio.

HERALD OF TRUTH.

January 15, 1903.

ABRAM B. KOLB, Editor.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

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FAMILY GENEALOGIES.

History of the Wismer Family of America. There are still a few copies left. The descendants of the family who desire to secure copies before the edition is exhausted will do well to order at once. Price per copy, cloth, \$1.50.

History of the Funk Family, 800 pages, finely illustrated, will be sent post paid, Cloth\$1.75
Half Morocco 2.25
Full Morocco 3.25

Mennonite Publishing Co., Elkhart, Indiana.

CORRESPONDENCE.

Holden, Mo., Jan. 5, 1903.—The following officers were elected to conduct our Sunday school: Supt., S. G. Yoder; assistant, Noah Gerber; Chorister, D. B. Rich. Our Sunday school is the only one in this vicinity. Though not large it is interesting and helpful to all who attend.

Woodside, Pa., Jan. 5, 1903.—The pulpit in the Masontown Mennonite M. H. was occupied by Bro. John N. Durr of Blair Co., Pa., Jan. 4, 1903. We feel glad to have brethren come into our midst and give us words of encouragement and a hearty handshake, especially those who have labored with us in the past. May God bless the Bro. in his ministerial labors. COR.

From Johnstown, Pa.—On the 14th of Dec., 1903, Bro. David Lehman of Colum-

HERALD OF TRUTH.

biana, Ohio, came to us. The same evening he began meetings in the Thomas M. H. and continued until the evening of the 21st. On the 22d he with a number of brethren and sisters went to Springs, Pa., to attend the Bible conference. The conference was one of great interest. Many Bible truths were brought out by those who lectured. May the same sink deep into our hearts. LEVI BLAUCH.

Berlin, Ont., Jan. 6, 1903.—Bro. D. D. Miller of Middlebury, Ind., has been holding meetings here for several days. The interest is good and the attendance large. May God send the truth home to many hearts and move them to forsake the ways of sin and follow Christ.

At our annual business meeting on New Year's day it was decided by this congregation, which was formerly known as C. Eby's, that the new meeting house shall be known as the Berlin Mennonite M. H. COR.

From the Yellow Creek Church, Goshen, Ind., Jan. 5, 1903.—Report of the Sunday school for 1902: Aggregate attendance of officers for the year, 134; teachers, 417; scholars, 1,986; total, 2,679. Average attendance, 61. Total collection, \$23.36; paid out, \$20.11; balance on hand, \$3.25. On account of smallpox in the vicinity during February, the Sunday school was discontinued and there were only 44 sessions in the year. Reorganization took place Jan. 4, 1903, resulting as follows: Supt., M. S. Wambold; Ass't., N. S., Hoover; Chorister, David Culp; Sec'y-Treas., Emma Leatherman.

Columbiana, Ohio, Jan. 5, 1903.—We have reorganized our Sunday schools for the year 1903 in Columbiana and Mahoning counties. On Sunday, Dec. 28, at the Midway M. H., Enos Dettwiler was re-elected Supt., and Noah Bixler, assistant; I. B. Witmer, Chorister; Harvey Metzler, assistant; J. S. Lehman, Treas., and Nettie Metzler, Secretary. On Dec. 21, at the Leetonia M. H., John L. Yoder was re-elected Supt., and John Riel, assistant; Emma Stiller, Chorister; Levi Yoder, Secretary. On the same day, at the North Lima M. H., Eli Blosser was elected Supt., and Homer Lehman assistant. These schools have been kept up the whole year round for a number of years and are in a prosperous condition. May the blessing be ours and all the praise and honor be God's. The schools at the Woodville school house is discontinued during the winter months.

Farmersville, Pa., Jan. 5, 1903.—There is joy in heaven and on earth when a sinner repents. On Sunday, Dec. 4, another soul found refuge in the ark of safety, making the number here five who have recently confessed Christ. And yet there is room. Confessed sinner, come! Do not delay. The Father only knows how long the door will remain open, and inside the ark is the only place of happiness. Three ministers were present: Bros. Joseph Wenger, Noah H. Mack and Isaiah Witmer. Bro. Witmer chose for his text Eph. 4:21-23. Our deacon, Bro. Michael Noll and wife, have been away, visiting another church. We have the Sunday school before church services every two weeks here at Groffsdale in the morning. The officers are the same as before. May God add His blessing. The Lord willing, Bro. M. S. Steiner will preach at Metzler's, Sunday, Dec. 11. COR.

Rockton, Pa., Jan. 3, 1903.—Dear Herald Readers:—Greeting in the Master's name. May blessings, both spiritual and temporal,

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1903.

ing our duty on account of trials which are light in comparison to Paul's experience at Philippi.

I. Journey to Thessalonica.—Leaving Philippi, they traveled southwest about 35 miles, reaching Amphipolis, a Roman military station. Continuing their journey in the same direction, they arrived at Apollonia, a distance of 30 miles. Seemingly they did not preach in either of these cities, but passed on about 35 miles west to Thessalonica.

II. Place of Worship.—Jews, abiding in cities not having a synagogue, had places of prayer (Acts 16:13), but belonged to a synagogue in some other city. Thus the Jews of Philippi, Amphipolis and Apollonia belonged to the synagogue in Thessalonica.

The latter place was favorably located geographically and commercially, so that from here the gospel might be spread. (1 Thess. 1:8.) There being a synagogue in this city, a way was open for Paul to preach first to the Jews, as was his manner, even though he was the apostle to the Gentiles. (Acts 9:20, 22; 13:5, 14; 14:1; 18:4.)

It is to be noticed that the religious work has always had its centers from which it spread. We likewise should not be contented by having some strong established congregations, but should extend the borders.

III. Time of Worship.—Paul reasoned with them three Sabbaths, thus not only taking opportune time to meet them, but also respecting the time of worship. How precious are these solemn assemblies to those to whom Christ is precious. (Ps. 84:10.) Like Paul we should attend public worship regularly.

IV. Paul's Method of Preaching.—He "reasoned with them out of the Scriptures." The Jews being well read in the writings of Moses and the prophets, he follows the Master in reasoning out of these writings. (John 12:34; Acts 10:43; Gal. 3:24.)

In his reasoning, he opened to them that Christ must suffer and rise from the dead. Then he alleges that this Jesus, whom he preached unto them, is Christ. The only reasoning that will bring men to Christ is out of the Scriptures.

V. Effect on the Hearers.—Some of the Jews believed. These (two of whom are named in Acts 20:4) remained loyal to Paul, grew in grace and were steadfast. (2 Thess. 1:11-14; Acts 20:4; 27:2; Col. 4:10.)

Of the devout Greeks and chief women, many believed.

The preaching of Christ did not have the same effect on all, as is to be observed in the envious spirit and work of some of the Jews. Where is there a record of a sermon given that brought all the hearers to Christ?

VI. Work of the Envious Jews.—Let us now examine the work of Satan as carried on by his ministers. Instead of searching the Scriptures and seeking Christ, they sought others to help them to get the city "on an uproar." The malicious passion, envy, having taken hold of them, they stoop to the "baser sort" for help.

Several cases are recorded where individuals or sects, not being on friendly terms, yet combined their efforts to do evil. Herod and Pilate became friends while opposing Christ. The Pharisees and Sadducees are another example of combined energy against the right.

The most bitter opposition is to be found when some of the religious element combine their efforts with some of the world to fight a common noble cause. It is to be feared that Satan uses the same method today.

Preaching Christ brings persecution.

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21

Envy leads to confusion and evil works (Jas. 3:16), and here resulted in an assault upon the house of Jason. He, being one of Paul's kinsmen (Rom. 16:21), they thought Paul and his companions would be found lodging there. Not finding them, they drew Jason and certain brethren before the rulers.

VII. The Accusation and Release.—The accusation was false in different lines. The world has never yet been turned. The way of the wicked turneth "upside down," and not the way of the righteous (Ps. 146:9). God's truth has the revolutionary principle of turning "right side up." Paul did not seek to turn anyone from his duty to Caesar by holding up Christ as King, not of an earthly kingdom. (Acts 25:8; Rom. 13:1-7.)

Plots and perverted truth always cause trouble, and so the rulers and the people were troubled, but Jason and the others were released upon security.

VIII. Journey to Berea.—The work of the Lord having already taken a firm hold at Thessalonica, and Paul and his companions being in danger, the brethren sent them away by night.

Sixty miles to the southwest they traveled to preach Christ before the wave of persecution should overtake them.

IX. Reception of the Word.—Again we have Paul in a synagogue of the Jews preaching Christ.

The word is readily received, and a diligent search made at once to see whether those things were so. Receiving and searching led many men and women both of the Jews and Greeks to believe.

We should daily search the Scriptures for confirmation, because in them are contained the commandments of God.

True nobility consists in receiving readily, searching diligently, and obeying willingly the word. (Matt. 13:23.)

Davidsville, Pa.

For the Herald of Truth.

HEAVEN.

By Sadie S. Weaver.

We are told that heaven is a kingdom. It is a vast and glorious realm, where happy millions live in obedience to one law, and that law is the will of Him who sits upon the throne. It has mighty armies, but no war. It has multitudes gathered in countless numbers, but no tumult. It has voices as loud as the sea when it breaks on the rocky shore, and yet it has no cry of woe. The enthroned King sends forth messengers swift as the light, and He makes the mightiest of His princes, ministers of His glory and of His good wherever they fly. Heaven is a kingdom of righteousness, where countless millions live in the closest intimacy and never do each other wrong. The greatest are the least in self-esteem, and the least are great in the power of love.

Heaven is a kingdom of truth and knowledge, where the night of ignorance and error never casts its shadow, and the blessed inhabitants walk in garments of light. Heaven is a vast and glorious realm of perfect order and boundless riches and endless activity.

Dear friends, do not wish to enjoy that glorious kingdom? Then, let us live for Christ and do His commandments, for "blessed are they that do His commandments, that they may have a right to the tree of life and may enter in through the gates into the city." Rev. 22:14.

Heaven is a city. It has streets and gates and gates. The streets are golden, the gates are pearl, the walls are of precious stones. The city is lighted with its own indwelling

glory, and it shines from afar like the sun, and ransomed millions walk in its light. It is enriched with the glory and honor of nations. It has no need of guardians to keep it safe. Its gates and towers are structures of beauty, not of defense. There is no sound of violence in the streets, no sign of coming foes is ever seen from its walls. Its shining domes are built by angels' hands. Its golden harps are swept by fingers that never feel the touch of pain. Its silver trumpets are blown by immortal breath. Heaven is a city with everlasting foundations, whose builder and maker is God. The inhabitants can beautify their homes with the genius of archangels, and with the study of ages. The mightiest of the servants of God, the sainted heroes of all time, may be met in the streets. It receives intelligence from distant worlds swifter than thought travels on the electric wire over the mountains and through the sea and round the world. It thrills with joy over the wandering who re-enter its open gates to regain the lost estate of life. Dear friend, wouldn't you like to cause joy in heaven? Then come, wash your garments white in the blood of the Lamb, then shall the angels sing praises to God for the lost sheep that is found.

Heaven contains the enthroned and manifested presence of Him whose word all worlds obey. The redeemed of earth are there permitted to look upon the blessed brow that was crowned with thorns for them. They can touch the hand that was nailed to the cross for them.

Heaven is a home. It is an abode where the weary come in from a lifetime of toil, where the sorrowing cease from their sighs and the weeping put away their tears, where the noise of conflict never comes, and the voices of the loved fall like music on the ear. Are not these sweet thoughts that the weary, the sorrowing, the weeping, all have rest in heaven? But we must live for Christ or we can not enter therein. Heaven is a home where sympathy shines in every look, and heart answers to heart in the sweet repose of love, where the feeling of security and repose is disturbed by no jar of discord, no threat of danger; where dear and sacred associations gather around a life that runs through thousands of years. The heavenly home has many mansions and there is room enough for all. The heavenly city has many gates and they stand ajar day and night for all to enter. And this home, so great, so beautiful, so blessed, is very near. It is only hidden by a veil, or by a wall, or dark sea, or cold river, or pathless desert, or the distance from world to world. It is only separated from God's children by a thin veil, a curtain so light that it can be blown about by the wind; it can be rent by the hand of a child; it can vanish like vapor into thin air. Heaven is not far away when Jesus is near. Heaven is a place prepared by Him who made all worlds. The great Builder has gone on before to make ready a home for all who follow Him. There will be a great feast when all the dispersed children of God are gathered in. There will be great joy and millions of voices will unite in mighty song, when the Master of the house appears and finds all His children at home. Oh, may we all put forth greater efforts to live for the Master! May we ever live in obedience before God that we may enter into heaven. Oh, sinner friend, the Savior invites you today! Do you not want to enter that blessed home—heaven?

Mt. Clinton, Va.

When a wrong is pardoned, bury it in oblivion.

PERSONAL MENTION.

them." "Blessed is that servant, whom the lord when he cometh, shall find so doing." Soundness in the faith means to be established in mind, heart and life in all the things the Lord commanded, and which He afterward by the Holy Spirit commanded His chosen apostles to teach. To say that we believe in a certain principle, but to act contrary to that proves us unsound in the faith, for he that offendeth in one thing is guilty of all. Let us not be deceived, God is not to be mocked. In time of ignorance God winked at some deeds, but not so in the full light of gospel teaching. The line of Christian development lies not in fitting from one thing to another as the mood or outside influence impels us. Such drifting is in itself an evidence of want of stability. He who is sound in the faith is not driven about by every wind of doctrine, nor will he disgrace his Master or himself by compromising with things which the word of God teaches him are wrong. With his lips the unsound man professes to believe, but with his actions he denies that very faith. The man who says that the word teaches him that a certain thing is wrong, but who does it nevertheless, is neither sound nor trustworthy. He denies the faith. That is, he denies that he believes as he says. So in all points of Bible teaching. The man deserves credit for stability of character who is honest and true to his convictions even though they are known by others to be wrong, but the Savior called those pretty hard names who claimed to believe but denied their faith with their works. The man who does not know where he stands is not only unsound but dangerous, not to himself only, but to others also. He may be one thing today and something very different tomorrow. Psychology may make allowance for such a condition in a man, but the Bible does not make such allowance for a Christian. He is like a ship without anchor or rudder. No matter how good the ship may be otherwise, without anchor or rudder it is not seaworthy or trustworthy. No matter how perfect the rhetoric, how brilliant the oratory, or how graceful the flow of words and ideas may be, a man without that anchor which is both sure and steadfast is an unsafe leader, a menace to the safety of others and liable to make shipwreck somewhere. Far better the rugged gospel faith, that deals with facts and not with fancies, that calls for experience and not for experiments, that demands a change of life, not a life of change; which implants steadfastness of purpose and deals with principles, not with policies. All the powers that could come forth from the gates of hell cannot move a man who is grounded and founded on the faith once delivered unto the saints, but he that is unstable finds himself shifting because of the winds that blow about him, to the sorrow of some and the ridicule of others, a disgrace to his profession and a grief to the Master whom he betrays and dishonors.

If we serve faithfully where God puts us, we need not have a care about our promotion.—Sel.

Bro. M. S. Steiner expects to be home from his visit in eastern Pennsylvania by the latter part of this month.

Bish. I. J. Buchwalter of Dalton, Ohio, is at present in Elkhart Co., Ind., and will hold counsel meetings in all the congregations.

No Name.—Will the person at Congerville, Ill., who sent 56 cents on the 14th of January for booklets, kindly give us his or her name? We do not know to whom the books are to be sent.

NOTES AND COMMENTS.

By Cephas.

XIII.
All things of earth must fade,
And hoary time decay;
But love, of origin divine,
Can never pass away.
When time shall be no more,
No more will days and years
Be written on a blotted page,
As cause for smiles or tears.
Pure thoughts and noble deeds,
Fruits of faith, hope and love,
May then appear instead of dates
In life's great book above.

Real Christian fellowship is made possible only by true Christian love.

High church spires are no indication of lofty spiritual aspirations.

We sometimes complain because roses have thorns, when we ought to be thankful that thorns have roses.—Northfield Prize Thought.

God's best gifts are for those who are willing to use them unselfishly for the good of others.

When we have found a little pebble of fact we should not imagine that we have discovered the whole mountain of truth!

Men are inclining to decide or settle questions not according to their real merits but according to the interests or prejudices of those who undertake to settle them.

To be like Peter, without silver or gold, is better than to be without that faith through which Peter was enabled to give "such as he had."

"And they laughed Him to scorn." To laugh other people to scorn does not prove that they are wrong, or that we are right, neither does such laughter develop or prepare our respiratory organs for the enjoyment of that holy atmosphere "beyond the starry skies."

Man created in the divine image, with capabilities of communication with his Creator, can not honor and glorify God as long as he is satisfied to remain "a miserable worm of the dust."

Better have all our plans defeated, knowing that all things work together for our good, than to see our efforts crowned with success and yet have no faith in the overruling power of God for the good of His people.

January 22,

Experiences that train souls for God's kingdom may count more in His sight than the failure or success of the "great and good" causes for the sake of which we undergo the experiences. The Lord may care more for the effect that our work has on us than He does for the effect of our efforts on the work.

Jan. 8, 1903.

WEALTH OR TRUE RICHES.

By S. B. Wenger.

For a number of years I have been watching the lives of persons who were wealthy, and I have concluded that even the pleasures of this life do not consist in what we possess of this world's goods. It takes a certain portion of it to make us comfortable, but too much of it only makes us uncomfortable. I have carefully watched the poor and the rich, and I truly believe if the poor man has means enough by which to supply food and raiment for his family, he is better off than the man who possesses means many noble traits. They remained unmarried, and all seemed to go well with them while they were young. But after they crossed the meridian of life, wealth and life became burdens to them and they both committed suicide. They were good neighbors, good to the poor, truthful and honest and upright in business, and were greatly missed in their community. Neither of them were Christians, and when I looked at the pale, intelligent looking face which I had loved in life I thought what a great pity that our friends did not spend their lives and vast amount of wealth in the service of Him who giveth life and wealth. How their influence might have gone on and on in the good cause. I wonder why people will strive so hard to gain wealth when it only makes them uncomfortable and unhappy in this life and is a great barrier against gaining the true riches. Many passages of scripture could be referred to showing the dangers in becoming wealthy. We will call up only a few of them. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." (1 Tim. 6:9) "A rich man shall hardly enter into the kingdom of heaven." Matt. 19:23. "How hardly shall they that have riches enter into the kingdom of God." Mark 10:23; Luke 18:24. "How hard is it for them that trust in riches to enter into the kingdom of God." Mark 10:24. "Where our treasure is there our heart also." Matt. 6:21. Lay not up treasures on the earth. If our minds are engaged in laying up wealth it is hard for us to enter Christ's kingdom. In the face of all these and many other scriptural truths that might be brought to bear on this subject, showing the danger of missing happiness in the world to come; also knowing that they are better off even in this world—people will go on striving for riches, many of them even Christian professors. People may possess considerable means and thereby glorify God, but we must use it in the way that God intended it to be used. This world's goods may be either a blessing or a curse to us. It depends upon the use we make of what we have. If we are faithful stewards God will trust to us the true riches. Luke

1903.

16:11. People who are wealthy and use their means in the way that God intended they should, are a blessing to those around them, a blessing to the cause of Christ, and they will inherit the true riches, if they obey God's word in all ways. It is a sad fact that the Lord's work is supported and carried on largely by poor people, that the rich who could be such a blessing to the cause have their minds engaged in laying up earthly treasures. This is not true of all, I am glad to say, but it is too much the case. I wish that the minds of the rich could, by some am called upon to go somewhere every week. They send for me and in every case I have the opportunity of preaching the gospel. We could multiply reasons and use arguments to demonstrate these opportunities, but enough.

We need to begin in a practical way to work out our problems in this country; and the first proposition is: Shall we enter these open doors? We can at a small expense maintain a day school, which in every case will be partially self-supporting. This will give us a place for preaching, and besides a hold upon the parents. We have quite a number of natives who are members of our churches, and who are competent to teach, that could be used. This would cost about three hundred and fifty dollars per annum, plus fifty dollars for rent; and in many cases two hundred and fifty dollars would be quite enough.

While we are waiting the present generation are slipping away gradually toward infidelity and indifference. Rome being no longer the mistress, they will now run to license. If we wait until the questions are late. We must utilize the material we have, prepare it for enlargement, and greater things will be ours in another generation.—Sel. by L. Z.

South English, Iowa.

MISSIONS.

For the Herald of Truth.

THE PRESENT OPPORTUNITIES IN CUBA.

The opportunities in the country districts of Cuba are becoming more apparent as the days go by. Cuba being in a great measure an agricultural country, the source of its wealth is naturally in the country. The people in the cities are largely dependent on the products of the soil to carry on their business, and the city people are commercial or employed by the government. In so large a city as Matanzas there is no manufactory of any sort that will employ one hundred hands. This is equally true of the other cities. Havana, the capital, is the only place where there are any to speak of, and even there very few when we take the population into consideration.

Everywhere we have gone in the country we find the people ready to receive us, to listen attentively to our message, and to give their aid in carrying on and extending the work. They entertain us, oftentimes placing horses at our disposition to ride out among the farms, and receive us, moreover, at their homes. This facilitates our going among the people, and gives very often a good impression. A congregation can be gotten in any small town. I have had them come ten miles to hear me preach, bringing the women and children in an ox cart. Surely this is an opportunity which we should improve as vigorously and rapidly as possible.

Rome has forgotten in a large measure the country places, as her priests prefer

positions of ease and opportunities for money-getting. Hence, in a great many towns we find no church and no preaching, and seldom even the mass is said, the priest only coming for an extortionate fee, to perform the baptisms and marriages.

We need to wake up to these conditions and improve the opportunities that are so signally thrust upon us.

Within four hours' ride of Matanzas we have at least ten towns and villages with populations of from two to eight thousand, who are all anxious to hear the gospel. I mean, be directed to the real duties. What a change this would bring about! How the cause of Christ would move forward! People lay up treasures for their children, which is right if not carried to extremes. It is better for a child to inherit only a limited amount of means than to inherit fortunes. Many parents labor hard to accumulate wealth for their children which proves only the ruin of the children. The question then arises, why will people strive for that which makes them uncomfortable in this life, hinders the usefulness in the Christian cause, endangers their inheritance to the true riches, and proves ruinous to their successors? Many good meaning people fall into these snares who might be useful in the good cause if their minds had not been led away by the deceitfulness of riches.

There are many other points that I wanted to touch in this article, but it is getting too lengthy. I have not meant in this article to throw slurs at the wealthy, to discourage industry, or to argue that we should remain poor, but to raise the danger signal, that our minds should not be carried away with the perishable things of earth. Oh, that we may all seriously consider these questions and be faithful stewards with the "unrighteous mammon," that God will trust to us the true riches!

While we are waiting the present generation are slipping away gradually toward infidelity and indifference. Rome being no longer the mistress, they will now run to license. If we wait until the questions are late. We must utilize the material we have, prepare it for enlargement, and greater things will be ours in another generation.—Sel. by L. Z.

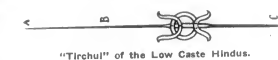
South English, Iowa.

A FORM OF HEATHEN WORSHIP.

By Jacob Burkhard.

As we learn more and more about the religion of these people and about the things they worship and the blessings they expect to receive through the things they do, we see more and more their need of a better way, which is only found in Jesus.

Just a few days ago we learned a custom that made a deep impression upon us. As Bro. Lapp and I were looking through some of the fallen-down buildings on the piece of land upon which we are building the "Girls' Home," Bro. Lapp found an instrument made of iron that had been lost in the ground. The instrument looks something like the cut accompanying this letter.



"Tirchul" of the Low Caste Hindus.

We of course were very anxious to know what it might be, so we asked some of the natives who were with us. Every one knew what it was and from them we gained the following information.

This instrument is used in worship by many of the lower caste Hindus. Its worship is observed at the beginning of the Hindu New Year (in October), at the time when "jawari" (a kind of grain) gets ripe and it is time to sow wheat. The seed end of the instrument marked "C" is placed in the ground and lemons and a cocoanut are placed on the end "A". Then goats, chickens, ducks, etc., are offered up to it as sacrifices. After having finished their worship-

ing, this instrument is taken up and a man takes it and runs the point "A", which is made very sharp, through his tongue, about to the point marked "B", and keeps it there as long as he can endure it. On the end "A" lemons and a cocoanut are again placed. By worshipping it and then using it in the way just described they believe the gods will be very much pleased and that they (the gods) will bestow many blessings upon them and give them a prosperous and profitable year. Some run the rod through their cheeks, passing it through the mouth. The more they torture themselves in this way the greater blessings they expect to get.

These instruments are of different sizes. Some are large and some are small. A small one is called a "Tirchul", and a large one is called a "Kargh". The one we found is about three feet long. But we were told that some weigh as heavy as 12 seers (24 pounds). Just think of it! People worshipping such things and torturing themselves expecting to get great blessings by so doing.

Many of our children say that they used to have such things in their houses. One of the boys said they used to have a large one in their house. One of the girls told us that they had a number of them in her home. All know how it is used and worshipped.

Do these people need to know a better way? Do they need the light of the gospel? Can we help praying that the Lord would send more workers into the harvest field, when we learn such things of the people among whom we work? Do we need the power of the Holy Spirit to teach these children when we know that such things and many more have been instilled in their young hearts?

Will you help us pray that workers may be sent forth to show these thousands of people the "more excellent way"? If God calls you do not reject the call.

Dhamtari, C. P. India, Dec. 11, 1902.

COME TO JESUS.

Adam G. Horst.

Do you hear the Savior calling

While it is yet day?

On your ears in accents falling.

Come, make no delay.

Can you not just now believe Him?

Come to Him and live.

Will you not just now receive Him?

Come, and He'll forgive.

You must come to Him repenting;

Sure, then He will hear.

In the spirit of relenting—

He'll cast out your fear.

He is faithful who has promised,

Peace to you He'll give.

Surely you will be astonished,

If for Him you'll live.

He will cast away your sorrow

If you come to Him;

Put it off not till tomorrow,

Light will be more dim.

Now if you will hear Him calling

And again be born—

Be no danger then of falling

In the judgment morn.

Hillsboro, Kansas.

HERALD OF TRUTH.

January 22, 1903.

ABRAM B. KOLB, Editor.

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1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

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FAMILY GENEALOGIES.

History of the Wismer Family of America. There are still a few copies left. The descendants of the family who desire to secure copies before the edition is exhausted will do well to order at once. Price per copy, cloth, \$1.50.

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Half Morocco 2.25
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Mennonite Publishing Co., Elkhart, Indiana.

CORRESPONDENCE.

Birch Tree, Mo., Dec. 30, 1902.—We reorganized our Sunday school Dec. 25 by electing the following officers: Sup't., Bro. Fred. Neuschwanger; Asst. Sup't., Bro. Brubaker; Sec. and Treas., Sister Mina Brubaker; Chor., Bro. Benj. Detweiler; General Correspondent, Sister Rachel Unruh. We are only a small band of workers and desire your sincere prayers that we may scatter some precious seed and trust the Lord "for growth and for yield." COR.

Bowmansville, Pa., Jan. 6, 1903.—Greeting in His name: Our Sunday school was reorganized on Christmas afternoon for the ensuing year with the same officers as before. On Jan. 4 a vote was taken by the school, deciding to continue Sunday school every Sunday during the first quarter. John Weaver of Kansas addressed the school on Dec. 21 and gave us very helpful admonitions. May the Lord bless him with success in his labors. COR.

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Baldwin, Md., Jan. 12, 1903.—Bro. John S. Mast kindly remained with us over Sunday after the funeral of Annie Nafzinger and gave us five interesting and impressive sermons. His sermons based upon the birth of Christ and inactivity of church members were especially interesting. On account of the church and the world growing together we need more such sermons. The only evidence we have of the bringing forth of fruit is that the brotherhood was strengthened. We trust that it may also have fallen on good ground outside of the church, which may spring up and bring forth fruit to the honor and glory of the Master.

JOS. HERTZLER.

Cherry Box, Mo., Jan. 12, 1903.—Greeting to all Herald readers: God in His great love and mercy has spared and blessed us, with little band of workers at this place for which we should be very thankful. Officers were elected for Sunday school for the year 1903 as follows: Bro. William Foreman, Sup't.; Bro. Noah Detweiler, Asst't.; Sister Nannie Hershey, Sec.; Sister Ida Bissey, Treas.; Bro. Willie Detweiler, Chorister; Bro. Reuben Brubaker, Librarian. Another year has glided swiftly by, and the deeds we have done are recorded, whatever they may have been. May God give us grace to walk closer to Him than ever before. Let us work while it is called today, for the night cometh when no man can work. I. M. B.

White Cloud, Mich., Jan. 14, 1903.—A greeting in the Master's name to the Editor and all Herald readers. Health is fair among the brotherhood here. Sunday, the 28th of December, the Sunday school elected Bro. Levi J. Yoder Sup't. and Bro. Eli Zook assistant. Since the church was organized at this place we have held our services in the Pleasant Valley school house, but as the house was located at the west end of the Mennonite settlement we made arrangements to hold worship in the Big Prairie church, which is more centrally located, and where we can seat nearly two hundred people and also have good sheds for our teams by paying a reasonable rent. We ask an interest in the prayers of God's people in our behalf that we may be faithful.

JACOB P. MILLER.

Cedar Lane, Pa., Jan. 10, 1903.—Dear Herald readers: As there has not been an item from this place for some time I thought a few words would be appreciated by at least some. I always like to read the letters from different places. It gives us an idea of what is going on in the world around us, especially among our brethren. We have of late had the privilege of hearing quite a number of sermons preached by our dear Bro. J. M. R. Weaver of Newton, Kansas. May God bless him and keep him humble. On the 10th we had in our midst Bro. Steiner from Ohio, who preached a very interesting sermon at Bowman's M. H., from Matt. 5:13-16. May God help the ministering brethren throughout the world so that the partition walls may crumble.

S. A. LANDIS.

Bowmansville, Pa., Jan. 16, 1903.—On the 10th of Jan. Bro. M. S. Steiner of Ohio came here and preached a very interesting sermon for us and only a few weeks ago Bro. John Weaver of Kansas preached at our place. Thanks be to God and the brethren that they came and admonished us so richly out of the word of God, May God bless their labors in trying to lead souls to Christ. We will say, brethren, come again. We have Sunday school every Sunday afternoon instead of

every two weeks as we usually had in the winter; that shows a little improvement, but there is still plenty of room for more. May God bless the Sunday school work that is done in His name. We will ask the Herald readers to pray for our church and Sunday school, for the Bible says that the effectual fervent prayer of a righteous man availeth much. In the Master's name. N. B. A.

Weaverland, Pa., Jan. 13, 1903.—Bro. J. M. R. Weaver of Hesston, Kansas, was in Lancaster Co. a few weeks and held many meetings, all of which were largely attended, and the word spoken through him pierced many a sinner and strengthened the saints. On the 8th inst. Bro. M. S. Steiner came into our midst and held three meetings here, all of which were edifying and spiritual. May the Lord bless the efforts put forth for the saving of souls.

On Dec. 28 the S. S. at this place was reorganized for the year 1903 by electing the following officers: Sup't., S. H. Musselman; Asst't., John W. Weaver; Sec., David S. Wenger; Chorister, Amos Geigley; Asst't., John H. Martin; Treas., Joseph Hurst. The school meets only every two weeks during winter, in the morning before church. D. S. W.

Bethel Cong., Garden City, Mo., Jan. 8, 1903.—On Dec. 28 our Sunday school was reorganized for the coming year, the following officers being elected: Sup't., John Yoder; Asst't., C. T. Kauffman; Sec. and Treas., Ed Kanagy; Chorister, J. T. Zook. There are at present thirteen classes in the school. We thank and praise our blessed Savior for the many blessings we, as a Sunday school, received during the year. May we again present our bodies a living sacrifice, holy, acceptable unto God, and strive by His grace to make the coming year more successful in the advancement of the cause of Christ. Let us draw near unto God with a true heart in full assurance of faith. Let us hold fast the profession of our faith without wavering; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. Heb. 10:25. The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest. Matt. 9:38. A SISTER.

Lancaster, Pa., Jan. 5, 1902.—On Friday evening, Dec. 20, we held our regular monthly workers meeting at the Rockland St. Mission. Subject for the evening was "Holiness." Bro. John Hess and Bro. Christ Herr, Jr., both gave addresses, after which a number of short talks were given by other brethren present.

On Thursday evening, Jan. 2, Bro. Noah Mack of the Welsh Mountain Mission preached a very edifying sermon at the Rockland St. Mission, from the text: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The brother pleaded with the unsaved not to put off salvation so that 1903 will not find them in the same condition as 1902.

Bishop Abram Herr of New Danville preached an impressive sermon on Sunday afternoon, Jan. 4, at the East Chestnut St. church, from 2 Pet. 1:4-8.

May God bless our preachers and bishops that they may be bold to declare the "whole counsel of God," that saints may be comforted in the hope of glory and sinners warned to flee from the wrath to come.

COR.

Mayton, Alta., Jan. 7, 1903.—Dear Herald readers: By the help of God I will try and write a few lines for the Herald of Truth. First of all I wish you the grace of God our Father. I have often thought what a wonderful Father He is. If we stray away from Him, He loves us so much that He always has a way to call us back to Him. Since this great Redeemer has knocked at my heart's door and I have let Him in, I am so happy in Him. I know that sometimes Satan tries to get into my heart and tells me there is no pleasure living for Christ. Dear brethren and sisters, what would this world be if Christ had not come into it and suffered for us as He did on the cross, and now He is waiting in glory for all who put their trust in Him?

The smallpox is in our neighborhood. May the Lord bless the afflicted ones and give them strength that they may soon be about their work again. We pray for all men wherever they be and we also pray for ourselves. We have church and Sunday school services every Sunday, excepting now both are closed on account of the smallpox. I often think of the dear relatives and friends we left far behind when we came out here from Michigan, but when I think of that hymn, "Some sweet day, by and by," I think what a happy meeting there will be over on the other shore, where God has prepared a beautiful home for us all.

LEAH WIDEMAN.

Mt. Zion, Morgan Co., Mo., Jan. 12, 1903.—Dear Herald readers: Greeting in that name above every name. The last of Nov. 1902 Bro. Noah Mack and wife came into our neighborhood and remained over the first Sunday in October, preaching four instructive and edifying sermons. We were certainly glad for his visit, as it seems most of our ministers pass us by. They left in a few days for other congregations, then went on to the General Conference. May God's rich blessings attend them continually.

On Dec. 24, we began an eight-day Bible term. The Dunkard brethren and Mennonites having united in this meeting, each furnished one instructor. The sessions were fairly well attended considering the bad roads. Those attending seemed to drink in anew the expression of that disciple of old, "Lord, it is good to be here." Such at least was the writer's feeling, and judging from the expression of faces and the attention given others were under the same feeling. May the many truths brought out make lasting impressions on our minds and hearts.

Our Sunday school re-elected officers for the year 1903, on Thanksgiving day, resulting as follows: Sup't., Bro. C. B. Driver; Asst't., Bro. J. S. Detweiler; Sec.-Treas., Bro. Charles Shank; Choristers, Broas. A. D. Driver and Jonas Detweiler. Our Sunday school is an evergreen one, though the attendance is not so large through the winter season as during the summer. Those who are deeply interested in the work and reap many blessings, such as God always has in store for His children. Help us, O Father, to be ever earnestly engaged in Thy work and service here that when our life work is finished we may receive Thy approval and blessing: "Well done, enter into the joys of Thy Lord." COR.

Nampa, Idaho, Jan. 8, 1903.—Greeting: It has been quite a long time since we have given any church news from this part of God's vineyard. We are here as a small body of God's people, and have the assurance that God is with us, and blessing us from time to time, as we meet to worship Him. During the year that is just past we have enjoyed

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many rich blessings from Him who is the giver of every good and perfect gift. We have at present about fifty-five members, the attendance at church and Sunday school being very good. The average attendance for the past year was 60, both in the Sunday school and church service. Services are conducted every Sunday. Sunday school at 10:30 a. m., church services at 11:30 a. m. and 6:30 p. m., Bible reading at 7:30 p. m. The meetings were well attended and a good interest manifested. On Christmas we again had an all-day meeting, the forenoon session being a Christmas meeting. The following topics were discussed: Opening lesson and prayer by Bro. S. A. Kurtz; first topic, "The Star in the East," Bro. D. N. Kauffman; second, "Christmas," by Bro. Glick; third, "Why did Jesus Come?" Bro. G. B. Hilty; Bro. Adam Plank; fourth, "Why Will Jesus Come Again?" Bro. D. H. Kauffman. Many good and interesting thoughts were given on the different topics.

The afternoon session was opened at ten o'clock and devoted to different topics on Sunday school work. The first half hour was given to children's meeting, conducted by sister Fannie Plank, after which the following subjects were discussed: 1. "Influence of the Sunday School on the Lives of the Young," by sister Fannie Plank and Bro. Emanuel Stahley; 2. "The Sunday School Teacher, His Responsibility," sister Sarah Kurtz; "His Qualifications," sister Sarah Yoder; 3. "Slum and Sunday School Missions," Bro. D. Hilty, sister Lizzie Horst; 4. "What Will Make the Sunday School Hunger and Thirst After Righteousness?" Bro. D. Garber. Questions and answers. Many were the thoughts presented and the admonitions given, and we all felt blessed for having been present.

May the Lord bless all Sunday school workers and especially in this valley, where the work is so much needed. On Sunday, Dec. 28, 1902, we again met for Sunday school and church service, and to reorganize our Sunday school for the coming year. Bro. J. P. Bontrager was again chosen Sup't., Bro. Emanuel Stahley, assistant, sister Kurtz and Bro. D. H. Kauffman, choristers, and sister Anna Kauffman, Sec.-Treas.

On the first day of the new year we again met for our annual business meeting. We have been having a series of meetings for nearly three weeks, conducted by the brethren Garber, Hilty and Kurtz. The meetings were given over to God, and the members were admonished to consecrate themselves to God, and pray earnestly for an outpouring of His Holy Spirit, and for the salvation of souls. One soul has confessed Christ. May there be many more to follow. The meetings are still in progress. Truly in this far western field the harvest is great and the laborers are few, and our prayer is that God will send forth more laborers into the harvest, that many souls may yet be gathered in and brought from darkness into light.

There are many places here in the far west where there are no religious meetings held and where they do not regard the Lord's day. And the question comes to us, who will go and teach them? In many of these places where they have an opportunity to hear the word they are very attentive, and seem to be hungering after the glad news of salvation. The Master wants workers, His harvest is white and His command, "Go ye forth," is to all. Go, work with a will, and let not the dark night fall on an ungathered harvest field. The Master wants workers, the night cometh soon when the weary shall rest from all care, when those who have toiled through the heat of the noon shall no longer sit in weariness. May we all be

workers together in this great harvest field, and at last be gathered with the saints at home. J. P. BONTRAGER.

LESSON FOR SUNDAY, JAN. 25, 1903.

By J. S. Hartzler.

PAUL'S COUNSEL TO THE THESSALONIANS.

1 Thess. 5:14-28.

Golden Text.—Hold fast that which is good.—1 Thess. 5:21.

Paul had been at Thessalonica only a short time when the Jews became furious at the thought that the shedding of innocent blood in the death of Christ should rest upon them, that the ceremonial law should be set aside, and that they were not to be considered greater than those unrighteous (?) Greeks. Realizing that their lives were in danger, Paul and Silas were sent away by night. Timothy evidently followed them to Berea some days later.

But the work was not in vain; some Jews, many Greeks and "chief women not a few believed" (Acts 17:4). A church composed of such widely different classes, unorganized as they were, could not long remain without someone to bring them into closer fellowship. Persecutions made it necessary for Paul to flee from Berea, and arriving at Athens he sent word for Silas and Timothy "to come to him with all speed." Timothy only seems to have obeyed the summons, and was immediately sent back to Thessalonica (1 Thess. 3:12). After some time he rejoined Paul at Corinth, bringing him word of the condition of the church. (1 Thess. 3:6.)

Some had understood Paul to teach that Christ's second coming would take place before any of the Christians would die. Some died after Paul's departure from them (1 Thess. 4:13), and their friends had grown impatient and began to question the apostle's sincerity and care for them. The first letter to the Thessalonians was written to correct these errors and closes with the beautiful admonition of this lesson.

The thought is sometimes presented that the Bible is a long rehearsal of dry facts, many of which are very difficult to understand. Whatever may be said along this line of other portions of the blessed Book, it can hardly be said of the portion under consideration here: eighteen admonitions clothed in one hundred and seventeen words. Aside from being short and easy to be understood, these admonitions are especially adapted to the needs of every personal worker. Public teaching is necessary and no doubt this letter was to be read and read to the whole church, but, as much of the most successful work must be done by personal contact, the thoughts given here will be largely for the personal worker.

Public teaching may influence the unruly to some extent, but much more can be done by a heart-to-heart talk. In fact this must be done to find out the tender spot in that unruly heart.

Then, as if to show the great contrast and extent of the work, we are urged "to comfort the feeble minded, to support the weak" and "be patient toward all men." Before one is fitted to do work, differing so widely in its nature, he must be very near the cross and listen most carefully to the words of the Savior. An entire change of heart is necessary in order that one may modestly wield an influence, such as is called for in verses 14 and 15, and yet retain an even, patient disposition. Not only is every one thus to be a guard for himself, but also see that none render evil for evil, thus making every true Christian, at least in a measure,

his brother's keeper. It is very easy to do this with some people, but this rule is to be applied to the selfish, the peevish and fearful as well as to the most congenial. None except those who have been made "partakers of the divine nature" can succeed in such a great task, but if we cannot prevail with God in regard to our lives, we cannot expect to prevail with Him in behalf of others. No more can we expect to accomplish anything with these widely different classes. The second essential to success in this work is found in 1 Cor. 9:22 and Gal. 6:10.

"Trying as some of these things may be we are still to 'rejoice evermore,' not in sensual pleasures, but in real spiritual joy, that which feasts on the real things of God. 'It is our fault if we have not a continual feast.' Worldly sorrow may come, but it does not materially lessen the heavenly joy, but the latter even overshadows the former.

Fire may be kept burning even on the surface of water if it has a constant supply of oil, and the more freely the oil is supplied the greater will be the fire. So prayer will keep the heart joyful. "We should rejoice more if we prayed more." No worldly cares, no matter how important, should keep us from our regular stated seasons of prayer. We are not supposed to be on our knees at all times, but no condition should be allowed to exist in which we cannot have a disposition of prayer, for true prayer will not hinder but help along in every legitimate business. He who thus prays "without ceasing" will also have a constant thanksgiving. The most prayerful see the most for which to be thankful. More true prayer will enable us to rejoice more and pray better (Phil. 4:6, 7). Our condition is never so bad but conditions may be found that are worse. A sister who could move neither hand nor foot and whose pains were at times most intense was told by the physicians that her pains might cease in course of time, but that she would never have any better use of her body than she had at that time. Her only reply was, "Oh well, it will all be over some time and 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'" Her children intended to take her to the poorhouse, but sister received her into her own house and cared for her. Helpless as she was, one could frequently hear her clear, sweet voice singing out, "Praise the Lord for blessings given." If praises can be given under such circumstances can you not "in every thing give thanks?"

Carnal thoughts, going to questionable places of amusement, or indulging in worldliness of any kind, acts on the spiritual life like water thrown upon fire. The fire (spiritual life) may resist some, but will soon succumb to the element which is so opposite to its nature. To disregard the pleadings of the Spirit in His calls to a better life, or consecration to a certain work will prove fatal to that Comforter as water does to fire. The quenching of the Spirit is almost sure to be followed by a disregard for the preaching of God's word, and unless the thought is given in flowery language or in some new way, the unfortunate one in whom the Spirit has been quenched, does not care to hear it. He sees faults in others, justifies his position and is less frequent at the house of God. No difference who the messenger (preacher) is, or how poorly the message is delivered, the hungry soul can receive something which will be beneficial.

One should not despise in act or word or thought, the heavenly message, neither should he accept everything as true without investigation. There are several reasons for this. First, there always have been and

probably always will be, false teachers, and one may be led astray by the craftiness of those who are aiming to make merchandise of their hearers; second, the minister is fallible and may be mistaken; third, the hearer may not have heard aright, hence the necessity of proving all things. Our knowledge as well as our life should be compared with the scriptures, to see whether it is genuine. But what is the benefit of constant search unless there is a separating of the good from the bad, and why make such separation unless there is a disposition to hold fast that which is good? It is ruinous to character to know what is right and true and good, yet constantly do the opposite. It is important to know what is good, but it is equally important to hold it fast.

In order to secure safety it is necessary to avoid even the appearance of evil, for he who looks longingly toward sin will soon be unable to "prove all things" or "to hold fast that which is good." Another reason why this is important is found in Rom. 15:20, 22.

Paul prays for the Thessalonians. Every true shepherd will pray for his flock and every member of the flock who is truly worthy of the name will pray for the shepherd. Thus both are helped by the prayers of the other. It is the Father's will that the spirit-life should have a continual growth and He will surely answer prayers on this subject that are asked in the right way. But such prayers also have a reflex action. No one can pray in this way and for such a purpose without himself becoming more spiritual and more awake to the needs of the cause.

How beautifully the apostle closes this epistle. After much good advice which is intended to create more love in the brotherhood he asks them to manifest this love in a very practical way. He did not intend this to be a kiss of natural affection, much less a kiss of hypocrisy, but one that shows a true spiritual unity. This is evident from the fact that the command is not for prominent indulgence, but is given to brethren ready to be practiced among themselves and to be considered holy and a service to God.

In order that all might have the benefit of this epistle, the command was given to read it to the whole brotherhood. Ministers should realize that reading God's word in the public assembly is as truly a part of their duty as preaching it.

For a letter of love and consolation, possibly no more appropriate ending could be found than is given here. The world may oppose and Satan may rage, but if we are conscious that "the grace of our Lord Jesus Christ" abides with us we are safe and happy.

To a people who were suffering persecution, a letter such as this one must have been like food to the starving or like a bubbling spring to one who is out on the great desert, suffering for want of water, ready to give up in despair and lie down to die. It should be to us a means of grace ever pointing us to a higher life.

Elkhart, Ind.

CONFERENCES.

REPORT OF BIBLE CONFERENCE.

Held in the Mennonite M. H. near Freeport, Ill., Dec. 10-17, 1902.

Conference opened Wednesday, Dec. 10, at 9:30 a. m. Devotional exercises by Daniel Kauffman. Organization: J. S. Shoemaker, Moderator; Wm. H. Brubaker, Sec.; J. V. Fortner, Treas.; Philip Nice, Query Manager.

1. "Plan of Salvation."—Daniel Kauffman.

All have sinned. Were it not for the plan of salvation, all would be lost. Faith is necessary, a living faith, not a dead faith; faith comes to us by hearing, by the word of God, by prayer, and by the Holy Spirit; is made manifest by works and obedience to His commandments. Faith is a means of joy, peace, and a guide through life.

2. "The Worker."—S. G. Shetler.

Qualification and preparation necessary. Man should fit himself to the word of God, not the word of God to man. His grace is a gift to us, therefore we should labor not of ourselves, but through the grace that is in us.

We pay our love to God by showing love to our fellowmen, and our faith by doing His will and being bold in the Lord.

3. "The Ministry of the Word."—Daniel Kauffman.

All are ministers either to God or Satan. God's word is the essence of all truth revealed to man, a quickening power to them that believe, a means of enlightenment, a final test of our salvation. Our commission is to teach, to study, to show ourselves approved of God, to pattern after Jesus, not after man.

4. "Church Government."—S. G. Shetler.

The general body, upon the Rock, Christ Jesus, is divided into particular bodies or congregations. A government is necessary for each body; for that which is bound on earth is bound in heaven, and that which is loosed on earth is loosed in heaven. The law as given by Christ Jesus we should keep, not because the church says so, but because it is the will of God. Church officers should be blameless, unselfish, ruling not as lords, but as servants.

THURSDAY.

Meeting opened 9:15 a. m. Devotional exercises by Philip Nice, Sterling, Ill.

5. "Plan of Salvation—Repentance."—S. G. Shetler. Adjuncts that lead to repentance are, hearing, believing (or faith), causing conviction, sorrow for sin. A result of God's grace, a gift of God. Whosoever will, let him come and partake of the water of life. Commanded by Christ. Necessary to salvation in this life for all. True repentance will be manifested by making restitution and bearing fruit for the Master.

6. "The Ministry of the Word."—Daniel Kauffman. Be an example in all things. Let your life tell that you are a Christian. Stand up against sin when it is raging and carrying people down to destruction.

7. "The Worker at Work."—S. G. Shetler. Preparation necessary to rightly divide the word of truth. The Holy Spirit can not bring to our remembrance the things that we have not read or heard. We must make use of the gift that is in us that we may grow in grace and in the knowledge of the truth. In teaching teach the word plainly. Take opportunities. When the door is open step in. Pray much and leave the results with God.

8. "Christian Graces—Love."—Daniel Kauffman. God has made His love manifest by the gift of His Son, by the natural blessings that we enjoy from day to day, and by the chastening rod. We should show our love to God and our Savior by doing good to our brethren, neighbors, friends and enemies. In so doing we fulfil the law of Christ.

FRIDAY.

Meeting opened 9:15 a. m. Devotional exercises by E. M. Shellenberger, Freeport, Illinois.

9. "Plan of Salvation."—Daniel Kauffman. Conversion. Being changed from a sinful life to a godly life. That our sins may be blotted out. Is brought about by God's Spirit, His word, human agents and the individual himself. The results of conversion are newness of life and adoption in the family of God.

10. "Christian Graces"—S. G. Shetler. Peace. God the author of peace; Christ the prince of peace. If we are not peaceful we are not God's children. Be at peace with God, with man and with ourselves, in the home, that our prayers be not hindered. The peaceful have the promise of a reward in this life and the life to come.

11. "Ordinances—Baptism."—Daniel Kauffman. Definition: Water applied upon confession of faith. By the Spirit we are baptized into one body, purified, receive power and are prepared for Christian work. Water baptism is the answer of a good conscience, an open confession before the world. Is commanded by Christ and should be administered on confession of faith.

12. "Church Government."—S. G. Shetler. Keep the body pure. A little leaven leaveneth the whole lump. Elders should be overseers of the flock; not lords, but servants, servants to God, servants to the flock. Brethren should observe Matt. 18. Take heed to thyself and then rebuke thy brother. A deacon's position is a responsible one. A word spoken at the right time and place will save a soul from death and hide a multitude of sins. Show no partiality. Exercise long-suffering. Feed the flock with bread from heaven.

Concluded next week.

Infidelity may throw stones at the Bible, but it can't say a word against a holy life.

Keep your most refined and gentle manner for the home.

The more the man who builds on the sand invests in his house the worse it will be for him.

He who holds the mystery of faith holds the key to heaven. "All heaven is the plunder of faith."—Scl.

The wisest sympathy will not sing our dirge with us, but strikes a note of God's anthem in harmony with ours.—Ram's Horn.

MARRIAGES.

Unicker—Steider.—Dec. 22, 1902, near Metamora, Ill., at the home of the bride's parents, by John Smith, Samuel Unicker to Sarah Steider.

Schertz—Smith.—On the 30th of Dec. 1902, near Metamora, Ill., by Andrew Schrock, at the home of the bride's parents, Benj. J. Schertz to Emma E. Smith.

Beiler—Gerber.—On Jan. 1, 1903, at the home of the groom, near Harper, Kansas, by Blah, Tillman M. Erb, Bro. Frederick Beiler to sister Sarah Gerber. May God abundantly bless this union.

Schrock—Inhoff.—Jan. 1, 1903, near Low Point, Ill., Peter Schrock to Katie Inhoff, in the presence of a few friends, at the home of the bride's parents, May God bless this union that they may be used for His service.

Wyse—Graber.—On the 14th of Jan. 1903, near Nohle, Washington Co., Iowa, at the home of the bride's parents, by E. Gert, Aaron Wyse of Henry Co., Iowa, to Emma Graber of Washington Co., Iowa.

Helmut—Miller.—On the 28th of Dec. 1902, at the home of the bride's parents, Bro. and sister D. A. Miller of Inman, McPherson Co., Kansas, by Blah, S. C. Miller, Bro. Will Helmut of Cass Co., Mo., to sister Mary Miller.

Hunsberger—Habermehl.—Jan. 7, 1903, at the home of Ezra Shantz, brother-in-law of the groom, by Bro. Israel R. Shantz of Carstairs, Alta., Canada, Bro. Menno Hunsberger of Carstairs, Alta., to sister Lizzie Habermehl of Baden, Waterloo Co., Ont.

Landes—Welty.—On the 18th of January 1903, at the residence of the bride's parents, near Nappanee, Ind., by Blah, S. G. Shetler, to sister Christine Welty, both of Elkhart, Ind. Bro. Landes has been one of the most trusted and faithful young men ever in the employ of our Publishing House, where he has been for about ten years, and has for some time been in charge of the folding room. The entire corps of employees join in extending congratulations and best wishes.

DEATHS.

Nafzinger.—Annie Nafzinger, daughter of Peter and Lydia Nafzinger, departed this life on Dec. 21, 1902, in the 35th year of her age. Funeral services on Dec. 24, from Pa. 10:15, by John S. Mast, Morgantown, Pa., and J. S. Bricker, Baltimore, Md. She was a sister of A. M. church.

Miller.—Jan. 7, 1903, near White Cloud, Mich., Perry Otis, son of Bro. M. M. D. and sister Rebekah Miller, aged 11 M., 17 D. Services on the 8th at Pleasant Valley school house, by Jacob P. Miller, from Mark 10:14. We can truly sympathize with this dear family, as this is the third child they have laid to rest in less than two years.

Brubaker.—At Berlin, Ont., on Jan. 10, 1903, Joseph Howard, youngest child and only son of Simeon and Lucinda Brubaker, aged 2 Y., 5 M., 6 D. May God comfort the bereaved parents in this hour of trial, knowing that their loss is his gain. Funeral services were conducted in the Berlin Mennonite M. H., by E. S. Hallman, Noah Stauffer and D. D. Miller. Texts, Job 1:21 and Job 14:1.

Roth.—At Wayland, Iowa, of inflammation of the bowels, Michael Roth. He was born in Wayne Co., Ohio, Aug. 28, 1834. He came to Iowa in early life and on March 25, 1858, was married to Nancy Goldsmith. He leaves wife, eight children, 14 grandchildren and six great-grandchildren. His remains were interred in the Sugar Creek cemetery. Funeral services by Pre. Zimmerman and C. P. Gertig.

Troyer.—In McPherson Co., Kansas, of diphtheria, Paul Enos Troyer, son of Bro. Menno and sister Susan Troyer. He was born Sept. 19, 1898, died Dec. 23, 1902, aged 4 Y., 3 M., 4 D. Funeral services on the 11th of Jan. 1903, at the West Liberty Mennonite M. H., by C. D. Yoder, from 2 Sam. 12:16-23. Bro. and sister Troyer mourn not as those who have no hope, for little Paul budded on earth to blossom in heaven.

Rickert.—Clarence B. Rickert was born in Montville, Medina Co., Ohio, July 28, 1884, and died in Cleveland, Ohio, Dec. 15, 1902, at the early age of 18 Y., 4 M., 17 D. He was the second son of Henry P. and Sarah Rickert, and is survived by a father, two brothers and two sisters, who are called to mourn the sudden death of a devoted son and a loving brother. While away from home in attendance at school, he was called away after a sickness of five days' duration. His mother preceded him to the world beyond Feb. 5, 1901, and we hope they may now be reunited in the land of rest. Their many kind deeds and actions will be monuments to their memory more lasting than bronze or marble.

Wenger.—Mary J., wife of Lewis Wenger, departed this life at home in Morgan Co., Mo., Jan. 7, 1903. She had been falling in health for several months from Bright's disease, but continued to minister to the wants of her family until the last few days of her life. Three small children, two step-children and a husband mourn the loss of a faithful wife and loving mother. She was nearly 34 years old, a member of the Swiss Mennonite church. Another one called home in the midst of life. God help all by these dispensations. His, to prepare for the school of suffering, that comes sooner or later to every one. Buried at Bethel graveyard Jan. 9. Services by Peter Lehman in German and Daniel Kauffman in English. Text, Rev. 21:4.

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th and Ella Grissinger, \$1.25; Lizzie Funk, \$2.00; Spring Valley S. S., Kansas, \$3.50; White Oak Twp. S. S., Ill., \$20.00; M. S. Hostetter, \$20; Jacob V. Yoder, \$50; Mr. and Mrs. Michael Bender, \$5.00; John Ginterich and wife, \$5.00; Lydia Huber, \$4.00; Roanoke (Ill.) S. S., \$13.40; John D. Showalter, \$10.00; Spring Valley S. S., Kansas, \$7.00; E. R. Miller, \$2.10; Hein. Funk, \$5.00; Hein. Priesen, \$2.00; Sonnenberg Cong., Wayne Co., \$7.25; A. L. Benner and wife, \$1.00; Peter Gut, \$5.00; Jacob J. Moser, \$3.00; Margaret Smith, \$1.00; Hess church, Litzia, Pa., \$5.00; Anna Martin, \$2.00; Barbara Bender, \$2.00; Spring Valley S. S., Kansas, \$8.00; Mrs. Amanda Gehman, \$1.00; Frank M. Herr, \$3.25; a friend, Albany, Ore., \$1.00; C. F. Hostetter, Mt. Joy, Pa., \$5.00; P. B. Good, \$10.00. Total, \$314.76.

Received for Specified Indian Orphans. Elizabeth Yoder, \$15.00; A. E. and J. L. Stoltz, \$15.00; Mrs. Daniel Roth, \$15.00; Johannes M. Steiner, \$20.00; Abraham Paul, \$5.00; Johann Paul, \$5.00; Friedrich Geler, \$5.00; Cleophas N. Amstutz, \$10.00; Daniel P. Lehman, \$5.00; Jacob J. Moser, \$10.00; Jacob Sommer, \$5.00; J. M. Hershey, \$15.00; Mrs. Peter Lehman, \$15.00; John Ropp, \$30.00; D. A. Priesen, \$15.00; Uriel Yoder, \$15.00; Kate Unicker, \$30.00; Gust Nafziger and wife, \$15.00. Total, \$313.00.

Received for India Leper Asylum. A sister, West Liberty, O., \$5.00. Total, \$5.00. Received for Welsh Mountain Mission. White Oak Twp. S. S., Ill., \$5.00. Total, \$5.00.

Received for Armenia. Jacob S. G. Gertig, \$1.00; a brother and sister, Hutchinson, Kas., \$3.00; Steinman's Cong. and S. S., Flanagan, Ill., \$10.00; Groffdale Menn. Cong. and S. S., Lancaster, Pa., \$2.00; S. S. of Vinola, Pa., \$15.00; John D. Showalter, \$10.00; Noah and Lizzie King, \$2.00; a sister, \$5.00; Mrs. Anna Keene, \$5.00; Amos Hunsberger, \$3.00; White Oak Twp. S. S., Ill., \$5.00; Ladies' Aid Society, Silver Street Church, Goshen, Ind., \$20.00; Clinton Brick Church, Elkhart Co., Ind., \$2.00; Nettie Shoemaker, \$1.00; Rock Run Brethren Church, Elkhart Co., Ind., \$6.36; Clinton Am. Menn. Cong., Elkhart, Ind., \$16.46; Maple Grove Am. Menn. Cong., Topeka, Ind., \$10.50; Mrs. Annie Miller, \$10.00; a sister, West Liberty, O., \$5.00. Total, \$156.47.

Received for China. White Oak Twp. S. S., Ill., \$5.00. Total, \$5.00. Received for Orphans Home, Ohio. Clinton Menn. Cong., Elkhart Co., Ind., \$5.00. Total, \$5.00.

Received for Chicago Mission. Hein., Newfeld, \$2.90; S. Danvers (Ill.) Cong., \$5.00; White Oak Twp. S. S., \$5.00; John Ginterich and wife, \$5.00; Lydia Huber, \$5.00; Holders, \$5.00; Menn. S. S., Elkhart Co., Ind., \$5.08; a friend, Wichita, Kas., \$10.00; A. Luginbill, \$1.00; a sister, \$2.00; Mr. and Mrs. Bender, \$2.00; Frank M. Herr, \$2.00; a friend, Albany, Ore., \$1.00; C. F. Hostetter, Mount Joy, Pa., \$1.00. Total, \$47.88.

Received for Philadelphia Mission. White Oak Twp. S. S., Ill., \$5.00. Total, \$5.00. Received for Foreign Missions.

Am. Menn. Cong., East Zora, Ont., \$44.00; Menn. Cong., Meadows, Ill., \$10.00; S. S. Conference, Nappanee, Ind., \$25.00; brothers and sisters, Morton, Ill., \$12.50; Menn. Cong., Meadows, Ill., \$14.10; J. W. C. Goshen, Ind., \$1.00. Total, \$108.60.

Received for Old People's Home. Susan Harnish, \$1.00. Total, \$1.00.

Received for General Missions. Evangelizing, Etc. Dave Kornhaus, \$20.00; White Oak Twp. S. S., Ill., \$5.00; Bend, H. Hess, \$1.00; Mrs. S. L. Leatherman, \$5.00; Lydia Martin, \$2.00; John Ginterich and wife, \$5.00; John Schrock, \$2.60; J. W. C. Goshen, Ind., \$1.00; Frank M. Herr, \$1.00. Total, \$38.10. Total amount received, \$1,097.00. Balance previously acknowledged, \$714.15. Total, \$1,811.15.

Disbursements. Forwarded to M. C. Lapp for General Orphan Work, \$363.63; to M. C. Lapp, for Specified Orphans, \$345.00; to M. C. Lapp, for Mission Work, \$241.00; to M. C. Lapp, for India Leper Asylum, \$5.00; to J. Burkhard (by request), for Mission Work, \$125.00; to J. Burkhard (by request), for Specified Orphans, \$15; to the Swiss Mennonite Church, \$105; P. A. Penner, for Specified Orphans, \$60.00; J. O. Denning for Specified Orphans, \$10.00; Rose Lambert for Armenia, \$134.67; N. H. Mack, for Welsh Mountain Mission, \$1.00; Archib. Orr Ewing, for China, \$5.00; A. Metzler, for Orphans Home, \$5.00; A. H. Leaman, for Chicago Mission, \$17.88; Mary Deinger, for Philadelphia Mission, \$5.00; J. G. Wenger, for Old People's Home, \$1.00; H. H. Good, for ministerial work at McWen, Tenn., \$5.00; Surgical Instruments sent to Missionary P. A. Penner, Ind., \$3.32; D. Hagopian, soliciting for Armenia, \$15.00; printing, postage, stationery, office expenses, etc., \$29.75. Total, \$1,282.95. Balance on hand, \$149.93. Gratefully acknowledged, \$1,432.88.

HOME & FOREIGN RELIEF COMMISSION. A. C. KOLB, Sec'y.

some remarkable proofs of the truth of the Bible account of that country in the early history of the Jews. A paper recently published in London, England, gives an interesting account of the discovery of Gezer. It describes excavations at Telljezari, on the right of the road from Jaffa to Jerusalem. The site was identified as Gezer, the Canaanite city, the king and people of which were slain by Joshua.

The excavation revealed four series of ancient walls and four layers of strata which, putting aside the buildings of later date, mark the site of the city as occupied by four different sets of inhabitants. The first and second layers were not always distinguishable. There were three unheated monoliths fourteen inches high, with smaller ones under and between an adjoining pavement; jars containing the charred bones of infants, which would seem to indicate that it was a place of sacrifice, where children passed through the fire to some predecessor of Moloch.

Two caves were discovered. One, dating from the first or second city, was ten by eight yards and covered with a layer of sometimes a foot deep of human ashes and bones, which often had been imperfectly consumed. Professor McAllister believes that the cave was a crematory, and that a late race, probably that of the third city, used it for the inhumation of bodies which were deposited in a crouching position all over the floor. The other cave, which was bell-shaped, has been used as a cist by the occupants of the fourth and latest city, but it contained six skeletons. Five persons had been buried. The sixth was the upper half of a girl who had been cut in two with a saw, indicating that she had been a human sacrifice. This idea was confirmed by the finding of the decapitated heads of two girls of about the same age at the mouth of the cave.

The bones and the pottery relics discovered make it possible to assign historical positions to the successive occupants of the city. The older race was slender and short, none exceeding sixty-seven inches, and most of them were only sixty-four inches in height. The skulls were thick and heavy and resemble those of the earliest occupants of Europe in the Neolithic age. They were certainly a pre-Semitic race. The uncremated remains of the inhabitants of the third and perhaps the fourth city show that they were taller, the average height being sixty-six inches, while some of them reached seventy-one. They were also more strongly built, their faces were longer, their noses more prominent and their skulls more circular. They probably belonged to the earliest wave of Semitic immigration, that is, the primitive Amorites.

The pottery of the earlier races was coarse and rude, but that of the latter class was better shaped. Neither conforms to the Egyptian or Phoenician designs. The jars were wrought stone and flint chipped tools were found. The pre-Semitic people who buried their dead were not acquainted with metal. Those who came later and buried their dead had good weapons of copper and

HERALD OF TRUTH.

bronze. This is remarkable, as cremation in western Europe came in with bronze. The site of Gezer was therefore first inhabited by an aboriginal Palestine Neolithic people, who cremated their dead, and next by a primitive Semitic race in the copper age, both practicing human sacrifices. Then there were two later Semitic occupations by the Scarabs, the indications being that the former of them was not less than 2,000 years B. C. Other relics proved that there was communication with Egypt and one clay cylinder indicates that there was direct or indirect trade with Babylon.

For the Herald of Truth.

HAVE A PURPOSE.

All Bible readers remember about the Cities of Refuge, which were established in the land of Israel, three on the east side of Jordan and three on the west side. When a man by accident or otherwise caused the death of a fellow man, he well knew that an avenger would soon follow him, and his first thought was to reach the city of refuge, and, when once on the way, he would move on with all the speed he could command; he would not only walk, but run—run with all his might. He would not stop to talk with friends he might meet in the way, or to enjoy a season of rest and recreation. He would not stop to break bread or even to greet one, but with the greatest haste he would press forward and on as a man running a race, for it was really a race for life. As illustrative of this same truth the apostle Paul says, that they which run in a race, all run, but one receiveth the prize. "So run that ye may obtain."

Again he says, "Every man that striveth for the mastery is temperate in all things." He has a purpose to attain to and to that end he strives. He has a purpose—he must make his point. He must not waste his strength, his time or his abilities. Everything must be done to attain to the purpose before him.

So Paul also says of himself, "I run, not as uncertainly. I fight, but not as one that beatech the air. I keep my body in proper condition, so that I myself, while laboring for the salvation of others, may not be a castaway."

So, likewise, every Christian must have a purpose before him, and that purpose must be to glorify God on the earth and enjoy Him in heaven forever.

God has built for His children a great highway, called by the prophet "the highway, the way of holiness," and on this highway no unclean person shall be found, no ravenous beast shall go there, but it shall be a way for the redemption of the Lord, and the wayfarer man though a fool shall not err therein.

How shall they walk? They shall walk on. There is no standing still in the way of the Lord. Onward! Onward! is the cry. Press on toward the mark of the high calling.

How expressive the command of the angel to Lot and his household, "Escape for thy life, look not behind thee; neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

Christians are represented in the Word of God as pilgrims and strangers (Heb. 11: 13), who have no abiding city here, but seeking one to come. And every step in our lives should be a confirmation of Bible truth, and our profession; but, alas! how many do we find like Lot at Sodom, lingering to see if

there is really any danger, or like the fugitive manslayer on his way to the city of refuge, to see if the avenger is really after us, and before we reach the mountain, the fire from sinful Sodom has burned out our disobedient and distrustful lives, or the avenger of blood has overtaken us, and we are lost.

Bunyan, in his "Pilgrims Progress," gives illustration after illustrations of the trials and temptations, that meet the pilgrim on his journey to Zion, and it is a book that everyone may read with profit. It is old, and yet ever new, and our old friends are often our best ones. The second book the writer ever read was "Bunyan's Pilgrims Progress." That is now more than fifty years ago, but the scenes, incidents and many of the sayings remain fresh in his mind today.

We see Christians continually spending money for that which is not bread and laboring for that which satisfieth not. The love of the world, the deceitfulness of riches, the follies of fashion, the vain amusements that gratify only the fleshly senses, the things of this kind take up the time, demand the attention and the talents, as well as the means, and when death comes it often finds the professed Christian even, unprepared. The apostle says, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things and do count them but filth that I may win Christ." Phil. 3:8.

Let us be like-minded with the apostle and hold him as an example in having a devoted purpose before him.

A good, devoted minister in England, who had his mind, heart and soul set on Christ and the glory that is in store for all His faithful followers, and who knew of but one thing, that is, to labor for the glory of God, was asked one Sunday morning the very pointed question, "What would you do if you knew that tonight at twelve o'clock you should die?"

With remarkable coolness and decision he calmly replied, "I would go to my church this morning as usual and conduct the services there just as on other Sundays. At three o'clock this afternoon I would go to my afternoon appointment and speak to the people and sing and pray with them just as I did on other Sundays. After tea I would again, as is my custom, meet my evening appointment and tell the people there of the love of Jesus, and show them the blessedness of the gospel, admonish them to repent, come to Christ and be saved. Then I should repair to my home, attend to my evening devotions and commend myself into the care of my heavenly Father; after which I would lie down on my couch to sleep in the hope that I should awake in glory."

This incident shows the true life of him whose one and only purpose is to be a true follower of the Lamb and an heir with Him in glory.

Elkhart, Ind.

MISSIONS.

For the Herald of Truth.

LETTER FROM INDIA.

Dhantari, C. P. India, Dec. 18, 1902.
Dear Bro. A. B. Kolb:—Although the season of usual greetings will be over before you get this, we wish you the happiness brought by the Prince of Peace.

Before the answer to this can reach us in the usual way I hope to be well on my way to America. Perhaps the answer will pass me on the Arabian or the Red Sea. Less

than a year from now I expect to be back again at work in this field so vast and so needy.

My absence from the work for a period of eight or ten months will, of course, necessitate a few changes in the details of the management of the mission. But we do not think it will be necessary to change any of the essential features of the work. A little more organization and a few more details left to natives will help the workers out. The time from now until I leave will be spent mostly in trying to finish buildings at the new station, so that the girls can be removed. When this desirable change is made a vast amount of worry will be avoided. It is the present intention of Bro. and sister Lapp to move into one end of the girls' orphanage when the girls come down here. The building is a very good one for natives, but low and cramped for Europeans. To live there during the hottest of the hot season will be dangerous for them, to say the least. We had hoped to be able to erect at least two rooms of the bungalow before the hot season. This can still be done if means are supplied. But at present our treasury is again exhausted. Some noble contributions have recently been received, but it takes money to carry on work such as this, even though food and clothing are very cheap. And before the next mail arrives four weeks will have passed by since the last contributions were received. This was \$700 from Matt. 6:3. Remembering that our normal expense is about \$1,000.00 a month it does not require much mathematics to count out where we stand.

We are not meaning to complain, for we have still many blessings to count. But we feel that we are here as representatives of our people at home, as well as in the name of the Lord, and that we are not here in an individual capacity. Hence we feel that our people should know something of our condition occasionally.

The annual report to be issued about the first of January is to contain a detailed account of the work. But our one constant, and only direct request from you is that you stand by the work in devoted and consecrated prayer.

Yours for the Master,

J. A. RESSLER.

MENNONITE HOME MISSION.

Dauphin & Amber Sts., Phila., Jan. 20, 1903.—Dear Herald Readers: Greeting, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father, to whom be glory forever and ever. Amen." Gal. 1:3-5.

Surely we need to praise the Lord for His goodness unto the children of men. But how few even stop to thank God for their daily blessings, thinking only that these natural wants are supplied, as a matter of course, by human power. God has to often deprive His people of many of their temporal blessings because they do not make proper use of them, and to teach them lessons of obedience and submission.

Another Christmas has passed with its festivities and presentation of gifts, but how few in comparison accept the gift which God our Father has given, even His only begotten Son Jesus Christ, to redeem us, and give unto us eternal life. Then again, how much is spent needlessly, simply to gratify the lusts of the flesh, such as buying useless trinkets, of which Jeremiah says, "They cannot do evil, neither also is it in them to do good." "As we have therefore opportunity, let us do good unto all men, especially unto

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them who are of the household of faith." Gal. 6:10. Let us think of the millions in India, and those of Central Africa, who have never yet heard of the Savior and His love. Pray for them that ways and means might be provided that the gospel may be sent unto them. Then we have those in our home land that need help. All around us we see the effects of sin and want. "The harvest, truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke 10:2.

We received from friends through A. C. Kolb, \$5.00. We also received several boxes of provisions from the Paradise Sunday school, which helped to make many homes happy. Mr. E. B. H. of Gordonville, Pa., sent \$1.00. We are also in receipt of various donations, that were given direct. We are thankful to the donors for their part in the work. Surely the Lord will remember your labors of love. "For God is not unrighteous to forget your work and labor of love, which ye have sowed toward His name, in that ye have ministered to the saints, and do minister," Heb. 6:10.

We asked the children to remember the heathen in India, and it was interesting to see them bring in their small offerings, and their bright countenances told how they appreciated the fact that their small offerings were accepted and that it would be the means of spreading the good news of salvation to those who have never heard of Jesus. We ask an interest in the prayers of all the Christian people in behalf of these children, that they may be instruments in God's hand, and be the means of spreading the gospel into their own homes, and thus bring joy and happiness into the hearts of those who are near and dear to them, and to many others of their friends who are out in sin and darkness.

In His Name,

M. L. NEFF.

For the Herald of Truth.

AN ADDRESS

By Hermann Lenzmann, of Gnadenfeld, Taurien, Russia, at the Marriage of his Eldest Daughter.

The following address was taken by a stenographer as it was delivered and sent to the Rundschau and Herald for publication. It is somewhat lengthy, but it is so full of good advice that we believe old and young will be edified in reading it. Bro. Lenzmann is one of the ablest theologians in the Mennonite church, has been a teacher for about 40 years and is said to rank as one of the best instructors in Russia.—Ed.

My dear children there at the end of the table, to whom this whole address means much, I have a religious as well as a domestic point of view, requested me a few days ago to say a few words on this occasion that they may recall the event and be benefited thereby in days to come. I tried to get out of it, and gave, as I think, most excellent reasons for doing so, but what can a weak old man do when two energetic, youthful powers unite their forces against him? There is nothing left for him to do but to raise the white flag, capitulate and simply agree to the stipulations of the attacking party. This, my dear friends, is what I finally did, that is, I yielded and said, "Very well, children, I will do it."

The day is already drawing to a close, and if my promise is not to be an unfulfilled one it is time that I begin an effort to comply with it, and for this reason I have arisen and shall take the liberty of interrupting our beloved guests in their conversation by addressing a few simple words to my children.

I beg that you will not be offended at me. I would especially ask for some consideration on this occasion, first because I have never in my life officiated at such an event; secondly I belong to that class who carry with their title the term "impractical," and thirdly because my time and strength are devoted to my vocation, from which yoke I have freed myself but two days ago, to take up another, to which I am as yet unaccustomed, and lastly, the time selected for this occasion is not especially suitable, so that some of the most necessary preparation had to be entirely dispensed with. On account of all this I hope our beloved guests will have some patience with me.

But what shall I say to you today, my dear children? Many important truths have already been presented to you in connection with the marriage ceremony in the house of worship. There you have also heard from the word of God what constitute your mutual duties as husband and wife. If you take to heart what you have heard there in the way of instruction, admonition or injunction, and obey the same, then your future life will not be a failure. Hence further words from me to you would perhaps not be necessary. But as it is your express wish that I do so, I hope that you will accept in love these also, and may they all together prove a blessing to you.

I believe that this day is for you, my dear children, a day of joy and happiness. It cannot be otherwise, for, to have found one who is willing to enter with me into the most sacred relation, who will be mine with all that he is and has, and that I shall be his with all that I have and am, who is willing to share with me all my joys and all my sorrows as though they were his own, and will entrust to me all his joy and all his sorrow as if it were mine, who gives me his heart, his hand, his life, his property, and all that he holds dear, out of pure love, and gives, not for a short time only, no, but gives for life, even to his last breath, till his hand grows cold, and the eye grows dim, and the tongue becomes dumb and the heart ceases to beat, and—shall I say more than that—Oh, that surely is happiness, that is matrimonial bliss!

My dear children, may God have given you this joy today, and preserve and increase it unto you daily every day and year of your married life! This is today the most devout wish of your parents for you.

How will we parents rejoice when we see our children walk together in love, be united as one heart and one soul, live for and cherish each other as God has commanded, each according to his or her ability, in joy and in sorrow. Oh, will you add to our lives this happiness! If you would take with you from your father's and mother's wedding day, then take this wish with you into your wedded life: "Children, be happy in the bonds of the tenderest mutual affection."

Wedded life includes much. By the great mercy of God it includes great, great happiness, pleasure, joy and bliss, so that in our wedded life we are merited to say with Jacob, "O God, . . . I am not worthy of the least of all the mercies. . . . which thou hast shown unto thy servant." "This life, however, is not without its varied experiences, sacrifices and self-denials, and to this I also would draw your attention, although this has already been done.

Matrimony is linked with the noblest, most beautiful and dearest of all that God has given us, and Luther rightly calls it one of the greatest gifts of God. But it is not simply a gay, idyllic stroll, arm in arm, the path carpeted with roses, the air full of harmonies, and the smiling sunlight dancing

Continued on page 57.

HERALD OF TRUTH.

January 29, 1903.

ABRAM B. KOLB, Editor.

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2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

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CORRESPONDENCE.

From Oronogo, Mo.—Re-election of officers took place in our Sunday school at the White Hall M. H. Dec. 28. Brothers D. S. Weaver and Perry Shenk were elected Superintendents, sister Rhoda Shenk, Chorister, and sister Mary Brenneman, Treas.

NANNIE A. WEAVER.

Woodside, Pa., Jan. 19, 1903.—The pulpit in the Masontown Mennonite meeting house was filled Sunday and Sunday night, Jan. 18, by Bro. Martin of Scottsdale, Pa. His theme for Sunday was, "Let your light shine." The meeting appeared to be full of the Spirit. May the Lord ever guide the dear brother in his ministerial labors that he may ever be a shining light to the church. COR.

Allensville, Pa., Jan. 19, 1903.—On Dec. 25, 1902, the following Sunday school officers were chosen by the church: Sup't., E. H. Kanagy; assistant, J. C. Kanagy; Sec. Treas., Uriel S. Zook; Chorister, Lizzie M.

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King; Librarians, Maude Yoder and Uriel Hartzler. We have an evergreen Sunday school, meeting at 9 o'clock. Church services every two weeks at 10 o'clock and every other Sunday at 7:30 after Bible meeting. Bible meeting every Sunday evening at 6:30. COR.

Barker Street Cong., St. Joseph Co., Mich., Jan. 5, 1903.—Our Sunday school recently elected the following officers for the ensuing year: Bro. G. M. Miller, Sup't. and Treas.; Harvey Friesner, Ass't. Sup't.; Alta Nusbaum, Sec., and Fannie Nusbaum, Chorister. We should feel very grateful, indeed, that God has opened ways whereby the young can be taught the true principles of Christ, especially the infant classes in which our teachers have taken much interest in the past. Love to all the brethren and sisters and Herald readers.

HARVEY FRIESNER.

From the Olive Cong., Elkhart Co., Ind.—The election of officers for the Olive Mennonite Sunday school on the 28th of Dec. last resulted as follows: Sup't., Bro. D. H. Coffman; Ass't., Bro. C. N. Holdeman; Sec., sister Martha Yoder; Ass't., sister Nettie Kulp; Treas., Bro. H. L. Horning; Chorister, Bro. David Kulp, and Bro. Horning, assistant. We have an evergreen school. Our average attendance last year was 75. Pray for us that more may be gathered in and that the efforts made may prove a blessing to the church and to the salvation of souls.

D. H. C.

From Blooming Glen, Bucks Co., Pa.—Sunday, Jan. 4, the Sunday school at this place re-elected all the old officers for the ensuing year, except the secretary, who had resigned. Following are the officers: Sup't., Bro. Titus Moyer; Ass't. Sup't., Bro. Dr. D. M. Landis; Sec., Irvin M. Moyer; Ass't. Sec., and Treas., Bro. Wm. Rosenberger; Chorister, Bro. Abr. Hunsicker. The Sunday school is "evergreen," continuing the whole year round. The average attendance is about 75 (sometimes more than 150), with about 12 teachers. We are glad to say that there are applicants for membership to the church at this place. Pray that many more may be persuaded to turn from the ways of sin and worldliness to the way of perfect peace and happiness.

COR.

Lancaster City, Pa., Jan. 19, 1903.—May God bless you, dear readers of the Herald of Truth. I enjoy reading church news. There has not been an item in from here for some time. It may be of interest to some one to hear from this part of the Lord's vineyard. We have been richly blessed by a visit from our brethren M. S. Steiner and J. M. Weaver. Bro. Steiner preached on the evening of Jan. 15 in the Chestnut St. meeting house, from Gen. 3:4, last clause. The following evening he spoke at the Mennonite Mission on Rockland St. from 2 Kings 5:11, "Behold, I thought." On the 18th Bro. J. M. Weaver favored us with a very helpful sermon, from Isa. 9:6. The meeting house was filled to overflowing. One soul came out and confessed Christ as her Savior. May the Lord bless and keep her that she may ever stand firm in His service. May we all live such a life that when our race is run here we can be received in glory. We feel thankful to God and the brethren. May they visit us soon again.

COR.

From Johnstown, Pa.—Dec. 30, 1902, Bro. Norman Kaufman of Rockton, Pa., stopped with us and preached four sermons in the Blauch M. H. and on New Year's day, at 10 a. m., in the Kaufman M. H. Friday, the 2d, he left for home. The above meetings were

continued by S. G. Shetler until the evening of Jan. 10. The result was the conversion of eight souls. Jan. 11 the new meeting house in the Stahl district was opened for worship. Bro. Noah H. Mack of New Holland, Pa., preached an interesting sermon from 2 Chron. 2:4-7, to a large and attentive audience.

In the evening he preached at the same place from Eph. 4:11-14. Monday he left for home. On the third of January Bro. Joseph Zook of Allensville, Pa., also came to this place and remained until the 16th, and while he was with us he proclaimed the gospel of Christ at five different meeting houses. Bro. Peter Kime has been in this vicinity for nearly two months visiting friends and also preaching the gospel. Brethren and sisters, have we not great reason to thank the Lord for sending us these dear ministering brethren who have so faithfully expounded unto us the word of God? Let us give heed to what they say.

LEVI BLAUCH.

The Home Mission, 145 W. 18th St., Chicago, Ill., Jan. 13, 1903.—Dear Herald readers.—As we had such a blessed experience last night I thought that perhaps you too would enjoy hearing about it. In the morning I had \$11.00 sent to me to buy provisions and coal for the poor. A gentleman called and left three addresses of needy families, so Bro. Royer and I went to call on them. At the first place we found a small back room, strewn with pieces of broken furniture, on two chairs, a rough coffin, which contained the remains of the mother. We bought them some coal and sat down to wait for the husband, who came in a few minutes with a bright little boy of about eleven years, very thinly clad. The child told us that the mother had been sick a year and in that time the father had not earned a cent.

The second place, about a mile from this one, we found a mother, four children and an aged grandmother. The husband had been dead nearly two years. They had no coal and no food. We provided both for them and went next to 22d St. and found an old German lady, her two daughters and a little seven-year-old girl. We then turned toward home. It was very cold—the thermometer registered 5 degrees below zero—but we thank God that the cold weather does not reach our hearts. This morning a dear old lady who was about to be sent out on the street came to us for help. I moved her into two small rooms, paid her rent to get started anew and to my surprise she asked me for a Bible. The look of gratitude on her face when I gave her one, was all I wanted. This was the end of the \$11.00, but God's storehouse is full. His bank account never fails. Some of you, dear readers, cannot do this kind of work, but you can help much in a financial way and by your prayers. May God bless the givers as well as the workers.

COR.

For the Herald of Truth.

LESSON FOR SUNDAY, FEB. 1, 1903.

By Geo. R. Brunk.

PAUL AT ATHENS.—Acts 17:22-34.
Golden Text.—He preached unto them Jesus and the resurrection.—Acts 16:31.

Introduction.—Paul and his companions, having laid the foundation of the church at Thessalonica and Berea, and other persons being raised up to carry on the work they had begun, and against whom there would be less prejudice, they according to the command of Jesus (Matt. 10:23), when the storm of persecution arose, went to another city, not to hide, but to continue preaching. So the persecutions which Satan meant to

hinder the cause were so overruled as to spread it.

Paul left first "as it were to the sea" to elude his persecutors, but really going by land to Athens, from which place he gave commandment for his companions to follow.

Athens being a great seat of learning, those who wanted knowledge gathered there to get it, as those who had learning went there to show it. Being a place to which people resorted from all parts, it was a good place for diffusing gospel light. Paul is neither afraid nor ashamed to appear among those great philosophers and preach Christ, though he knew it would be as foolishness to them, as it was to the Jews a stumbling block.

I. What Paul saw at Athens.—Had Paul been a mere pleasure seeker, he might have found much in Athens to gratify his curiosity. "Its buildings were the most superb architectural structures in the world. The greatest men that ever lived, scholars, lawyers, statesmen and warriors, were Athenians. Its institutions, laws and literature were its boast and the envy of the world."

All these things might have claimed the attention of a man of the world, but to Paul they were as nothing; beneath this outward polish of intellectual refinement the apostle saw their souls groping about in the densest spiritual darkness, bound as with iron by the most absurd, ridiculous and deluding idolatry, from which the light of reason could not save them.

From what Paul saw we may learn, (1) That the world by human reason cannot find out the truth concerning God; (2) That a divine revelation is absolutely necessary to a true knowledge of an intelligent service to God; (3) That the most polished and highly developed intellectuality may be coupled with the grossest ignorance of spiritual things; (4) That since intellect in its most highly developed state could not extricate itself from the unreasonable and abominable practices of idolatry, it certainly is not qualified to sit in judgment against the glorious gospel which has been revealed from heaven, giving light and liberty to mankind.

II. What Paul felt at Athens.—Had Paul been an ordinary man of the world, the scenes in Athens no doubt would have awakened different emotions within him. He might have been filled with wonder at their architecture, admiration of their oratory, mirth or disgust at their ridiculous worship, etc. He might have enjoyed the strange and wonderful sights and passed on his way without helping them, but seeing their sad condition he was stirred, first, with holy compassion because he saw them drifting helplessly without chart or compass to an awful end; Secondly with holy zeal for the glory of his Master who was being so dishonored in this idolatrous city.

We may learn from what Paul felt, (1) That looking upon men from the standpoint of eternity, as all Christians should, will awaken different feelings and prompt different actions from what those experience who look upon them only from the standpoint of this life; (2) That compassion for the lost and zeal for God's glory are traits possessed by the true child of God; (3) That in a fully consecrated soul the evils of the world will stir the soul to a degree of action which will be an impossibility; (4) That our business as servants of God is not to amuse ourselves and gratify idle curiosity in our intercourse with the world, nor even to pity alone, but to help.

III. What Paul did at Athens.—Had Paul been governed by selfishness he might have found many excuses for doing nothing; but being impelled by Christian zeal he could not wait for the arrival of his companions, or be restrained by the danger of introducing a

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new religion or new school of philosophy (on which account Socrates, one of their own philosophers, had lost his life), but began at the first opportunity to speak for Christ. Beginning at the Jewish synagogue it spread into the streets and finally came to the ears of the learned, so that all had opportunity to hear the word.

We may learn from what Paul did, (1) That the true servant of God is not actuated by selfishness; (2) That those who wish to work will not have long to wait; there is always something near at hand that we can be doing for souls; (3) That if we do what is at hand God will open the way as we advance; (4) That we should not regard our temporal safety above the eternal safety of others. God will protect His servants until their work is done; (5) That he whose heart is stirred is not inclined to make excuses or regard unfavorable conditions. It is the heartless service that abounds in excuses and is frightened at its own shadow; (6) That while service should be with zeal it should also be with prudence. Paul did not pull down their images and demolish their altars and fly in the face of their priests; neither did he rush about the streets crying, "Ye are all the bondservants of the devil" (though it was true), but he pursued a course reasonable as well as bold, thus saving himself much trouble and doing much good. (7) That to benefit persons it is necessary to have their good will. This can often be accomplished by giving them credit where they are right and correcting them where they are wrong in as respectful a manner as possible. Paul quotes truth from the heathen poet, Aretus, and introduces a true God from an inscription on one of their altars. (8) That good often is done where we have least reason to expect it; even Paul's interrupted sermon resulted in the conversion of a number of that high court and others. (9) That we should boldly contend for the unpopular truths as well as those that are popular, and before the great as well as the common people.

McPherson, Kansas.

AN ADDRESS

By Hermann Lentzmann, of Gnadentfeld, Taurien, Russia, at the Marriage of his Eldest Daughter.

Continued from page 35.

continually upon our pathway, but a mutual walk of two united souls, which, beside the many joys and happy experiences, brings them into contact with many and various duties, trials, care, self-denials and sacrifices that they have to bear for each other. But this does no harm and need not interfere with the happiness of wedded life; on the contrary, it is beneficial and is divinely purposed to increase and strengthen mutual love and happiness, as the experience of all true love-alliances abundantly proves.

The Lord help you also in this respect—to find a life of joy and bliss. My dear daughter, study how you may show to your husband a love that is sincere, true, constant, self-sacrificing, unselfish and agreeable, how you may be a true helpmeet, who will stand by his side and give loving counsel, who will make his house a pleasant, inviting home, "the dearest spot on earth," so that he will never be so happy as when he is by your side. And do you, my dear son, seek to let your wife feel continually that, next to God, she is the most precious, holiest possession that you love, cherish and protect. Deny yourself, my dear daughter, in your thoughts, words and actions, in your natural failings and weaknesses which through the Holy Spirit or human agencies are revealed to you in short, in all things which you see affect your husband unpleasantly or that

might disturb the peace and the happiness of your home, even though it be no violation of God's command. And you, my dear son, do likewise. Be an example to her in this respect. This will bring to you daily, experiences in your wedded life, and often you will need to keep silent, to yield, forbear, confess, apologize, sacrifice, risk life even, and although the eye may at times become sorrow, yet only assure yourselves of true, honest, tender, Christ-like, divinely inspired love one toward the other, and even such experience will gradually become more and more a happiness, a happy yielding, a happy forbearance, confession, self-denial and endeavor, that is to say, it will be attended with many blessings, for love will sweeten the bitterest cup and lighten the heaviest burden. Whatever one gives up for the other, of time, personal wishes, preferences, enjoyments, habits, rights and the like, will then not become a loss, but much more a real gain. The grateful glance, the happy feeling, the still deeper affection of the one will be the rich reward to the other for the sacrifice that is made. Who of us married people present has not often felt this experience? What fruit the silent tear of joy that moistened our cheeks has borne for the beloved partner of our life who has labored and denied himself for us! Did we not learn anew how happy we are to possess her, how precious, dear and indispensable she is to us? Was this ever the case with the tear of bitterness, of selfishness, "crankiness" or accusation? I doubt it. The more selfishness and obstinacy in married life, the less there is of true marital happiness; but, on the other hand, the more unselfishness, forbearance and patience in matrimony the more of joy there is for both husband and wife. And what a blessing such self-denial is to the heart and life of the individual that practices it! Does not the divine image thereby become more perfectly formed in all its glory, ever more a man of God and the more these Christ-like qualities, while the old man within us with his obstinacy, his harshness, his indifference, his impatience, is continually sunk more and more out of sight.

To act thus seems like humiliation, and indeed it is, but when rightly considered the words of scripture, "Thy gentleness hath made me great," are applicable. Matrimony, when so lived, becomes a school of virtue for both husband and wife. Thus we receive blessings and become a blessing. But the fruits of such self-denials in matrimony consist not only of that which has been mentioned, i. e. that we cheerfully practice this virtue, and find happiness in doing so, but they must also lead to the condition where there will be less and less call and cause for practicing self-denial between the two, for if we remove that which disturbs the love, peace, tranquility and happiness of matrimony, there can soon be no longer any disturbance. Not to a creaking, rattling cart on a rough road, but to a solidly built, smoothly running, noiseless carriage on a smooth road is matrimony then to be compared. Oh blissful secret that is found in self-denial! Oh glorious fruits that she bears! God grant these fruits unto you in full measure, dear children. Would you bear with you from your father another memento of your wedding day, then place beside the first: True love for each other in matrimony, and continual self-denial each for the other.

But who is able to do this? Who can love his life partner with the deepest affection and who can for her sake practice self-denial and deal charitably with mistakes, shortcomings and demands? Many a young couple has thrust these aside as foolish questions, for nothing seemed easier for them to fulfill than this. Ah yes, perhaps for a few

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CONFERENCES.

REPORT OF BIBLE CONFERENCE.

Held in the Mennonite M. H. near Freeport, Ill., Dec. 10-17, 1902.

Concluded from last week.

SATURDAY.

Meeting opened at 9:15 a. m. Devotional exercises by Daniel Kauffman.

13. "Plan of Salvation."—Daniel Kauffman. Regeneration. Being born again. Jesus says, "Ye must be born again." When God speaks, let man keep silent. Faith, love, obedience, righteous living, are evidences of regeneration. The way to the throne is by the way of the cross.

14. "Practical Christianity in the Home."—S. G. Shetler.—A Christian home is where Christ is. God's order of members: First, father; second, mother; third, children. Children should obey their parents. Mothers should look well to the care of the household, not be a mere parlor ornament. Fathers should dwell, not on store boxes, nor in lodge rooms, but at home. Scriptural rules—Be loving, obedient, pious, hospitable and happy.

15. "Ordinances—Communion."—Daniel Kauffman.—Instituted by Christ, meaning union of believers. There are figures in the Old Testament scriptures pointing to Christ as the great sacrifice. Communion is a figure pointing to the death of Christ. Those who partake of the communion should be of one mind, one heart and one faith.

16. "Parable of the Good Shepherd."—S. G. Shetler.—Spoken to the Jews by Christ about ten years the way into His kingdom. The door is open for all to enter that will. The conditions are that we must enter in through Christ, the door, into the sheepfold.

MONDAY.

Meeting opened at 9:15 a. m. Devotional exercises by J. V. Fortner, Freeport, Ill.

17. "Plan of Salvation."—Daniel Kauffman.—Sanctification. Under the law all things that were holy were sanctified or set apart for the Lord, dedicated unto Him. We become sanctified by submission, faith, and separation, having crucified the flesh with the lusts thereof, denying ourselves for the sake of Christ.

18. "Christian Graces—Longsuffering."—S. G. Shetler.—We are weak, imperfect mortals, yet the Lord is longsuffering, but by no means will He save the guilty. God's Spirit will not always strive with man. So long as there is life, there is clarity; but once the branch is dead, cut it off. If the Spirit is within the fruit will be manifest without.

19. "Life Insurance."—Daniel Kauffman.—Why it should not exist. It substitutes trust in man for trust in God. God has always cared for His people and always will. Those that most need its charity are defrauded from it. God's charity never fails. Life insurance companies are making merchandise of human life. It is a form of gambling, a chance game.

20. "Non-Conformity to the World."—S. G. Shetler.—Taught in the Bible, Rom. 12:2; 1 John 2:15. A chosen people, a planted tree bearing fruit. Let your conversation be "seasoned with salt," not with jesting and foolish talking. Tell the truth, the whole truth, and nothing but the truth.

TUESDAY.

Meeting opened at 9:15 a. m. Devotional exercises by J. McCulloh, Morrison, Ill.

21. "Mode of Baptism."—Daniel Kauffman.

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man.—An opinion of man regarding the mode does not say that that is the only mode. God's definition for baptism is in the Bible. Infant baptism is not sufficient, for they have no part in the act. We are buried with Him in baptism, not by water, but by the Holy Spirit.

22. "Non-Conformity to the World."—S. G. Shetler. The inward adorning, a meek and quiet spirit. In outward adorning, modest apparel is commanded. We should dress to please God, not ourselves. Keep the inside and outside clean. Show your religion by your dress, not in your dress.

23. "Secret Societies."—Daniel Kauffman.—Reasons why they should not exist. The foundation of the Bible is openness. The taking of oaths forbidden in the Bible. Union with unbelievers forbidden in the Bible. Their charity claims are partial and selfish. They destroy liberty of speech and conscience, and are a hotbed of foolishness.

24. "Devotional Covering."—S. G. Shetler.—The old covenant speaks of three coverings: For protection, for ornament and for devotion. The new covenant speaks (1) of nature's covering—the hair—showing the natural relation between man and woman; (2) of the devotional covering in honor of the husband and because of the angels. Despise not one of these little ones.

WEDNESDAY.

Meeting opened at 9:15 a. m. Devotional exercises by C. Snavely, Shannon, Ill.

25. "Marriage."—S. G. Shetler.—God's command. Its purpose, propagation, mutual help, prevention of uncleanness. Commanded to leave father and mother, and be one flesh. Children should heed the advice of father and mother "in the Lord." Gold engagement rings unnecessary. The wearing of gold forbidden in the Bible. "Be not unequally yoked with unbelievers." For-sake not principle for policy. Get nearer to the Bible, and not farther off.

26. "Non-Resistance."—Daniel Kauffman.—Christ is the Prince of peace. Our love must flow out to others to make peace. God, under the old covenant, dealt out justice through the dispensation of justice. Under the new, justice is dealt out according to mercy. God can take care of His own. What has He done that we can not trust Him?

The first topic for Wednesday afternoon, was omitted, ordination services taking its place. Pre. J. S. Shoemaker of Freeport, Ill., was ordained bishop, Daniel Kauffman conducting the services, using 1 Peter 5 as a basis for his remarks.

27. "Non-Conformity to the World."—S. G. Shetler.—Pride has its origin from the evil one, is manifested on the outside, goeth before destruction. Sometimes, in covetousness, leads to stealing and to murder. Take heed. Cover the best gifts. God's storehouse is full.

All enjoyed a spiritual feast. The evening services were well attended, and four precious souls confessed Christ.

J. S. SHOEMAKER, Moderator.

WM. H. BRUBAKER, Secretary.

We are, for the most part, inconsistent as Esau, full of good resolves today and tomorrow, throwing them to the winds; today, proud of the arduousness of our calling and girdling ourselves to self-control and self-denial; tomorrow, sinking back to softness and self-indulgence. Not once, as Esau, but again and again, we barter peace of conscience and fellowship with God and the hope of holiness, for what is, in simple fact, no more than a bowl of pottage.—Marcus Dods.

1903.

For the Herald of Truth.

"WHAT THINK YE OF CHRIST?"

"While the pharisees were gathered together Jesus asked them, saying, What think ye of Christ?" Matt. 22:42. But they would not accept Him as the Son of the living God; because of envy and the reproof of their evil deeds, they became his bitterest enemies and said He was the son of David. This proves that they knew He was the Christ, yet they would not accept Him as such. What think ye? Is He the one who made atonement for our sins? There was never a friend so true, so kind, so faithful. What do we think of Him? What is the name we are bestowing upon our Lord? In word no doubt we are calling Him our Lord and Savior Jesus Christ, but in thought we may be calling Him by many other names. It is useless to call Him Lord and deny Him in our hearts since it is the thought and not the word that controls a man's actions. Many shall cry Lord! Lord! who have never learned to know Him. To know Him means to know His character, get acquainted with Him, study His life. Thus we can easily discover what our thoughts about Him are. If we would all be wrapped in the garment of love as Jesus would have us be, our lives would tell that we have been with Jesus, our ways and conduct would give a correct answer to this question, "What think ye of Christ?"

It seems to me there is one thing that cannot help but draw our minds to Jesus with the deepest wonder and sympathy. He was accustomed to steal away alone to some secluded place and there spend the whole night in prayer to God. All day long in the crowded synagogue, in the narrow streets, and finally on the burning sand of the desert, He is teaching the multitude. All are eager to approach Him and weary Him with questions. He speaks kindly, patiently with all, and is always calm and earnest amid all the excitement of the people.

At last He goes down to the seashore and as the people gather around Him still eager to touch the hem of His garment, He enters a fishing boat and finishes the long and weary day by speaking from the boat to the people on the shore. And now when the sun has set and night comes on and the people have gathered to their homes, the disciples think Jesus will now surely rest, but no; weary, hungry, exhausted as He is, He sets His face toward the dark mountain and moves on alone, forbidding His disciples to follow. He tells them where they will find Him in the morning, but all night He must be alone with God.

They watch Him as long as they can see His form crossing the narrow plains, and climbing the steep heights, and then they go to their homes to sleep and He to some dark and shelterless place to spend the whole night in prayer. What think ye of Him? He who has no sin to confess, no pardon to seek, no griefs of His own to bewail, and yet there He pours out His soul with many tears while the slow hours of the night pass away. The wicked world sleeps while the sinless one wakes to pray all night that the world may be saved.

This alone should be enough to melt the heart of the vilest sinner; and yet, when the meek and pitying Jesus comes along and asks to be received by them they reject Him. What think ye of Christ as He enters the garden of Gethsemane to again pour out His soul in prayer? We cannot fully realize the cause or depth of grief which came upon Him. The sorrows so great that it pressed Him to the earth and in the loneliness and desolation of this great conflict He is almost ready

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to utter the bitter cry of the cross itself, "My God! My God! Why hast thou forsaken me?" When friends forsake us or probably are taken away from us by the cold and icy hand of death we almost feel that our grief is too great to bear; but when we think of Christ who was forsaken by all, even God Himself, we should rejoice to know that He will sympathize with us, and has promised never to leave us, but to abide in our hearts as an ever-present comforter. The human mind cannot grasp the agony He suffered, as the sorrows and sins of a lost world were laid upon Him.

Urbana, Ohio.

ARE YOU BECOMING BETTER?

Is life decreasing or increasing? Is it growing richer or poorer? The ordinary cheap philosophies assume that life is like a fire that speedily reaches the fulness of its heat, and then fades and fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God, must move from richness into richness always. * * * All that we believe is but the promise of the perfect faith. All that we do is great with its anticipation of the complete obedience. All that we are but gives us suggestions of the richness which our being will attain. Those moments make our real, effective, enthusiastic life. They create the fulfillment of their own hopes and dreams. O, cherish them! O, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater forces, capable of diviner deeds and joys!—Phillips Brooks.

OUR LIFE'S MELODY.

Sel. by L. Z.

"There is no music in rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of time. God sends a time of forced leisure—sickness, a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes on to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count, and his hand on the next note true and steady, as if he had never left the place had come in between. Not without design does God write the music of our lives. Be it ours to learn the time, and not to be dismayed at the "rests." They are not to be shunned over, not to be omitted, not to be destroyed, not to change the keynote.

If we look up, God Himself will beat the time for us. With our eye on Him, we shall strike the next note and clear. If we say sadly of ourselves, "There is no music in rest," let us not forget "there is the making of music in it."

The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!—Ruskin.

MARRIAGES.

Weaver—Hertzler.—Jan. 1, 1903, at Mechanicsburg, Cumberland Co., Pa., at the home of the bride's parents, John E. Weaver of Juniata Co., Pa., to Mary E. Hertzler.

Shoup—Baumgartner.—On Jan. 1, 1903, at the home of the bride's father, Peter Baumgartner, near Apple Creek, Ohio, by Rev. Bro. Frank Shoup of Mt. Eaton, Ohio, to sister Katie H. Baumgartner. May heaven's richest blessings be theirs.

DEATHS.

Negley.—Dec. 16, 1902, near Churchtown, Cumberland Co., Pa., of Bright's disease, Bro. John C. Negley. Buried on the 19th in the Springfield cemetery. The family selected this appropriate text, "I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better," Phil. 1:23. Bro. Negley suffered much from a disease for 18 months, but died trusting in a once crucified but now living Redeemer.

Kurtz.—On the 23d of Dec., 1902, in Hubbard, Oregon, Christian Kurtz, aged 69 Y., 1 M., 29 D. He was born in Juniata Co., Pa., on the 24th of Oct. 1833. He lived for a number of years in Elkbari Co., Ind., and later in South Dakota. He leaves a wife, two sons and three daughters. Funeral services were conducted in the Mennonite church by A. B. Troyer, from John 14:2. "Peace to his ashes. May the Lord comfort the mourning friends."

Eby.—On the 14th of December, 1902, at the home of her parents, near Maugansville, Md., of pneumonia, Susanna H. Eby, aged 41 Y., 9 M., 15 D. She is survived by her parents, Jonas W. and Susan Eby, four brothers and three sisters. She accepted Christ as her Savior when quite young and was a consistent member of the Mennonite church until death. She calmly fell asleep with a bright hope of going home to be with Jesus, which is far better. The aged parents need not sorrow as those do who have no hope. Funeral on the 16th. Services in the Reif M. H. by the brethren Bish. Geo. Keeney and Pastor P. H. Hertzler. Buried in the graveyard adjoining. I. W. EBY.

Kauffman.—On the 1st of January, 1903, near West Liberty, Ohio, Shem Kauffman, aged 46 Y., 9 M., 3 D. Deceased was born in Milford Co., Pa. He moved with his family to Logan Co., Ohio, in March 1902. Bro. and sister Kauffman, with several of their older children, united by letter with the South Union Cong. soon after they came to Logan Co. Deceased gave ample evidence that he had built upon the rock, Christ Jesus. Funeral services were held at South Union on Saturday, Jan. 3, conducted by Elders H. H. Hertzler and J. J. Weyer in English. His beloved wife, seven children, one sister, Mrs. Fannie Hartzler, and a host of friends followed to the grave, mourning his early departure. Interment at South Union. D. PLANK.

Burkey.—On the 23d of December 1902, in Elkbari Co., Ind., of smallpox, William Burkey, aged 25 Y., 5 M., 14 D. He had been in North Dakota for about three months and evidently contracted the dread disease on the train enroute home. He took sick soon after his return home, but not knowing the nature of the disease, many friends who came to visit him were exposed, but so far none have taken the disease. He soon became very ill and felt that his time on earth was short. He sought to make peace with his God and said to his mother, "I have a desire, but no one to help us," the house having been quarantined so that no minister could be called to administer spiritual comfort and aid. He was the first one to be called out of the family and leaves his parents, five brothers, four sisters and many friends and relatives to mourn his early departure, but we believe our loss is his eternal gain. Funeral services on Jan. 18, 1903, at the Olive M. H. by John Martin in German, from Psa. 39:7; and by Jonas Loucks and Jacob Shank in English from Amos 4:12.

Myers.—Slank Maria (Myers) Myers, wife of Bro. Wm. F. Myers of near Blooming Glen, died at her home, aged 57 Y., 1 M., 21 D. She was born near her late home, on Nov. 18, 1845, and on Jan. 21, 1865, was united in marriage with Bro. Myers. Two daughters and two sons were born of this union, all of whom are married, except one son, who died in childhood. She leaves her husband, two daughters, one son, five grandchildren, three brothers and three sisters to mourn her departure. On the day preceding her death, she attended to her household duties and other work, and seemed in as good health as usual until about 10 o'clock p. m., when she was stricken with apoplexy, from which she died in the morning, Jan. 9, 1903. She had an earnest concern for the welfare of her church and took an active interest in the Sunday school, having been a teacher many years. A few years of her death. She united with the Menn. church in her early years and we believe remained faithful unto death. The remains were laid to rest at the Blooming Glen M. H. The services at the M. H. were conducted by Bish. Henry Rosenberger, in German, and Pre. David Gehman, in English. Text, 2 Peter 1:13-15. May the Lord comfort the bereaved ones with His Holy Comforter.

steps down the path of life they could do so in their own strength, but not farther. Then it became evident that their own power, their own good resolutions and self-made plans after all do not suffice. More is necessary—another, and greater power. A third Person must, after all, be included in a matrimonial alliance to supply to husband and to wife the necessary strength to carry out their good resolutions, and that is God—God as He is presented to us in His word. I would therefore today direct you especially to God and His holy word. Without Him you also will not be able to fulfill the vows you have mutually made, and which you also earnestly desire to keep; but with Him it will be possible, for with Him all things are possible, no matter how great or how difficult it may be. Do you know, do you at least imagine, how much there is in two things:—To have a God, and to have the word of that God? There is no greater capital to be had than these two things, no more valuable gifts than these two. Loving relatives and friends last night presented you with various gifts. They gave you pleasure, and I rejoice with you, but my greatest joy is to have this blessed assurance that my children have taken God and His word with them on their new journey, and that they treasure these two as a precious possession.

Oh, children, God is yours. He is your portion! Who can tell all that this means? What we can say of this possession is but a weak stammering attempt. God is yours, yours with all His love—and how great and immeasurable is that love! Who has ever measured its height, its length, its width, its depth? "God so loved the world," cries the sainted John in rapture and amazement. And even in the old covenant we read, "Can a woman forget her nursing child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." And with this everlasting love (God loves you and will lead you, and will give you everything that is for your spiritual and temporal welfare. Of this you may be assured.

God is yours in His omnipotence, by which all things are possible with Him. What can my feeble utterances add to this? What plaudits can impotence employ to laud Omnipotence? Believe it, dear children, and let your faith in God's Omnipotence be strongest when the skies are darkest, and trust God's power unconditionally. Out of nothing He once created a world, out of death He brought forth life. He will protect and preserve you with His mighty arm. He will help and save you, no matter how great the need or the anguish.

God is yours also with His gifts, from His greatest—His Son—to the smallest in every-day life. For you He sent a Savior, for you He sent His Holy Spirit, for you He wrought salvation, to you He brings the riches of His mercy, eternal life and the glory that shall be. Oh how rich you are in Him! Enjoy these riches and draw daily out of the fullness of His mercy, forgiveness and life.

(To be continued.)

Substantially the world has been uplifted by the faithful services of commonplace people. Do not despise thyself because thou art dull, or slow, or poor, or undistinguished. In the parable it was the man with one talent whom our Lord represents as unfaithful, to teach us that such are under special temptation to undervalue themselves.

To cherish a known sin in the heart makes void one's claim upon the divine promise.—Tryon Edward.

Ohio

HERALD OF TRUTH.

February 5, 1903.

ABRAM B. KOLB, Editor.

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3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonites.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and N. Kansas.
14. Kansas, Nebraska and Oklahoma.
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CORRESPONDENCE.

From Hopedale, Ill.—On Dec. 7, Bro. C. Z. Yoder of Ohio was in our midst and administered unto us the bread of life. May the Lord bless the dear Bro. in his labors. On Dec. 21, our Sunday school was closed for the winter. COR.

From the Salem Cong., Elkhart Co., Ind.—Perhaps an item from this place would be encouraging to others. We have recently been blessed with a spiritual feast. Bro. I. J. Buchwalter and wife came into our midst on the 21st of Jan. and labored with us one week. We were made to rejoice when six young souls made up their minds to forsake sin and set their faces Zionward, while others, we believe, were almost persuaded. We who have already made our covenant with God were also strengthened on our pilgrimage. We were sorry the Bro. could not remain with us longer. May the Lord bless him to the saving of many lost ones. Come again, Bro.

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Windom, Harvey Co., Kansas, Jan. 18, 1903.—The opening services in our new meeting house were conducted by Bro. Geo. R. Brunk from Gen. 28:17—"This is none other but the house of God, and this is the gate of heaven." As a figure to illustrate a number of practical lessons the Bro. spoke of the building of Solomon's temple. The cedars were carefully shaped to fit into the right places, so we in the great building of God, must be submissive and allow ourselves to be fitted for His building. As the cedar can not be used in its native state, so we must be changed, the roughness of the carnal man must be taken off. The heart must be dedicated to His service, to be His dwelling place. After the able, helpful thoughts from Bro. Brunk, Bro. Peter Balzer concluded in German. The service was attended by over 500 people, a number of our friends from other denominations being present. R. J. HEATWOLE.

Harrisonburg, Rockingham Co., Va.—With the rigors of winter closing in upon the Alleghenies, Pre. A. B. Burkholder, who spent much of the previous year with the congregations in West Virginia, has returned to his family near this place. With the opening of the roads, which usually remain blocked with ice and snow during much of the winter time, Pre. Jos. F. Heatwole and wife expect to locate at some point in Randolph Co., W. Va., to assume charge of the work in that state during the year 1903.

After an absence of thirty years or more, Bro. L. H. Shank of Palmyra, Mo., has arrived in our midst to visit the scenes of his youth and early manhood and to renew the association of many of our people to whom he is joined by the strong ties of flesh and the still stronger bonds of the spirit. He is accompanied by his two youngest daughters, Fannie and Rose, who appear to greatly enjoy this their first visit to Virginia. COR.

Farmersville, Pa., Jan. 18, 1903.—A greeting in Jesus' name. We may go on rejoicing in the Lord, for there is still joy in the presence of the angels of God, and shall be free. Two more souls have found refuge in the ark of safety, and yet there is room. May God richly bless these precious souls and give them grace, knowledge and power from on high to "overcome the world." Christ says, "These things I have spoken unto you, that in me ye might have peace; in the world ye shall have tribulation; but he of good cheer; I have overcome the world." John 16:33.

The above was chosen as text by Bro. M. S. Steiner of Pendera, Ohio, last Sunday. The Sunday school at Metzler's is discontinued through the winter months. Bro. Noah H. Mack preached at Groffsdale this forenoon from Matt. 23:37: "How often would I have gathered thee, etc." Let us think on these things. His grace be with you all. LIZZIE M. WENGER.

Pleasant View Cong., Stark Co., O., Jan. 26, 1903.—Dear Herald readers:—Greeting in the Master's name. We are glad to report the workings of the Holy Spirit in our midst the past two weeks. Bro. L. J. Lehman of Cullom, Ill., has been with us and preached the pure gospel of Jesus Christ, and pointed the brotherhood to a higher plane of Christian experience, showing us how we can gain power with God, by consecrating our all to His service. Many a cold professor was made to see himself as God saw him by having the searchlight of the gospel thrown upon his heart, and revealing to him the pet sins harbored there. God also honored the unsaved, and many have heeded the invitation to come to Christ and be saved.

February 5,

1903.

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Many homes are rejoicing over the salvation of sons and daughters of a husband or father, and we can say with those of Samaria, "There was great joy in that city." May the spirit of deep heart service become infectious in the Church everywhere! COR.

Spring, Pa., Jan. 27, 1903.—A Bible conference was held at the Folk meeting house from Dec. 22 to 27, with M. S. Steiner, Noah Mack, S. G. Shetler, L. A. Blough, A. D. Martin, Paul Whitmer and Aaron Loucks as instructors. The truths that were taught from God's word during this conference were very edifying and helpful to the many people who attended and we received many blessings. During the meetings nine young souls became willing to renounce sin and live for Jesus. Three more came since. On Jan. 25 these twelve souls were received into church fellowship by water baptism. They are all young and need our prayers and help. May they ever prove bright and shining lights in the world so that others may be induced to follow their example. They were nearly all Sunday school scholars. Truly the Sunday school is the nursery of the church, and tends to keep our young people under our influence. The Sunday school at this place was reorganized Dec. 28 for the year 1903. May God's choicest blessings be with us, so that much good may be done for the upbuilding of His cause and souls saved from the snares of Satan.

MRS. ED. MILLER.

For the Herald of Truth.

LESSON FOR SUNDAY, FEB. 8, 1903.

By John F. Funk.

THE CHURCH AT CORINTH.

Acts 18:1-11.

Golden Text.—Other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3:11.

The golden text of this lesson is a most beautiful one. It is the very foundation stone of our salvation, and it is especially dear to us Mennonites because it was the chosen motto of Menno Simons, who left such a glorious record of Christian piety and active work in the fires of persecution and affliction to his reward beyond. On the title page of nearly all his tracts and treatises he gives the text, "Other foundation can no man lay than that is laid, which is Jesus Christ."

Paul came to Corinth, seeking a new field of labor. Corinth was about 45 miles south-west of Athens, and contained a population of about 40,000. The city possessed many natural advantages as to location, etc., and had become a famous and prosperous city. Strangers from various parts gathered here, and all classes thus thrown together made a very mixed population, which, under existing conditions, would very naturally develop sin and moral corruption to a very great extent. The people of Corinth at this time were indeed, as in all cities of this class, a very wicked people. A certain writer says that "it was the seat of every kind of lasciviousness and excess. Vice and profligacy here held high revels, with a shamelessness consecrated by the rites of their false gods. The city has been called the 'Vanity Fair' of the Roman empire. 'His very name had become a synonym of reckless debauchery. East and West mingled their dregs of foulness in this new Gomorrah of classic culture.'"

Paul left Athens because he saw little could be done there for the Master's cause. He came to Corinth, looking where he might

find an open door for the Lord's work. For this, God had already provided. God knows what we have need of before we ask Him, and often has the things we ask for ready for us before we are ready to receive them.

In Rome was one, Apuilla, a Jew, with his wife, Priscilla, who had learned of Christ and the blessed gospel. It appears that they were devoted Christians. On account of a disturbance among the Jews in Judea, the Jews in Rome were commanded by Claudius, the Roman emperor at that time, to leave the city. In accordance to this decree, they had come to Corinth and worked at tent-making. Paul was also a tent-maker, and as he came to Corinth, the Lord led him to find Aquilla and Priscilla, with whom he made his home and worked with them at the trade. Every Sabbath day he went up to the synagogue and reasoned over the doctrines of the gospel, persuading both Jews and Greeks.

But the time came when God wanted more active work done, and He opened the way. Silas and Timothy, who had been in Macedonia, came to Corinth and joined Paul in the work. This encouraged Paul and made him stronger, and the Spirit pressed him so that he became bold enough to testify to the Jews clearly and pointedly that Jesus was the Christ. This was the tocsin of alarm to the Jews. Preaching Jesus as the Christ in a Jewish synagogue was too much for them. If he had given them milk for a time, because they could not bear strong meat, the time had now come that the strong meat was to be given; the truth must be presented to them in its full power; they, too, must know that Jesus, which was the Christ, is the Savior of the world, and that in His name alone is salvation.

But this roused the envy of the Jews, and their hearts being full of bitterness and hatred, they opposed themselves and blasphemed. In these people we have an apt type of many professors today. So long as the preacher tells them of their virtues and their faithfulness and their liberality—it is all right; but when he tells them of their sins and reproves their transgressions they oppose and make trouble. They love to be fed with the sweetmeats and sugar plums of the gospel, and so long as they get these they are pleased and satisfied. But when they must take reproof and rebukes, and their pet sins are exposed, they rise up and oppose.

When Paul saw their wicked and determined opposition he knew that nothing could be gained by casting the pearls of the gospel to those who would not receive them, and in accordance with the teaching of Jesus shakes his raiment as a testimony against them and says: "Your blood be upon your own heads; I am clean; from henceforth I go unto the Gentiles." Here again we see the guiding hand of our heavenly Father. In compliance with the design of God, that the gospel should be preached to the Jews first, the apostle offered it first to them of Corinth also; but when they refused and blasphemed the apostle was free to go to the Gentiles. The Lord once said to the prophet, "Ephraim is joined to his idols; let him alone." To the antediluvian world He said, "My spirit shall not always strive with man." In this we see the danger of delaying our acceptance of the offers of mercy while God calls. He may give us over to hardness of heart, and we be forever lost.

Another lesson presents itself here, and that is for the church. Whenever a church or a denomination becomes corrupted, so that they will no longer teach, practice and endure sound doctrine, and accept the pure gospel, as God gives it in His word, He will reject that church, and raise up unto Himself

another, that will be willing to accept, practice and perpetuate the pure doctrines, and be a true witness unto God.

Notice again how God directs the work for His servant Paul. A man named Justus had his house close to the synagogue. Paul and his companions could meet the people there and declare to them the word of truth. God blessed the work, and Crispus, the chief ruler of the synagogue, was converted, and became a Christian, which was indeed a very notable accession to the work now just begun, and was no doubt a great source of comfort and encouragement to Paul and his fellow-believers.

In order to encourage Paul in the still greater work He had for him, the Lord speaks to Paul words of encouragement which strengthen him to go on with renewed vigor. "Be not afraid, but speak and hold not thy peace; for I am with thee, for I have much people in this city."

God often leads His workers through trials and afflictions that they may be fitted for higher duties and greater joys. David says, "Before I was afflicted, I went astray; but now I give heed to thy law." Prosperity often lifts us up and makes us proud and vain and God cannot use us, while afflictions and adversities humble us, and instead of boasting in ourselves we give God the glory and rely on Him for the success of our efforts.

One more thought is given in the closing verse of the lesson, which we cannot pass by unnoticed. The apostle taught the word, the word of truth, the gospel word. Here we have a very practical lesson for the Sunday school teacher as well as for the preacher. Sunday school teachers, and sometimes even ministers, realize only in a very small degree what it means to teach the word, the gospel, which is the power of God unto salvation to every one that believeth. They frequently teach, instead of this word of life, doctrines and commandments of men, and in this way make wrong impressions on the minds of their classes, which it will be very hard to eradicate, and may be the means of untold damage to the minds receiving it, to the church and to the cause of Christ in general. Every one who assumes to be a teacher should remember that he is teaching for eternity, and every preacher who assumes to teach the way of salvation should seek, not particularly to deliver eloquent orations, but he should seek in all meekness and humility to preach the word as the apostle directs (2 Tim. 4:2).

The Sunday school teacher, as well as the preacher, should well understand the doctrines, and know how to bring out practical applications to the form of doctrine which he and the church profess. The Mennonite Sunday school teacher should understand and teach Mennonite doctrines, and he should so teach that his class will be indoctrinated and established in the principles of the faith as taught by the Mennonite church. As Mennonites we believe that our doctrines are the doctrines of the word. The apostle Paul is very decided in his teaching. Jesus was the Christ, and when the people believed this part of the doctrine, then he also taught the whole doctrine, the customs, rules or order and methods of life which distinguish God's people from those who are not God's people. God's people are a peculiar people, and as a peculiar people they have a peculiar doctrine and peculiar practices, and though these practices may differ from the practices of other denominations, that does not matter; we are among God's peculiar people to uphold God's peculiar word, in God's own peculiar way, and we are accountable to God for our teaching and for all we do, each one for himself, and if we teach

the pure and unadulterated word we stand on the foundation given us in our golden text, and shall never be moved.

For the Herald of Truth.

DISOBEDIENCE AND ITS RESULTS.

By Peter Metzler.

If we study our Bibles carefully we find that as a rule, if not always, when people were living in disobedience to God and His commandments they had to suffer for it in some way; in other words, through disbelief and disobedience they brought upon themselves in various ways the inevitable results of their disobedience. Adam and Eve became disobedient to God's command: "Of the tree of the knowledge of good and evil thou shalt not eat of it"; they listened to the serpent and partook of the forbidden fruit, and the result was they had to suffer in that they were driven from the garden of Eden and were condemned to laborious toil and at last had to suffer physical death.

Then, in the time of Noah, God looked down from heaven and saw that the wickedness of man was so great and that every thought of his heart was evil. He said unto Noah, who had found grace in His sight, that He would destroy all mankind from the face of the earth by a flood, but that He would give them time yet 120 years, and commanded Noah and his family and his sons and sons' wives to enter into the ark, and all mankind had to perish in the flood save Noah and his family. Wickedness, unbelief and disobedience to God brought its results.

When Moses and Aaron went to Pharaoh (Exodus 5:1), and said, "Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto me in the wilderness," Pharaoh said, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Here Pharaoh was disobedient to the words that God spoke unto him through Moses and Aaron, and the result was that he and his people had to suffer when the Lord sent the plagues among them before they were willing to let Israel go and at last had to perish in the Red Sea.

The history of the children of Israel shows how often they had to suffer for murmuring against God, and for disobedience to His commandments in many various ways while traveling through the wilderness. Because of unbelief and disobedience they had to wander in the wilderness forty years, and all those who were twenty years old and upward when they left Egypt had to die in the wilderness and were not permitted to enter the promised land, save Joshua and Caleb. In the 28th chapter of Deuteronomy we find many blessings promised if they hearken diligently unto the voice of the Lord to observe all His commandments. We also find many curses pronounced upon disobedience.

In the Judges we find in many instances after they had reached the promised land that they did evil in the sight of the Lord and were disobedient to His commandments, for which they had to suffer. I shall quote but one instance: "The children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of the Midianites seven years. And they cried unto the Lord in their distress. Then the Lord sent a prophet unto them, who related unto them what the Lord had done in delivering them from the Egyptians and giving them this land." "I have said unto you, I am the Lord your God; fear not the gods of the Amorites in whose land ye shall dwell; but ye have not obeyed my voice." Here we see again that their suffering was the result of

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THE QUARTERLY MEETING

Of the Mennonite Sunday School Mission
Was Held at Kinzer's on Wednesday,
Jan. 14, 1903.

disobedience, but when they cried unto the Lord they were again miraculously delivered out of the hands of the Midianites through Gideon. Many more instances could be quoted where suffering resulted from disobedience to God's commandments. Then we find also many instances in which obedience was rewarded by wonderful preservation and protection. For examples we have Noah and his family, the three Hebrews who would not bow down to Nebuchadnezzar's god; Daniel who dared to worship his true God against the decree of Darius and was miraculously delivered from the lions. Many other examples show us how God preserves those who are faithful to Him, but these are sufficient to teach us the lesson that those who are obedient to God and place full confidence in Him, shall always be sure of His care and protection.

Someone may ask, why does not God punish people in these times as He did in earlier days. God warns us in the scriptures and by the teaching of Jesus Christ that they who are not willing to serve Him in this time of grace will be sure to reap the results, if not in this world, in the world to come. At the last day He will come to separate the sheep from the goats. To those on the right He will say, "Well done, enter into the joy of thy Lord." To those on the left, "Depart from me, I never knew you."

Columbiana, Ohio.

For the Herald of Truth.

THE STRANGER AT THE DOOR.

By Mattie Herbruck.

One rainy day not long ago, my kitchen fire I stifled.
When at my outer kitchen door a ringing knock I heard.
"No! No! I cannot buy," I said, with firm decisive tones;
He nodded back a sad, "All right," and slowly turned around.

Just then the rain began again to patter on the slones—
"Come in, until the storm is past," I said in kinder tones.

Though 'twas a little thing to do, I did not know how much
A kind word or little deed might be of good to such.

Ah, friends, I found that stranger was a poor Romanan Jew,
And as this fact appealed to me, it may appeal to you.
Banished with others of his race, he'd crossed the ocean wild,
Leaving behind a happy home, his loving wife and child.

A stranger to our sights and sounds and the customs of our land,
He was left like a lost ship at sea, and wrecked upon the strand.

'Twas a little thing to do, indeed, for a stranger at the door,
But he motioned to say as best he could, it had not been done before.

Ah, friends, it was a lesson I will not soon forget,
When I think of the lone some world my eyes with tears are wet.
Let us give a smile on every hand, for such little kindly deed
To the wayward stranger at our doors may meet his sorest need.

We cannot tell by outward air what the stranger's heart may know
Of sorrow or of lonely hours, of bitter want or woe,
But the tender smile or paltry act may yield a wealth of bliss,
And garner a life for the future time in another world than this.

Akron, O.

As soon seek roses in December, ice in June, hope for constancy in wind, corn in chaff, believe in epitaph, anything that is false before you trust in a prejudiced critic.
—J. W. Leyon.

February 5,

to spiritual growth. We are too indifferent to the Lord's call for workers. In rescuing others we often rescue our own.

After a number of talks by various ones present the meeting closed with the Lord's prayer and a benediction by Bishop Eby.

The exercises throughout the day were interspersed with suitable hymns by the congregation, and the meeting was characterized by much spiritual warmth.

AMOS A. RESSLER,
Sec.

A MISSIONARY STORY.

The well-known missionary to the South Seas, J. G. Paton, tells of a visit to a solitary island in the Pacific, where he had not been for many years, and where he found to his great surprise (for no missionary was there) that a certain reverent observance of the Lord's day was kept up. He says: Two old men, who had very little knowledge of the truths of the scriptures, were keeping track of the days, and on the first day of the week, they laid ordinary work aside, put on calico shirts kept for the purpose, and sat down to talk to those whom they could call about them, and, in a simple way, recited the outlines of a wonderful story they had once heard about Jesus.

I inquired where they had learned these truths, and they answered, that long years before a missionary had visited the island for a week or two, and had given them each a shirt, and had told them something about the story of Jesus. I asked them if they could remember the name, and they said, "Yes; it was Paton."

Thirty-three years before, I had, on my evangelistic tour, stopped at this island for a few days; and here, so long after, was the fruit. The calico shirts had been worn but once a week. They were carefully preserved for the Lord's day, and the only way they knew to keep the day was to meet others and tell them what they could remember of the wondrous story.—C. E. World.

GOOD CHEER.

There are many people who need cheering up. The tendency of mankind is to be despondent. Failing health or strength, reduced incomes, the falling off of friends for one cause or another depresses the spirits of mankind. The approach of old age is depressing. How many hundred thousand people there are in the world who are approaching old age. But there are depressing influences that work upon both young and old, hence the need of cheering words. The man or woman who goes through life with a smiling face and a cheering word is a benefactor.

In order to get words of good cheer whom shall I approach? Shall I go to the haunts of the millionaire, or to the lady of fashion whose elegant home is located upon the finest street of the city? No. These people are full of woes. They are not the happiest people in the world. My experience has led me to believe that I should in preference go to some cripple, or one who has met with misfortune, or others whose lives have been clouded, but who have risen above the clouds into the bright sunshine that always prevails there. I know of a woman who has been crippled nearly all the years of her life. She cannot stand erect nor walk a step. She sits all day long in her wheel-chair, and yet she does the larger part of her own housework, and is of great service to her husband in his work, strange as it may appear. These people are poor, but I do not doubt for a moment that this crippled woman could

1908.

write an article for this paper that would cheer up every reader. Indeed, she has written such communications.

E. B. Olmstead says that cheerfulness is something that cannot be overdone; something that is desirable at all seasons; something that no trust or corporation can monopolize; something that yields quick returns. Those who give good cheer are twice blessed; once in giving and once in possessing. A cheerful companion is a good recipie for the "blues." The Bible says that men see not the brightness that is in the cloud. This is for the reason that men are so low down they see only the dark part and not the bright part that is overhead. It is pleasant to think that when the earth is dark and gloomy and overcast with clouds the sun is ever shining. If we would get out of the gloom all we have to do is to reach a position where the sunshine can fall upon us.

In order to be cheerful you must have a clear conscience, therefore I do not see how those who persist in mean acts, or wicked acts, can hope to be cheerful until they have changed their course of living. If there are hundreds of people on a storm-tossed ship, that seems about to sink to the bottom of the ocean, one cheerful person may save the ship by simply imbuing the passengers and crew with hope. Many a lost cause has been rescued by cheering words. Never employ a gloomy, despondent salesman, for he cannot sell goods in competition with a cheerful man. Cheerfulness is as contagious as smallpox or scarlet fever. If you meet a cheerful man upon the street or car, or elsewhere, you step lighter and breathe freer for having come in contact with him.

Unhappy people can be found everywhere. They are unhappy because it rains, because the season is too dry and it does not rain, because the wind blows or because the wind does not blow, for the reason that their friends are absent, and owing to the fact that their friends are not agreeable when they are present. There is no difficulty in finding reasons for being unhappy, but I have found a remedy; it is this: Have some kind of work to do in which you are interested. It is surprising how rapidly time passes when you are pleasantly engaged in work. While you are at work you have no time to consider whether you are happy or unhappy. Miserable is the man or woman who has nothing to do; I pity such a person.

How foolish is a man in old age to give up his life work. From this moment onward he knows he is of no account, he moves about listlessly without aim and soon sinks into his grave, whereas if he had continued his work it would have kept him alive many years. It is not the great troubles; great troubles do not make people unhappy. It is more often little affairs that worry and fret people, but whatever the sorrows or your trouble, find something to do and do it. How important it is then early in life to select some branch of human industry that is congenial to you so that you may take pleasure in your work throughout all the years of your life.—Green's Fruit Grower.

For the Herald of Truth.

PERSONAL ADORNMENTS.

If we say that there is no sin in personal adornments, then we deny the doctrines of the apostles and call their admonitions vain and without force or value. But if we acknowledge the teachings of the apostles as belonging to the inspired writings of God's word, then we must necessarily conclude that it is sinful to decorate this vile body according to the vain and everchanging fashions of the world, and if sinful, it is, as

HERALD OF TRUTH.

a matter of course, a thing to be avoided. All true children of God esteem the doctrines of Christ and His apostles as right, and our lives must in all things harmonize with their teachings, otherwise we will be found false witnesses and building on the sandy foundation, and our house cannot stand. COR.

The true worker for Christ never complains that he doesn't get pay enough.

Calm deliberation will bring us near to Truth, but heat, anger, strife and war will only drive Truth far afield.

It is not the fault finder but the man who sets a good example that leads the multitude.

By rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.
—Ella Watson.

Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of the life which has come in you by the grace of God.—Phillips Brooks.

MARRIAGES.

Miller—Miller.—On Dec. 21, 1902, Lewis Miller and Luella Miller by Bish. J. C. Birky.

Thompson—Sharpes.—On Jan. 4, 1903, by Eld. Jos. M. Keney of Dayton, Va. John Thompson and Bettie S. Sharpes, all of Rockingham Co., Va.

Pence—Burkholder.—On Jan. 14, 1903, by L. J. Heatwole of Dale Enterprise, Va. Joseph A. Pence of Kinross, Keokuk, Iowa, and Sallie M. Burkholder of Harrisonburg, Rockingham Co., Va.

Heatwole—Coffman.—On Jan. 22, 1903, by L. J. Heatwole at the home of the bride's father, Jos. W. Coffman of Rushville, Va. Melvin J. Heatwole and Mollie G. Coffman.

Good—Gehman.—On Jan. 17, 1903, Bro. Milton Good and sister Fannie Gehman, both of Bowmanville, were united in marriage by Bish. Bond, Weaver of Churchtown. May God's blessing attend them through this journey of life.

DEATHS.

OBITUARY.

Pre. Christian Augsburgsberger.

On Jan. 19, 1903, near Berne, Adams Co., Ind., Pre. Christian Augsburgsberger departed this life, aged 81 Y., 7 M., Bro. Augsburgsberger was born in Liberty Twp., Tioga Co., Pa., and was united in marriage to Barbara Lehigh Dec. 1, 1859. To this union were born 9 sons and 7 daughters, 12 of whom survive, and all of whom, save one, were present at the funeral. There are 16 grandchildren living and two dead. Bro. Augsburgsberger served in the military about 26 years. While he was not entirely faultless, yet we look upon his life as an example of unusually deep Christian piety which was characteristic of his daily life. His warm-hearted devotion to his family and his deep concern for their spiritual welfare tends to draw their affections and desires after him to the glory world. His earnest life and triumphant death gives new inspiration to many to "press toward the mark for the prize of the high calling of God in Christ Jesus." Frequently when his children came home on a visit before separating he would request them to sing the hymn, "Jesus grant us all a blessing." This was also sung at the house on the morning of his burial. Funeral services were conducted on the 22d at the Defencese Mennonite M. H. by Messrs. Brenneman and J. M. Shenk, assisted by Christian Stuke of Berne. From 2:4—8, Rev. 14:13. Bro. Augsburgsberger frequently spoke to his family of the importance of being sure that a person is dead before being buried; accordingly after the service, there being so little change visible he was taken back to the home where he was kept till the 24th, when his body was laid to its last rest.

ing place to await the call which will awaken all that are in their graves, when this mortal shall be put on immortality and this corruptible shall put on incorruption and be made like unto His glorious body.
J. M. Shenk.

Clemmer—Mary, widow of the late Henry Clemmer, died Jan. 14, 1903, aged about 65 years. Since the death of her husband, who was killed at a railroad crossing over three years ago, she has resided with her son Tobias. Five sons, one brother and one sister survive. The funeral was held on Monday, February 2, at the Franconia Mennonite meeting-house.

Foreman.—On the 11th of January, 1903, near Cherry Box, Mo., Dora Agnes, daughter of Wm. and Sarah Foreman, aged 1 Y., 1 M., 21 D. She was buried on the 12th. Funeral services conducted by L. J. Johnston from 1 Thess. 4:18 and Mark 10:14. "Suffer the little children to come unto me and forbid them not." One more little jewel has gone to wear its starry crown above.
L. D.

Orendorf.—Dec. 19, 1902, at Bittinger, Md., of tonsillitis, Eli E. Orendorf. He was sick only a few days. His disease being of a contagious nature he remains were laid to rest about twelve hours after his death. The funeral services were held Jan. 4, 1903, in the Lutheran meeting-house at Bittinger, Md., by Ed. Miller. The deceased was a member of the Mennonite church for a number of years. He leaves his parents and a number of brothers and sisters to mourn his departure. We trust their loss is his gain.

Garber.—Joseph Garber was born Nov. 7, 1816, in Alsace, France, died near Washington, Ill., Jan. 16, 1903, of old age, aged 87 Y., 2 M., 9 D. He leaves a wife, six sons, two daughters, 41 grandchildren and five great-grandchildren to mourn his departure, but not as those who have no hope. One son preceded him to the spirit world. He was a member of the Amish Mennonite church and was faithful to the end. Funeral services were held at the Union M. H. by Peter Summer and Andrew Schrock in German and John Smith in English. Text, Matt. 1:21.

Miller.—On Dec. 11, 1902, near Grantsville, Md., Bro. Elias J. Miller died very suddenly of heart trouble. He was an undertaker and had gone to a neighbor's house to prepare a corpse for burial. He had just finished his work and was about to go ready to go home, when he fell to the ground dead. Another warning that we should be ready, watching and waiting for our Lord. He was a member of the Mennonite church for a number of years, leaves a wife, two daughters, one son, one grandchild, a number of brothers and sisters, with a host of other relatives to mourn his departure. He was aged 63 Y., 9 M., 20 D. Funeral services Dec. 13 by D. H. Bender.

Ramer—Maria Hoover, beloved wife of David Ramer, died at her residence, Cedar Grove, York Co., Ont., Jan. 16, 1903. The funeral took place on the 20th. Buried at the Wideman M. H. The service was conducted by S. F. Coffman, who was assisted by Samuel Wideman and L. J. Burkholder. Text 2 Thess. 2:16, 17. Our departed sister was for many years a faithful member of the Mennonite church, and her quiet, devoted and consistent life was known to all who became acquainted with her. May we profit by her example. The sorrowing husband and children are comforted with the blessed hope of meeting wife and mother with the Lord. Deceased was in her 76th year.

Strohm.—On the 10th of October, 1902, near East Greenville, Stark Co., Ohio, sister Elizabeth, wife of Bro. John Strohm, died. She was born in Lancaster Co., Pa., Sept. 24, 1850, and came with her parents, Seth and Maria Hackman, to Ohio in 1851. Her death was caused by cancer, and she thought she suffered very much during her last illness she bore her sufferings patiently and being resigned to the will of the Lord was ready to go. She leaves a husband, one son, one daughter and a large circle of relatives and friends to mourn the loss of one whom they had all learned to love. Funeral services were held at the Pleasant M. H., Oct. 13, from 8 Tim. 4:6—8, by J. J. Buchwalter and David Hosteler.

Good—Annie, wife of Joseph Good, departed this life at her home in Lancaster Co., Pa., on Jan. 20, 1903, aged 64 Y., 1 M., 2 D. She was sick only five days, though in failing health for some time. Oh, that we might follow her example in this that she was patient to her end and bore many trials and sorrows which Heaven only can recall and recall. Her earthly life was full of cares, but though her cross was heavy, Jesus helped to bear it. She leaves a husband, six children and sixteen grandchildren to mourn her departure. Buried at Bowmanville Mennonite M. H., Jan. 25. Services by Henry Good, John Esh and Bish. Bend. Weaver. Text 1 John 3:2. We mourn not as those who have no hope.

ITEMS.

PREHISTORIC RELICS WANTED

By Department of Archaeology Recently Established at Phillips Academy, Andover, Mass.

Andover, Mass., Jan. 5, 1903.
Editor of the "Herald of Truth."

Dear Sir:—Phillips Academy, Andover, Mass., has recently established a Department of Archaeology. My object in writing you is to encourage the preservation of stone, bone and clay prehistoric art forms. In your section of the country are frequently found various "Indian relics." These have a direct bearing on the history—rather pre-history—of America, and as such should be preserved in fireproof buildings for the study and edification of present and future generations.

I am persuaded that there may be persons who have found some remains of the ancient Indian tribes, "Mound Builders," etc., and that, possibly, they would be willing to send them to us. We shall be glad to pay express charges on any and all boxes of specimens sent to us, to mention the gifts in our report and to give the donors due credit in our exhibition cases.

All these axes, pipes, spear heads, clay vessels and "strange stones," should be carefully preserved somewhere, where they may be of service to the public and to science. Archaeology—technically followed—is a new science in the United States and is more important than the average reader imagines, for these "stone relics" have a direct bearing on the antiquity of man.

I shall be glad to correspond with persons who have "relics" in their possession. Thanking you, I am,

Yours very truly,

Warren K. Moorehead, Curator.

A bill, evidently fostered by railway transportation companies, that the time that cattle and other live stock may be confined in trains or boats without food, water or rest, shall be changed from 28 to 40 hours, is before the House of Representatives of New York state. The intent of such a bill seems both cruel and dangerous. Most of the domesticated animals cannot exist without food, water or rest for even 30 hours without becoming fevered, and whether they drink after food or not, their meat becomes unfit for food. Such a law, it seems, would be dangerous to public health, for it is evident that, especially in summer, a large proportion of the animals shipped from the West would arrive in the Eastern slaughter pens in a diseased condition, besides entailing untold agony and torture to the animals enroute.

A MUNIFICENT GIFT.

The Shindler Bros. Manufacturing Company of South Bend, Ind., has presented to the Young Men's Christian Association of that city \$200,000 in cash, to be used in the construction and equipment of a magnificent new building for the uses of the association. The building is to be a memorial to the original five Shindler Brothers, who have always been closely identified with philanthropic and charitable work.

Governor-elect S. W. Pennypacker of Pennsylvania is said to have returned the passes for 1903 sent him by the railroad companies. He says he does not want to be under any obligations to any corporation.

The wish often falls warm on my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven.—Jean Paul Richter.

BOOK TALK.

A brother in Oregon writes us that the Christian Scientists are very active in their efforts to spread their doctrine among our people and that the same have already become more or less tangled up with the erroneous statements put forth. To offset this he ordered seven copies of "Evil of Christian Science" to be sent to as many different persons in the hopes that its fearless exposition of the fallacy of that doctrine may help them into better light. The price of this able little book is only 10c, and anyone who wishes to have pointed argument against Christian Science will do well to get a copy.

The selection of good books is always a matter of great importance, and the greatest care should be exercised. There are times, however, when the best books may be obtained for very little money—in fact, so little money that none can afford to let such an opportunity pass by unimproved. Among those of our people are great who have taken advantage of the great "Combination Offer" No. 15, embracing one copy each of Cruden's Complete Concordance, Smith's Bible Dictionary, Bunyan's Pilgrim's Progress, all bound in cloth, for only \$3.50 (regular price, \$6.25), and they are glad for having done so. There are fourteen other "Combination Offers," which are equally great bargains.

Another important item is that on account of a special reduction, the celebrated Matthew Henry Commentary, in six handsome cloth-bound volumes, regular price \$15.00, can be bought for a time for only \$8.00. For complete descriptive circular of same, write at once to the Mennonite Publishing Co., Elkhart, Ind., as well as for information regarding other "Combination Offers," and other good books at low prices.

FOR SALE CHEAP.—We have taken in payment on a debt a brand new No. 1 "Racing" Fanning Mill for farm use. Sieves, 24 inches wide. Mill is furnished with a Wheat Hurdle with top sieve of zinc, one Wheat Screen and Grader with Side Spout, one Barley Sieve and one Oat or Corn Sieve. Gearing all inside out of harm's way. Capacity, 60 to 90 bu. per hour. Height of mill, about 40 inches; width over all, only 22 inches. A finely constructed mill throughout. Price, only \$25.00. Any further information will be cheerfully given.

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The Standard Book of Recipes, and Housewife's Guide. Five departments. Fully illustrated. An indispensable book. Fine cloth, \$1.25.
A Talk With Church Members. A plain talk setting forth the duties of all church members. Practical and pleasing. Boards, 35 cents; Cloth, 50 cents.
Manual of Bible Doctrines. Presents general principles of plan of salvation, also and practical use of ordinances, and restrictions upon believers. Boards 50 cents; Cloth, 60 cents.
Pitfalls and Safeguards. Every father and mother should place this book into the hands of their boys and girls just growing into manhood and womanhood. Boards, 50 cents; Cloth, 60 cents.
Into the Light. The story of a Boy's Influence. Hardly a better book for boys published. Great read for too. Inspiring lessons. Practical applications. Paper, 50 cents; Cloth, 65 cents.
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CONDENSED SCHEDULE OF TRAINS.

Effective July 15, 1902.

GOING SOUTH.			STATIONS.			GOING NORTH.		
No.	No.	No.	No.	No.	No.	No.	No.	No.
25	26	27	28	29	30	31	32	33
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7:00	1:00	3:00	7:00	1:00	3:00	7:00	1:00	3:00
8:24	1:58	8:12	8:24	1:58	8:12	8:24	1:58	8:12
8:48	2:22	8:36	8:48	2:22	8:36	8:48	2:22	8:36
9:08	2:42	8:56	9:08	2:42	8:56	9:08	2:42	8:56
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11:28	5:02	11:16	11:28	5:02	11:16	11:28	5:02	11:16
11:48	5:22	11:36	11:48	5:22	11:36	11:48	5:22	11:36
12:08	5:42	11:56	12:08	5:42	11:56	12:08	5:42	11:56
12:28	6:02	12:16	12:28	6:02	12:16	12:28	6:02	12:16
12:48	6:22	12:36	12:48	6:22	12:36	12:48	6:22	12:36
1:08	6:42	12:56	1:08	6:42	12:56	1:08	6:42	12:56
1:28	7:02	1:16	1:28	7:02	1:16	1:28	7:02	1:16
1:48	7:22	1:36	1:48	7:22	1:36	1:48	7:22	1:36
2:08	7:42	1:56	2:08	7:42	1:56	2:08	7:42	1:56
2:28	8:02	2:16	2:28	8:02	2:16	2:28	8:02	2:16
2:48	8:22	2:36	2:48	8:22	2:36	2:48	8:22	2:36
2:68	8:42	2:56	2:68	8:42	2:56	2:68	8:42	2:56
3:08	9:02	3:16	3:08	9:02	3:16	3:08	9:02	3:16
3:28	9:22	3:36	3:28	9:22	3:36	3:28	9:22	3:36
3:48	9:42	3:56	3:48	9:42	3:56	3:48	9:42	3:56
3:68	10:02	4:16	3:68	10:02	4:16	3:68	10:02	4:16
4:08	10:22	4:36	4:08	10:22	4:36	4:08	10:22	4:36
4:28	10:42	4:56	4:28	10:42	4:56	4:28	10:42	4:56
4:48	11:02	5:16	4:48	11:02	5:16	4:48	11:02	5:16
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7:28	2:42	8:56	7:28	2:42	8:56	7:28	2:42	8:56
7:48	3:02	9:16	7:48	3:02	9:16	7:48	3:02	9:16
7:68	3:22	9:36	7:68	3:22	9:36	7:68	3:22	9:36
8:08	3:42							

to laugh ourselves to scorn for our whinings and complaints about things that really count for nothing, compared with Paul's experiences. We act like little toothless babies over hardships and pretend to be full grown men in spiritual strength, discernment and in judgment of others. This inconsistency and incongruity is a weakness of the church today because it is common to so many individuals. But whether our trials are great or small, or hardships sore or light, what are they compared to the glory that awaits the faithful soldier of the cross? Let us, with Paul, forget about them in the contemplation of the things that are eternal and which all those shall enjoy who are faithful unto the end.

PERSONAL MENTION.

Change of Address.—Pre. Theo. B. Forry, from Tilden, Pa., to York, Pa.

Change of Address.—Pre. Oscar S. Hostetter, from Emma, Ind., to Topeka, Ind., R. F. D. 2.

Bro. David M. Johnson of the Masontown (Pa.) Cong. is unable to attend to his pastoral duties on account of illness. We hope he may speedily recover.

Our beloved brother, Pre. Christian Brunk of Winchester, Va., who has been taking the Herald almost from the beginning of its publication, and who is now almost 80 years old, informs us that he still loves to read the Herald and that he is glad to receive it every week. Bro. Brunk is still able to attend to his ministerial duties when weather permits, although his health is not so good this winter. In this connection it may be of interest to the younger readers especially to know that the Herald of Truth came into existence during the Civil War, and our brethren in the Shenandoah Valley of Virginia being right in the line of march of the contending armies saw their buildings destroyed by fire and much of their portable property carried away. They were for a time so to speak shut off from the outer world by the armies, and the first issues of the Herald which were sent to Virginia failed to reach their destination. It is said that one copy of the paper did get through the lines and it was read and passed around among the brotherhood until the paper was literally "worn out." Of those who received the earliest issues that passed the lines, Bro. Brunk is one of the few yet living. God bless you, dear brother, and your labors for Christ in your old age.

For the Herald of Truth. INSTITUTIONAL AND PLACING-OUT SYSTEMS OF CHILD SAVING.

By N. E. Byers.

Before we are in a position to pass judgment upon any system of charity or upon any phase of philanthropic work it is essential that we have in mind and clearly set forth our fundamental presuppositions with reference to the charity problem in general.

For many thinkers the question, Is any kind of charity advisable? is as much an unsolved problem, as is the question in regard to specific method for the enthusiastic philanthropist.

There have been in all ages those who have advocated the elimination of the weak and helpless. Among barbarians there have been tribes who killed the old and sick because they were a useless burden to their societies. The Spartans examined all children and slew those who did not at first promise well, thus expecting to develop a stronger nation. Aristotle, whose conclusions were based on a thoroughly scientific method of investigation, approved of the Spartan method of dealing with children. In modern times the theory of evolution gives added weight, so its advocates maintain, to the old argument. If the human stage has been attained by the survival of the fittest, it is not unnatural to infer that advance in this stage must be in accordance with the same principle.

On the other hand we have the Christian ideal, which makes every man our brother and each of us our brothers' keeper. The individual is highly regarded and the spirit of charity is the Christian's chief characteristic. The modern civilized nations show the increasing responsibility which they feel for all the members of their commonwealths.

For the solution of this question we need first of all to agree as to our conceptions of the nature of society and as to our theory of ethical ends. If society were simply a herd, and no man had a duty, then there would be no social question; but, believing, as we do, that society partakes of the nature of an organism, and that the individual's self-realization, as a moral being, is best accomplished by promoting the common good, then it is evident that we need to decide what is best for the organism. It is not a question between the good of the individual and of society, but believing their welfare to be identical, what is best for the highest good of both?

That the principles of evolution do not apply is evident when we consider that progress desired is in the moral and not merely in the physical nature. It is not true, in the struggle for existence, that the most moral always survive. In fact, the very struggle is detrimental to the moral virtues. Man needs to help his weak brother in order to develop his own higher nature. And society as a whole being an organism, we have not a case of a survival of the fittest, but simply the health and growth of one organism. The whole suffers if any part is diseased, so all the parts must be cared for in order to secure the good of the whole and of each individual part.

Whether or not we need an economic reorganization such as the Socialist desires is outside our sphere. As to the individualist, who says that charity should be abandoned, we simply say that we will not and can not have the conditions that his theory would bring upon us.

What bearing have these conclusions on the problem of child saving? What shall be done for the wayward and homeless boys and girls? Is this a serious question for society? The facts are that in a city like Boston there are hundreds of children who, because of no fault of their own, have no one to give them the conditions that they need for their physical, intellectual and moral welfare. Without aid some would starve and many would grow up in ignorance and vice. The starvation would perhaps be of the least moment, but our sympathies would not allow such a state of affairs. But those who grow up ignorant and

vicious must be dealt with at some time. As Jacob Riis says, we are concerned about them not only for their good, but for our self-defence. Our nation is ruled largely by our cities and it would be fatal to allow the vicious element to grow larger in them than it is at present.

And from the standpoint of the children, should they not be given a fair chance for right living? The conditions of society have placed them in their dangerous, helpless position, and society owes it to them to come to their rescue. Whatever weight the arguments of the socialist and individualist might be admitted to have in the case of adults, they could not apply for in the case of the child the socialist could make in the charity which children are provided for in the charity which gives them homes and education. And their starvation or growing up into criminal characters could not truly promote the socialist's cause.

On the other hand, the difficulties of determining who are deserving subjects of charity are not found in the case of children since every homeless child deserves a home. And dependence being in their case a universal necessity, could not result in pauperizing them.

In making provisions for wayward and indigent children we find two general methods employed, viz., the institutional and placing-out systems, and it is the purpose of this paper briefly to describe the essential features of both and to determine their peculiar merits for dealing with various kinds of children.

In Boston, as in most large cities, we have both private and public charities. As typical of the private charities I select the Children's Aid Society and the Farm School on Thompkins Island for my investigations, and the public institutions that benefit Boston children are the Lyman School for Boys and the Industrial School for Girls, maintained by the state, and the Children's Institutions Department of the city, which has control of the Reform School, Parental School and a placing-out division.

One mark of scientific method in modern charity is the classification made of children. Three divisions are made, viz., delinquents, truants and dependents. The first class include those under fifteen who are condemned by the courts as criminals, the second those who persistently violate the compulsory school law, and the third those unfortunate who have no one to provide for them. While these divisions may be formally made, and indeed are useful in determining specific methods, yet in reality the lines cannot be rigidly drawn, and a study of all classes is desirable before making any general conclusions as to methods of dealing with them.

Three remarks that I heard made recently are suggestive with reference to this aspect of the subject. Mr. Osborn of the George Junior Republic told the story of a boy who was accused, before a judge, for stealing, but received mercy because it happened that the crime was committed in the same orchard that the judge had frequented in the days of his youth. A master of one of the cottages at the Parental School told me that in a confidential talk with his boys he got the confession from eighty per cent. of them that they had been guilty of crimes for which they might have been sent to the Reform school. Mr. Bradley at the Farm School said that none of their boys had been before the courts, but some of them had had narrow escapes from it.

The natural conclusion from these remarks is that very few of these boys are positively vicious, but a large percent of

them would, if not removed from their evil environments, soon pass into the criminal class. They are all worthy of sympathy, discipline and education and most of them profit by this training.

The delinquents and truants being sentenced by the courts must necessarily be under state or municipal control. The Lyman School for Boys receives all boys under fifteen who are sentenced by the courts for any offences short of those punishable by death or imprisonment for life. The time of detention at the school is determined by merit, but the school has control of the boys until they are twenty-one years of age. Release may be earned in less than one year, but they remain on an average from one and a half to two years.

The boys under thirteen, averaging about twenty in number, have a separate home on the Berlin farm. The dangers of moral contamination are thus lessened and a less rigid and more personal discipline is possible. These remain on an average only seven months and are then placed with families under the supervision of visitors.

The main school is organized on the cottage system. By placing a small group of thirty or forty in charge of one master and matron, in one house, personal attention and an approach to family life is possible. The institution as a whole takes the form of an industrial school rather than a prison. Besides the ordinary grammar school subjects they are given work in sloyd, manual training and gymnastics. Much of the work in the homes and on the farm is also done by the boys.

An attempt was made some time ago to introduce the George Junior Republic idea of self-government, but thus far it has not proved a success. The constant changing of the population, and the cottage system seem to be features that make the plan difficult. They still hope, however, to be able to introduce some modification of the plan in the near future.

But the institution is not the largest nor most important part of the work. Of the 1,070 boys under the control of the school in September 1901, 752 were on probation. About 50 per cent. of these had suitable homes to return to, and the others were placed in carefully selected families.

Three visiting agents especially adapted for this work, in so far as possible keep in touch with these boys. Good homes must be found and each home must be selected so as to be adapted to the particular boy. They work for board and clothes until they are eighteen, at which time the employer puts \$50 to the boys' bank account, and after that time they seek their own employment, provided they have a good record and keep the school informed as to their whereabouts.

The Industrial School at Lancaster receives delinquent and truant girls and is conducted similarly to the Lyman School. Several differences noted, are that the age limit is two years higher, the girls are classified in the cottages according to the crimes committed, and the visiting agents for probationers are volunteers. These differences are based on peculiarities of sex characteristics. The better girls, no doubt, are in greater danger of contamination in associating with the worst girls, than are boys in similar conditions, and the possibility of getting and the advantage of having volunteer visitors is much greater for girls than for boys.

The Children's Institutions Department of the city of Boston makes provision for all three classes of children. The House of Reformation on Ramsford Island is carried on the Lyman plan in so far as its equip-

ment will permit. The girls, however, are all sent to the state school, as there are not enough to justify another institution.

For the second class of boys, the truants, the state makes no provision, and so they are all placed in the City Parental School at West Roxbury. The compulsory school law applies to all children between 7 and 14, and any of this age, when found by a truant officer to persist in truancy may be sentenced by a court to this school for a maximum term of two years.

The school has an average attendance of a little over 200 and when the present buildings are completed they will be housed in five well equipped cottages. The cottage master has control of the boys during all of the time except that part of the day when they are in school.

As the main object of the institution is to get the pupils in line with the public schools, it is essential that the day school be organized similarly to the city schools. The entering boy is placed in the same grade that he left in the city, and follows the same general course of study, with more attention given to manual training. Aside from the school work the boys are taught to do the work in the cottages, on the grounds and on the farm.

The boys are given considerable freedom, but are constantly under the eye of the master or teacher. A peculiar problem of the school is to treat the boy so as to win him and influence him so as to develop better motives and habits and at the same time not make the place so desirable that he prefers to be returned to it rather than enjoy freedom, in connection with perhaps a less interested teacher, a miserable home and no friends.

From the nature of the object of this institution, a placing-out system can not be connected with it, but the time spent in the institution may be lessened according to a law enacted in 1896, Chap. 514, Sec. 1. The institution's commissioner of the city of Boston, with the approval of the superintendent of schools of said city, and of a justice of the court which imposed the sentence, may at any time permit any child now or hereafter committed to the Parental School of said city to be at liberty upon such terms as said superintendent of schools and said institution's commissioner shall together deem best.

The principles that have been regarded in allowing such release are three: 1. Release must be earned; 2. The boy must have been in the school long enough to demonstrate his deserving release; 3. The home must be suitable. The latter condition puts the greatest limitation on this probation system. While on probation the master of the pupil's school reports weekly to the superintendent as to his attendance and conduct. If he fails in his conduct he may again be returned to the Parental School. Of the first fifteen boys thus released only four were returned, and a recent recommendation is to the effect that more be given the full sentence, and that the probation privilege be extended to more pupils. This is another evidence of the desirability of supervision under natural conditions as a means of reform.

The city, at present, has but one method of caring for its dependent class, and that is by the placing-out system. Before 1889 all such children were placed in the Marcella Street Home. At that time J. E. McCarthy began experimenting with a small number of selected children, which he placed in the most suitable homes to be found. It was a success from the beginning, a large percent of them being adopted into the families with which they were placed. The propor-

tionate number placed out steadily increased until November 1898 when the Marcella Street Home was closed.

The chief features of the placing-out system are: (1) The finding and keeping of a carefully classified list of suitable homes; (2) the examination of all applicants; (3) the placing of the right children in the right homes; and (4) the visiting of the children in the homes.

The homes, except for those who are visited monthly by a nurse, are found in the country. These homes are of four classes: (1) Free homes where children are cared for or adopted; (2) places where children work for board and clothes; (3) places for older children who can earn wages; (4) boarding places for younger children. The most essential consideration in all cases is that the homes shall be such as to give the child good conditions for health, education and moral development.

That a careful sifting of applicants is necessary is shown by the fact that less than 50 per cent. of them are accepted and placed in homes, while others are given other aid or advice. Homes that would be suitable for boys might not be so for girls, and so for older and younger children, and for this reason a knowledge of the families as a whole is essential. The most difficult task, in many cases, is to get the child initiated into the family, and then keep matters running smoothly during its stay. To aid in this matter the homes and schools are visited on an average of once a month.

There are a number of private societies that provide for dependent and neglected children, but the two which best represent the placing-out and institutional systems are the Children's Aid Society and the Farm School on Thompkins Island. The former was organized in 1865 by a number of philanthropic people whose motive and purpose is well stated in the act of incorporation. * * * for the purpose of providing temporary homes for vagrant, destitute, and exposed children, and those under criminal prosecution, of tender age, in the city of Boston, and its vicinity, and of providing for them such other or further relief as may be advisable to rescue them from moral ruin.

Before the present reform and parental schools were established the society maintained a farm for the benefit of the most unruly boys who needed a period of disciplinary training before they were placed in families, but at present they maintain no homes. The methods of this society are very similar to those of the Children's Institutions Department. They have given a practical refutation to the argument that an institution is necessary in order to provide for children that without notice are placed on its hands when no homes can be found. I was shown a large case containing, on large double cards, arranged in card catalogue form, very complete information in regard to homes of various kinds, a number of which are ready at any time to receive any kind of children. By paying \$2 to \$2.50 a week for board they find no difficulty in getting homes for all their children. The whole success of the plan depends, they claim, upon the judicious, systematic work along the lines above referred to.

The Farm School receives boys between the ages of 10 and 14, of good moral character and fair physical condition. The number is limited to 100 and they all live together in the main building. The island contains 157 acres of grounds and farm land, and has many desirable features for a boarding school. It is isolated and yet has the ad-

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ABRAM S. KOLB, Editor.

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5. Canada.
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CORRESPONDENCE.

Union Cong., Washington, Ill., Feb. 4, 1903.—Our Sunday school elected the following officers for the ensuing year:—Supt., Bro. J. J. Sommer; Ass't. Supt., Bro. Henry Hartman; Sec. and Treas., Bro. Solomon Esch; Chorister, sister Alvina Engel. On the 5th Bro. Samuel Garber paid us a visit and preached an impressive sermon. May God grant him grace that he may be steadfast in that which He has called him. We ask an interest in the prayers of all God's chosen people. Cor.

Metamora, Ill., Feb. 1, 1903.—The Cong. at this place elected the following officers for Sunday school for the coming year:—Supt., Bro. G. I. Sommer; Ass't. Supt., Bro. J. D. Smith; Sec., Bro. Chr. Ulrich; Treas., Bro. Chr. Bachman; Choristers, Bro. C. W. Camp and Bro. S. E. Smith. On the 25th Bro. Daniel Schlegel of Hopedale, Ill., and Bro. Daniel Schlegel of Flanagan, Ill., were in our midst and conducted the services. May God add His blessing. Cor.

From the Bowne Cong., Kent Co., Mich.—Dec. 23 Bro. Henry Weldy of Indiana came to us and preached three sermons. Dec. 24, Bish. Jacob Miller and wife of White Cloud, Mich., came to us. Bro. Miller preached one sermon. Jan. 1, Bro. John Blosser of Rawson, Ohio, came here and preached for us till the evening of Jan. 25. Bro. B. F. Thut is at present with us, teaching a few singing classes. We feel very thankful to the dear

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brethren for their kind visits, and we hope they will come again. May the good Lord ever be with them and help them to proclaim the glad tidings of salvation. Cor.

Maugansville, Md., Feb. 2, 1903.—Services were conducted yesterday at the Maugansville M. H. by the brethren Bro. Martin Riser and Bish. Geo. Keeser, the former taking the introductory reading 2 Thess. 3 and admonishing us to improve our time and strive toward perfection. The latter took for his text Eph. 7:8, from which he made a strong plea to all to make a wise use of the day of grace. May God bless our brethren who give our dear young brother especially, who has but recently been called to the ministry, grace to proclaim boldly the word of God. J. M. Martin.

Topeka, Ind., Feb. 4, 1903.—God has again through His mercy granted to us the privilege to hold church services and Sunday school in the Emma Cong., after a lapse of five weeks on account of smallpox in this community. We are glad to see the work for the cause of Christ and the salvation of lost souls being carried on everywhere. May we pray for one another that we may continue in the work. Bro. D. J. Johns preached an interesting sermon in our house of worship on Feb. 1. May more of the brethren come into our midst. O. S. H.

Morrison, Whiteside Co., Ill., Jan. 29, 1903.—The election of officers for the Morrison Mennonite Sunday school on the 4th of January resulted as follows: Supt., Bro. Harry West; Ass't., Bro. Menno Steiner; Sec., Bro. Menno Steiner; Treas., Bro. Henry T. Nice; Chorister, Bro. William G. Nice; Librarian, Bro. Moses Steiner; Collector, Bro. John Steiner; Committee to arrange classes: Bro. J. Nice, Bro. J. McCulloh and Bro. Harry West. It is an "evergreen" school, with eight classes. Pray for us, brethren, that both officers and teachers may prove faithful to their work that God may prosper it and that many young souls may be led to Christ. Cor.

Woodside, Pa., Feb. 4, 1903.—Services in the Masetown Mennonite meeting house were conducted Feb. 1, 1903, by Bro. Martin of Scottsdale, both at 11 a. m. and 7 p. m. His text for the morning sermon was 2 Chron. 16:9. "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect towards him." The day was a very unpleasant one, with rain, snow, sleet and wind, and the attendance small. The brother wished to show that brethren with a perfect heart toward God will gather at the sanctuary of the Lord even if the weather is a little inclement. May the Lord ever be with the dear brother and strengthen him in his ministerial labors. Cor.

Wadsworth, Ohio, Feb. 3, 1903.—Dear readers of the Herald of Truth:—There has not been an item sent in from here for some time. It may be of interest to some one to hear from this part of the Lord's vineyard. We have reorganized our Sunday schools for the year 1903 in the Bethel M. H. on Jan. 18. Henry Stauffer was reelected for Supt., and Elmer Leatherman assistant; Ira Newcomer, Sec.; Mabel Newcomer, Chorister, assisted by Henry Newcomer. At the Guilford M. H.—Levi Stover, Supt.; Henry Stauffer, assistant; Dela Stover, Sec.; Henry Newcomer, Chorister. These schools have been continued the whole year round for a num-

ber of years, and with good interest. May the blessing be ours and all the praise and honor be God's. Cor.

Berlin, Ontario, Feb. 1, 1903.—During the past month our congregations at Berlin and Breslau have been greatly blessed through the ministration of the word of God. Bro. D. D. Miller of Middlebury, Ind., came to Berlin and held a series of meetings here from Jan. 1 to Jan. 14 and at Breslau from Jan. 15 to Jan. 29. The attendance at both places was large, and the interest seemed to grow day after day. On the evening of the 29th all the converts present from both places were invited to occupy the front seats, when 35 presented themselves. Of these 19 have already expressed their desire to unite with us in church fellowship.

At the Breslau Mennonite Sunday school the closing exercises were held on Christmas day. Rewards were given to the pupils in the juvenile classes, and the short talks which followed, by all the teachers and superintendents, were very edifying. The interest in our school during the past year, under the supervision of our worthy superintendents, Bro. Ephraim Cressman and Bro. Ozias Snyder, was fairly good. The total average attendance was 143. On the last Sunday in the old year officers were elected for the new year as follows:—Supt., Ephraim Cressman; assistant, Titus L. Kolb; Abr. Shantz, Jr., Sec.; Joseph Cressman, Treas. The teachers were also appointed. God bless our school. J. Z. Kolb.

LESSON FOR SUNDAY, FEB. 15, 1903.

By L. J. Heatwole.

CHRISTIAN SELF-CONTROL.

(1 Cor. 8:4-13.)

Golden Text.—Let us therefore follow after the things which make for peace. Rom. 14:19.

Introduction.—Paul having upon him the "care of all the churches" found it impossible to be with them all in person at such times when his presence was much in need. Hence the expediency for reaching them through the medium of an epistle was adopted. Having heard by them "that are of the house of Chloe" that there were contentions in the Corinthian church, he writes the letter to them while "tarrying at Ephesus," and sent it by way of Philippi with Stephanus, Fortunatus, Achaicus and Timotheus. 1 Cor. 16:10 and 17.

In the transmission of this letter a journey by water was required equaling in distance that which lies between Detroit and Buffalo, and an overland trip corresponding to that between Buffalo and New York City.

In this lesson we find set forth the underlying principles of Christian self-control, and the teaching here found covers about the same scope as that which appears in Rom. 12:2-19. We do not get the idea from either of these scriptures that Paul is directly condemning flesh as food, or that Christian believers should confine themselves strictly to a vegetable diet. When we observe that Daniel when before the king at Babylon, "purposes in his heart that he would not defile himself with the portion of the king's meat, or of the wine which he drank," we get the key to Paul's reasoning, both in his letter to the Corinthians and then to the Romans; that it is the ceremonial defilement, and not the laying down of a principle for total abstinence from flesh as food among Christian believers, to which he refers.

With Daniel it was not so much the eating of meat and the drinking of wine in it-

self, to which he objected; but it was the eating of meat and drinking of the wine that came from the king's table which had before been offered to an idol, that aroused his scruples.

From the apostle's reasoning, we note that he advances a step beyond Daniel's position and lets down the bars that had hitherto kept the Christian believer within the bounds of the ceremonial law of the Jews.

Things offered unto idols.—Were such parts of the animal that were not placed upon the sacrificial altar. The parts that were placed on the altar of the peace offering, were the blood of the animal, certain portions of the fat, the liver, the kidneys and entrails. The breast and the right shoulder belonged to the priest who offered it, while all the rest belonged to him who presented it, and he might eat of it together with his family or his friends at his pleasure. Lev. 3:15, 16, and 7:15, 16.

The sacrificial offerings that were made to the gods among the heathen appear to have been observed in a manner very similar to that of the peace offering among the Jews; that is, those who made the offering realized the bulk of the flesh as their portion. That the same might be consumed before it became putrid, a feast was usually proclaimed in which the whole family together with neighbors and friends in common were partakers. On other occasions the major portion of the carcass was sold at "the shambles" (by the common meat market, 1 Cor. 10:25), which means meat that had been dedicated to an idol occasionally found its way into the homes of Christian believers—or in associating with their heathen neighbors, Christians were liable to eat the flesh of an animal that had been killed and ceremonially dedicated in a heathen temple.

To meet such emergencies, Paul gives them this instruction: "If any of them that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you eat asking no questions, for conscience' sake." 1 Cor. 10:25 and 27. "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake." 1 Cor. 10:28.

Knowledge puffeth up, but charity edifieth.—with the safety-valve of charity the mind becomes inflated with the consciousness only of one's self-importance. The honest differences that naturally arise in the minds of men will warp the judgment and quickly crowd out every principle of right when charity is absent.

If a man think he knoweth anything.—Let him bear in mind that it is impossible to think righteously and soberly without love and a due regard for the conscience of his weak brother.

He knoweth nothing as he ought to know.—He who thinks he knows it all, is not apt to seek to learn more. The horizon of our intelligence is far too contracted and limited for us to discern the infinite, yet there is in everything the inducement presented to God's people to enlarge their understanding.

We know that an idol is nothing in the world.—That it consists of just so much brass, wood or stone and that within itself it is totally devoid of every principle of life or of deity.

To us there is but one God.—The wonderfully illuminating effect of good light upon the minds of men yields a far more lofty conception of the Deity as the God who reigns supreme, as the Maker, the Preserver and Governor of all things visible and invisible.

Howbeit there is not in every man that knowledge.—Not every Christian believer among them was as yet fully persuaded in his mind that an idol is anything more than

HERALD OF TRUTH.

material substance, or that meat dedicated to it had about it the elements of defilement any more than other meat.

Some eat it as a thing offered unto an idol.—Having so recently been weaned away from idol worship, they yet found it difficult to dispel the thought but that the eating of such meat was connected with idol worship.

And their conscience being weak.—Thinking that the act of eating such food to be morally wrong; or not having at the time sufficient judgment to discern whether to eat or not to eat—

Is defiled.—That is, the conscience is no longer "good" as it formerly was, and the believer having been previously "weak" now becomes weaker still.

But meat commendeth us not to God.—It answers the purpose of food just the same one way or the other whether it has been offered to an idol or not, that in either case it would supply strength to the body and sustain it for Christian work.

Your liberty a stumbling block to them that are weak.—The weaknesses of the weak are not to be considered as an absolute law to regulate the strong; but he that is strong, in exercising his liberty must take special heed that his weak brother do not stumble in the exercising of a liberty that he himself has not the moral judgment or strength of conscience to discern.

If a man see thee which hath knowledge, sit at meat in an idol's temple.—Using the liberty which your conscience allows you, though you may feel perfectly free in your own mind that your act is in no way favoring the idol; after all the weak brother who sees you using this liberty—

Is emboldened to eat.—Contrary to the dictates of his own conscience and thereby breaks down the only barrier that as yet held him from drifting back to heathenism!

Through thy knowledge shall the weak brother perish for whom Christ died.—It is contrary to the spirit of the gospel for the believer to exercise his full liberty, or refuse to have it abridged at the expense of his weak brother.

Wherefore, if meat make my brother to offend.—Or cause him to stumble and fall back into the ways of sin, and offend his own conscience—

I will eat no flesh while the world standeth.—That is, he will waive all his liberty of conscience in the matter, not only from that of taking his meals in an idol's temple, but that of eating any flesh, whether offered to an idol or not, if necessary, rather than be the cause of his weak brother falling back under the thralldom of heathenism.

We do not understand from this most remarkable declaration of the apostle that we shall invariably avoid doing things that others do not like or are prone to find fault with. Those who are disposed to criticize from a selfish and a biased standpoint, usually stumble over the truth and not so much because of a wounded conscience.

PRACTICAL THOUGHTS.

It may be thought to be morally right for a Christian who absolutely knows himself to be above temptation to enter a saloon to procure a stimulant prescribed by a physician for a fever patient in his family. But should some brother who had lately been won to the church and had reformed from intemperate habits, see his minister entering such a place and have no knowledge of his real purpose in going there; the act would serve as a powerful inducement for the reformed inebriate to fall back into his former habits.

The force of Paul's reasoning throughout this lesson lies in this: Rather than to place such a hazard before the weak brother,

ren, true ministers as well as true Christians generally use no occasion to go to saloons, or theaters, or any other worldly resort, lest the liberties of the strong cause the weak to perish.

SCRIPTURAL ILLUSTRATIONS.

"We then that are strong ought to bear the infirmities of the weak and not to please ourselves." Rom. 15:7.

"Brethren, ye have been called unto liberty, only use not liberty for an occasion of the flesh." Gal. 5:13.

Dale Enterprise, Va.

MISSIONS.

OUR SUNSET SONG.

By Adelaide Gail Frost.

Now, o'er the waters, burns the crimson afterglow:
From a hundred temples fades the day so slow.
Where the palm tree rises, telling of a foreign strand,
Turn our hearts in sorrow for this stranger land.
India, sad India, let the dead years speak no more,
India, sad India, open now thy door.

Well may each sunset leave the color mark of pain
On sky and waters, in its crimson stain.
And when fiery sun gleams fall on piles where widows died,
See we then the suffering centuries cannot hide.
India, sad India, let the dead years speak no more,
India, sad India, open now thy door.

Oh, how we're longing, that you know the Prince
Of Peace!
When He shall enter thou shalt find release,
When the whole world's Savior lay beneath the evening star.

Saw you not your dawning rising from afar?
India, O India, lift your eyes from ruins old!
India, O India, now thy light behold!

Far toward the sunset lies a land to pilgrims dear,
But alone in dreaming do its shores draw near,
But the heart grows weary looking toward that homeland shore,
For the time is coming when the sea's no more,
India, our India, we would still with thee go on,
India, our India, onward to the dawn.

—Sel. F. H. McC.

INSTITUTIONAL AND PLACING OUT SYSTEMS OF CHILD SAVING

Concluded from page 51.

vantages of proximity to a large city, and the conditions for health are the best that could be desired.

All the work and play as well as the regular school duties is made educative. The work of the home, farm and office is in charge of supervising teachers and the boys do the larger part of the work. Half of the boys work one-half of the day, while the others are engaged in school work. All boys do farm and domestic work, while the older ones may select special lines such as printing, painting, blacksmithing, carpentry, crew work, typewriting, etc. Thus all form habits of industry and have an opportunity of finding their adaptability to a certain kind of work.

The school work is correlated about the subject of agriculture and includes the usual grammar school studies, nature study, sloyd and music. The Cottage Row is a peculiar feature which limits the self-governing feature largely to the play time and play ground, but serves as practical training in government, real estate, banking and general business.

These excellent features and the general spirit of friendship, cooperation and industry, account for the excellent results in a large number of cases.

From this brief description we see that in Boston in recent years the practice has in

general approached the following plan:—Delinquents and truants are placed in institutions for a few years of discipline and training and are then placed on probation, with close supervision during the critical time when they are again to be restored to society; dependents are placed out in rural families and are under the care of regular visitors, with the exception of a special school, with peculiar advantages, that selects and limits the number of its inmates.

The tendency in the state institutions is shown to be the same by the following statistics:

	1876	1900.
In institutions	51 p. c.	15 p. c.
On farms without board	47 p. c.	45 p. c.
On farms with board	2 p. c.	40 p. c.

From the various sources I gather the following arguments in favor of the placing-out plan:—More economical, gives benefit of individual love and training, broader influence of public schools, natural family life, cultivation of self-reliance, correct views of life, well balanced instruction, and less danger of moral and physical contamination.

On the other side of the question we also find arguments, viz.:—Great difficulty of administration, discipline not strict enough with those of vicious tendencies, families take children for pay only, children are removed from parents with less inducements for reclaiming them, and there is less variety of interests for discovering the aptitudes of individuals.

The matter of economy can be decided without any question. In the institutions named the expenses per week of each attendant has been as follows:

Lyman School	\$4.45
State Industrial School	3.92
Parental School	4.17
Reform School	7.45
Farm School	4.93

Average \$4.98
The cost of all children placed out by the Children's Institution per week was \$1.92. (Of those boarding under both societies it is less than \$3.00. Economic advantage is surely on the side of the placing-out method.

As to administration it is no doubt true that a higher type of specialized ability is required for the placing-out than for the mechanical routine of an institution. But at the same time, it is just the work of such able characters dealing with individual cases, that gives the chief advantage over the mechanical wholesale treatment that develops the institution type. The advantage is greater in proportion than the added difficulty, and the latter is not insurmountable.

Since the chief object of all this work is to prepare the children to take their places in life, it is reasonable to believe that this can best be accomplished by life in society. A child may adapt himself to the life of an institution and still prove to be unsocialized when he enters the life of greater freedom in society at large. Even with the best cottage life and the self-government features it is still artificial and the child will need a readjustment.

The element of self-reliance is one important characteristic that the institution can not develop to as good advantage as can the farmer who sends the boy to his work away from any companion or master. Likewise in society he does not have his manner of conduct prescribed and regulated, but he must find his own place and maintain it.

One of the greatest evils that arise from the gathering together of a large number of children, is the contagion of vice and disease that is sure to result. Among this class there are those who come from the vilest homes

and associations, and no pure, clean boy should be placed in company with such. By placing both classes in separate homes they may all be saved to noble living.

That special advantages can be given at a place like the Farm School is no doubt true, but the disadvantages would be much multiplied in a school where pupils could not be selected and the number limited. And the combination of the numerous activities of the farm and a rural school would, I think, be sufficient to discover and develop the peculiar interest of most children. At least it can not be maintained that the state owes any child anything better than a good country home, for this gives privileges that the children of many tax payers do not enjoy.

That children should not be removed so far from their parents that the latter when reformed or restored to prosperity would find less inducement to regain them, is true, and no doubt it is more difficult to avoid this when children are placed out, but the good system of visitation would encourage communication between parents and children and aid in keeping up a mutual interest.

The one need for an institution seems to be to provide a system of discipline for those who could not at once be assimilated into family and free society life. These form a special class and need the service of specialists. By the cottage system and various plans of self-government the life of the family and the citizen can be approximated. Their stay at the institution should be extended only to the time when they can take their place in society. The city and state reform school and the city parental school with their systems of probation appear to be a permanent necessity.

All normal children can be best cared for in the healthy atmosphere of a good country home. As city conditions are responsible for the unfortunate circumstances of a large percentage of these children, so we look to the country life as the best remedy for all their ills.

If the state has more money for philanthropy than this economical plan calls for, it could do a good service by paying tuition to the schools that provide instruction for these youths. Thus the city tax payer could repay his debt to the farm community that takes care of those made destitute by the results of city conditions, by making the rural schools so much more efficient.

Cambridge, Mass., Dec. 16, 1902.

For the Herald of Truth.

SOME SEASONABLE THOUGHTS.

By J. Clayton Kolb.

SINGING

Is an important part of divine worship (1 Cor. 14:15), in which the believer pours out the feelings of his heart ("unto the Lord"). As there are only two ways (Matt. 7:13, 14), so there are also but two classes of people—children of light (1 Thess. 5:5), and children of the devil (John 8:44), and as none but a child of God can pray and say, "Our Father," so I contend that none but a converted person can sing unto the Lord "with the spirit and with the understanding, also." Our Savior rebuked the Pharisees for their praying to be heard and seen of men. Is it not to be feared that much of our singing today is only for the ear of man? If the apostle Paul were to walk into some of our modern and popular churches with their splendid (?) choirs would he not be compelled to say as he said when he came to Miletus (Hill)? Speak that which ye chant to the sound of the viol, and invent to themselves instruments

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HYMN WRITERS

are but human. They are but mortal men, in whom dwelleth either the "spirit of truth" or the "spirit of error" (1 John 4:6). Just as Satan has his ministers (2 Cor. 11:15), so I also believe Satan has his hymn writers. Yea, I believe there are hymns sung today in sincerity that can be nothing but foolishness in the sight of God. I have been interested in some of the editorials along this line in the Herald, especially the one in the last issue, entitled "Within or Without," to which I can say, Amen. Take, for instance, the hymn, "Oh, for a thousand tongues." Is not that ridiculous! Most people find it difficult to bridge one tongue and to use it to the honor and praise of God, and to wish and pray for a thousand, it seems to me, savors of the spirit of Peter when he said, "Not my feet only, but my hands and my head." Again the hymn, "Come, Holy Spirit, heavenly love," "This is certainly not a suitable hymn for us to sing who have received (Acts 10:47) the Holy Ghost? Why ask or pray for something we already possess? True believers do not have "cold hearts" (Luke 24:32).

DEDICATING BUILDINGS,

bells, organs, etc., to the service of God, is becoming very popular in our day, yet I believe it is nothing less than an abomination in the sight of God. God is a spirit, and they that worship Him must worship Him in spirit and truth. Paul tells us that God is not worshipped "with men's hands" (Acts 17:25). How can we worship the living God with organs, which are made and played by men's hands?

"INDULGENCE PAPERS"

were the result of the Roman Catholic folly of erecting a fifty million dollar church edifice. Is not the modern church today doing the same thing? Are they not each trying to surpass the other in costly church buildings, with towers that nearly pierce the clouds, and in order to raise the money give their members license to sin? I think of all the unholy and ungodly fairs, festivals and oyster suppers which are nothing more than revelings and banquets and abominable idolatry (1 Pet. 4:3), yet all "for the cause of the church." Is it not high time for the true ministers of Christ to rise to their duty and denounce the false worship all around us? Where are the Josiahs today to perform (2 Kings 23:4-13)? As Israel, God's chosen people, had forsaken and departed from and "lost" the "book of the law," so the professed church today has become corrupted and has departed from the doctrine of Jesus Christ, and as it caused a great work and change in the order of worship, so today before the true worship can be performed there must first be abominations be put away and destroyed.
Spring City, Chester Co., Pa.

For the Herald of Truth.

A TEMPERANCE LESSON.

By Silas Bauman.

"Woe to them that are at ease in Zion and trust in the mountain of Samaria." Amos 6:1. Amos warns Israel and prophesies against them. It seems they had been trusting in vain things and became proud and extravagant. He says in verses 3 to 6 that they put away the evil day, and cause the seat of violence to come near, that they lie upon beds of ivory, and stretch themselves upon couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that they chant to the sound of the viol, and invent to themselves instruments

of music, like David; that they drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Joseph here means a true Israelite, but we will take it home and say the true Christian Church. They had been selfish. They took the best for themselves and had nothing left for the Lord. He says, "Woe to them that are at ease in Zion." It seems to me they did many things but nothing to please the Lord, just as people in these days do who are satisfied with merely the name of Christian, and just as Israel was trusting in the mountains of Samaria. But when something is said against extravagance they say, "So long as my heart does not cleave to these things there is no harm." Where is your heart when you are stealing the Lord's time and money and labor for the things that perish? And not only that, but such things as are of no benefit to man and are poison to the soul. Paul says, "I think that I have stooped no more, but labor with his hands something good that he may have to give to the needy." Someone may say we have no needy around us, but there are calls for help and we are able to give, so we have no excuse. Israel also had plenty or else they could not have slept on beds of ivory. Some may say, it is all right so long as we do not live above our income, but where does the Bible give us liberty to use more than we need while others are in want of food and raiment and most of all the message of a salvation? "They were inventing to themselves instruments of music like David." They were trying to imitate David, but their heart was not in it. Is it not so today? The musical instruments are a bill of expense and the church is suffering by it. "But some are not grieved for the affliction of Joseph." The true Church, the Christian Church, is suffering today because of extravagance, and nearly every church is fighting against liquor and tobacco, while those many other things are not mentioned. They can always find scripture to testify against liquor, but when it comes to some other things they say, show us where in the Bible this or the other is forbidden, and when you try to show them they understand it differently. There is a great deal of teaching now-a-days about what men must do, but what can all this knowledge profit when the heart is not changed. When the heart is changed the Holy Spirit is the teacher and leader. Many claim to be saved who are slaves to vanity and are brought into captivity because of their extravagant life. Amos prophesied to Israel in regard to their ease and luxury, and to us he might well say, "Woe to you who feel easy and contented with your condition." We are losing spiritual power if we do not cry aloud and warn the people. Eli warned his sons (1 Sam. 2:22-25), but he restrained them not till it was too late. Those who are grieved for the affliction of Joseph, or true Christianity, cannot be at ease and have peace with men.

If we keep still we will have to die as did Eli. The Bible says that it shall be so in the end, but it does not say that the chosen ones shall not testify against it; that it says if it were possible the very elect should be deceived. Let us stand fast in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage. It is not the outward form we need, but circumcision of the heart, which is only performed by the Spirit and not in the letter. Let us not trust in the name Christian or Memnonite or any other denomination, but let us be born again and receive the Spirit by faith.

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of music, like David; that they drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Joseph here means a true Israelite, but we will take it home and say the true Christian Church. They had been selfish. They took the best for themselves and had nothing left for the Lord. He says, "Woe to them that are at ease in Zion." It seems to me they did many things but nothing to please the Lord, just as people in these days do who are satisfied with merely the name of Christian, and just as Israel was trusting in the mountains of Samaria. But when something is said against extravagance they say, "So long as my heart does not cleave to these things there is no harm." Where is your heart when you are stealing the Lord's time and money and labor for the things that perish? And not only that, but such things as are of no benefit to man and are poison to the soul. Paul says, "I think that I have stooped no more, but labor with his hands something good that he may have to give to the needy." Someone may say we have no needy around us, but there are calls for help and we are able to give, so we have no excuse. Israel also had plenty or else they could not have slept on beds of ivory. Some may say, it is all right so long as we do not live above our income, but where does the Bible give us liberty to use more than we need while others are in want of food and raiment and most of all the message of a salvation? "They were inventing to themselves instruments of music like David." They were trying to imitate David, but their heart was not in it. Is it not so today? The musical instruments are a bill of expense and the church is suffering by it. "But some are not grieved for the affliction of Joseph." The true Church, the Christian Church, is suffering today because of extravagance, and nearly every church is fighting against liquor and tobacco, while those many other things are not mentioned. They can always find scripture to testify against liquor, but when it comes to some other things they say, show us where in the Bible this or the other is forbidden, and when you try to show them they understand it differently. There is a great deal of teaching now-a-days about what men must do, but what can all this knowledge profit when the heart is not changed. When the heart is changed the Holy Spirit is the teacher and leader. Many claim to be saved who are slaves to vanity and are brought into captivity because of their extravagant life. Amos prophesied to Israel in regard to their ease and luxury, and to us he might well say, "Woe to you who feel easy and contented with your condition." We are losing spiritual power if we do not cry aloud and warn the people. Eli warned his sons (1 Sam. 2:22-25), but he restrained them not till it was too late. Those who are grieved for the affliction of Joseph, or true Christianity, cannot be at ease and have peace with men.

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DEATHS.

Hershberger.—On the 28th of Jan. 1903, in Walnut Creek, Holmes Co., Ohio, of lung fever, infant son of Hershberger, aged 1 M., 7 D. Buried on the 30th. Funeral services by S. H. Miller from Job 1:21, assisted by M. A. Mast.

Balvay.—Jan. 27, 1903, at Middlebury, Ind., of whooping cough, Benjamin Franklin Balvay, 1 M., 21 D. Services on the 29th at Shore, by Yost Miller and A. Hostetler. Text, 2 Kings 4:26.

Maust.—Walter Dennison Maust, son of Bro. Edward and sister Mahel Maust of Springs, Pa., died Feb. 28, 1903, of pneumonia, aged 6 M., 12 D. He was a picture of perfect health and vigor and was sick but a very short time. Funeral services Feb. 30, by B. Miller, assisted by H. M. Geinett. Text, Rev. 14:13.

Miller.—On the 19th of January 1903, near London, Madison Co., Ohio, Katie, wife of Abraham D. Miller, aged 27 Y., 8 M., 11 D. Buried on the 21st in the Kaufman cemetery by D. J. Ont. Assisted by B. C. Beachy and C. J. Swartzendruber. Deceased leaves her husband, three children, parents, seven brothers, two sisters and many friends to mourn her departure.

Hostetler.—On the 29th of Jan. 1903, near Emma, LaGrange Co., Ind., of diabetes and gangrene, Moses M. Hostetler, aged 58 Y., 10 M., 8 D. He leaves a wife, ten sons and four daughters to mourn his departure, but not without hope. Bro. Hostetler suffered much the last few years, but here it all with Christian fortitude and a full resignation to the will of God. His last admonitions were that his family should so live that they could all be reunited in heaven. Funeral on Feb. 1st at the Emma M. H. Services by D. J. Ont. from 2 Tim. 4:1-6, assisted by D. D. Miller.

Miller.—On the 30th of Jan. 1903, in LaGrange Co., Ind., of consumption, Lizzie, wife of Bro. Daniel Miller, aged 27 Y., 5 M., 18 D. She leaves a sorrowing husband, one son, one daughter, four brothers and two sisters to mourn her early departure. She talked of dying not as death, but as falling asleep to awake in glory, and chose for her funeral text, "Weep not, for he is not dead, but sleepeth" (Luke 8:52). Funeral on the 2d of Feb. at the Forks M. H. Services by D. D. Miller in English and D. J. Johns in German, assisted by A. J. Hostetler.

Byler.—Near McVeytown, Pa., January 29, 1903, Emanuel Byler, aged 55 Y., 1 M., 23 D. As will be seen in the figures above, our brother came to his grave in a full age. Like as a shock of grain cometh in its season (Job 5:26), so he was ripe for the sickle of death. In his later days and nights, so full of the distress and unrest which came from the frail and falling earthly tabernacle in which he dwelt, he looked to God with longing for His grace to open to him a door to that heavenly home not made with hands, eternal in the heavens. 2 Cor. 5:1. Comforted and sustained by this faith and hope, we believe he died in peace.

Peachy.—January 19, 1903, near Kishacoquillas, Mifflin Co., Pa., Enos Peachy, in his 46th year. The deceased was the oldest son of Samuel M. Peachy, who compiled the Genealogy of the Beechy Family some years ago. He leaves his widow and eight children and his mother and one brother to mourn their loss. For some time he felt that his time in this world was probably short and that he might be called away suddenly, and so it came that while he was busy with temporal labors, the call came; he sank down, became unconscious and in a few minutes was away, as we believe, to an everlasting home in heaven.

Sherk.—On the 1st of Feb. 1903, the remains of Catharine, wife of Moses Sherk of Michigan, and daughter of David and Polly Musseelman, were laid to rest in the burial ground at the Forks M. H. Memorial M. H. The house was filled to overflowing, showing the esteem in which the deceased was held. She had contracted a cold some time ago, which developed into pneumonia, from which she died, aged 46 Y., 3 M., 26 D. Her husband, in response to his companion's dying request, brought the remains from their home in Michigan to the old home in Berlin, from where the funeral took place. Services in English by D. B. Shenk and in German by Samuel Bowman.

Eberly.—On the 28th of Jan. 1903, in Farmerville, Pa., of catarrhal pneumonia, Neal S., only child of Bro. Gideon and sister Julia Eberly, aged 6 M., 8 D. The little one suffered much; all that human hands could do to save his life was done—the good Lord needed another little lamb in His shepherd's fold. He thought not to cut short his days, and now he is all cared for, far better than in this world. The beloved parents may comfort themselves with the thought of having a little one awaiting them in the glory world. Funeral services

on the 31st at Metzler's M. H. by Joseph Wenger in German, and Noah H. Mack in English from Heb. 6:19. May God comfort and richly bless the bereaved parents. A Neighbor.

Mishler.—On the 9th of January 1903, near Lamont, Oregon, of an affliction similar to asthma, Charles Albert, son of Prof. Jacob (deceased) of Aurora, Oregon, aged 22 years. Deceased had been working for a Mr. McKeen and had been in the field operating the machinery, and was experiencing some difficulty in breathing. The following morning he was worse than usual, and, being left alone for about ten minutes, he was found dead in his chair. He had accepted the Savior about six years ago and we believe that our loss is his gain. His brother, A. R. Mishler, took the remains to the parental home, where funeral services and interment took place on the 12th at the Hopewell Memorial M. H. Funeral services at the McKeen home by Rev. E. A. Child and at the M. H. by Rev. Cocking. Deceased leaves his parents, three brothers, two sisters and many friends to mourn his early death.

Kurtz.—On the 28th of January 1903, near Smithville, Wayne Co., Ohio, of heart disease, Jacob Y. Kurtz, aged 73 Y., 2 M., 20 D. His remains were laid to rest on the 30th in the Oak Grove cemetery. Funeral services were conducted by David Hostetler in English and Jacob Gerig in German from Isa. 3:10, 11. He was a devoted brother in the Amish Mennonite church and always filled his place as a long held and permitted him. In the last few months of his life he especially seemed to be more zealous for the cause of Christ and realized that he was nearing his end. Indeed,

who have been readers of the Herald for many years, but have never been able to pay for it. In consequence the Mennonite Publishing Co. has for years given free reading to hundreds of people. A great many brethren have written to us: "Bro. or Sister so and so, is poor; would like to read the Herald, but is unable to pay for it. Will you not be so kind and send it to him or her free?" We have invariably done so; but there are so many that the Publishing Company can really not afford to do all this alone. We therefore make the following suggestion: Let the preachers or the deacons or anyone who has the welfare of the poor at heart, look about them and where such cases are found, hold a collection, and provide their worthy poor with the church literature. In this way you help your own needy ones who enjoy the reading of the paper as well as yourselves.

PERSONAL MENTION.

Pre. J. S. Lehman left Elkhart for a short trip to Chicago and St. Louis, Missouri.

Pre. Jacob Shenk, of Elkhart Co., Ind., is laboring as an evangelist in Putnam Co., Ohio.

Bish. Jacob N. Brubacher of Mount Joy, Pa., preached in Mountville, Lancaster Co., last Sunday.

Bish. J. S. Shoemaker of Freeport, Ill., is holding meetings at present in the vicinity of Middlebury, Ind.

B. F. Thut of Ohio is conducting a singing class in the Mennonite church in Bowne, Kent Co., Michigan.

Pre. Eli Hostetter and family have left their former home in North Dakota, and settled in Ness county, Kansas.

The Editor spent Monday of last week at Chicago, looking after the interests of the Mission there, and returning home on Tuesday morning.

Pre. George Lambert returned home last week from a business trip to Tennessee. He left again on the 9th for a visit to his brother, in central Ohio.

Bro. S. E. Roth, formerly of Handy, Ore., writes us that in a few days he will leave Oregon, and that hereafter his address will be Stuttgart, Ark.

Pre. J. S. Hartzler spent Sunday, Feb. 8th, with the brotherhood at the Olive congregation, where Bro. N. O. Blosser is conducting a series of meetings. Several have already confessed the Lord.

Bro. John Mumaw, who recently canvassed the congregations in Fulton Co., Ohio, in an effort to supply the people of that district with books and publications from the Mennonite Publishing House at Elkhart, returned home two weeks ago. He will start out on another trip soon.

Pre. Christian B. Allebach, of Kulpsville, Montgomery Co., Pa., was called to Norris-town, to conduct the funeral services of Bro. David Funk on the 11th of Feb. Bro. Funk was an old and respected member of the Norris-town Mennonite congregation, and beloved for his kind and generous disposition, by all who knew him. He was afflicted more or less for some years.

Abraham F. Kratz, residing near Harleysville, Montgomery Co., Pa., died on Tuesday, Feb. 11th, 1903, after a two weeks' illness of heart disease and dropsy, aged nearly 70 years. Deceased was twice married, both of his wives preceding him to the eternal world. He is survived by two sons and three daughters—Henry, of Norris-town, Jacob; Mrs. Irwin Schneck and two daughters

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residing at home. The funeral was held on Monday, Feb. 16th. Interment at the Salford Mennonite meeting-house.—Harleysville News.

For the Herald of Truth.
YIELD TO GOD.

By Ellen Garber.

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

—Rom. 6:13.

If we are risen with Christ from the dead, let us yield ourselves to God, that He may be able to use us as instruments of righteousness. In seeking the fullness of the Spirit let us not get a wrong idea. We are not to use the Holy Spirit. He is sent of God to use us as instruments of righteousness. It is not what we do; it is what we let Him do. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," Zech. 4:6.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. But if we do not yield up the whole temple to God, Satan will soon defile it; and God cannot fill us with the fullness of His Spirit and use us as His instruments. The temple is not made to use the Spirit, but God by His Spirit must have power over the temple to work in it to "will and to do of His own good pleasure." Have we yielded to God every part of this temple? Our will, the very ego of our being, must be yielded to God. If this is done without any reserve, then we can trust and obey. Are we willing to meet these conditions, that God can do His part, that is, cleanse, sanctify and use us as instruments of righteousness? We might pray day and night to be delivered from sin and be a power for good, but unless we do our part, (yield, trust and obey), God will never do His part. A certain writer has said: "Trusting can hardly be said to be distinct from yielding; it is in fact, the absolutely necessary correlation to it, and obeying is the logical outcome of yielding and trusting. If I am lost and will yield myself to a guide, I will also trust and obey him." Yielding to God involves that we are confident that in everything the plan of God must be the best possible, and we consent to God's way and give the management of our souls into His hands, being confident that He will manage us and everything concerning us, perfectly right. If we yield ourselves to God He will strip us of all our self-righteousness and our own goodness.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification. He is that glorified, let him glory in the Lord." 1 Cor. 1:30, 31.

If we have yielded ourselves to God, let us not take ourselves out of His hands and try to make and re-make ourselves, and thus hinder God. Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He is the author of this rest; we cannot bring it about ourselves. Christ did not promise us rest from trials, but we can have rest in Him in all the trials He sees best to lead us through. But if we yield to Him He will give us rest from our sins.

"Finally, my brethren, rejoice in the Lord." Paul did not say we should rejoice in our experience or feelings, nor in our emotions, but apart from all else, rejoice in the Lord, in His love and holiness. "He is the same, yesterday, today and forever." Everything else changes, but our Lord is a sure rock, that cannot be moved. "Rejoice

in the Lord." Then your joy will not be shaken.

Nampa, Idaho.

For the Herald of Truth.
CHOOSE THIS DAY.

By Catharine E. Miller.

"Choose your this day whom ye will serve," Jehovah is still Elijah's God. Satan is still a lying tongue in the mouths of false prophets. By him the world is kept in darkness, and cries unto Baal. He is said to stand at Joshua's right hand to resist him and to accuse the Jews before God, and to oppose them in building the temple. He is the enemy of all good and uses his utmost endeavors to rob God of His glory and men of their souls. When Christ was telling Peter how He must go to Jerusalem and suffer how He must go, Satan showed himself to be a very sympathetic fellow in his smooth conversational words, "Be it far from thee, Lord, that thou shouldst suffer. This shall not be unto thee." He attempted to overthrow God's plan of salvation, but Christ, who judges from behind the veil, did not go into any long details with him. Only this, "Get thee behind me, Satan. Thou shalt worship the Lord thy God, and him only shalt thou serve."

According to Paul's teaching, all who do not believe in the Lord Jesus are under Satan's power, and, if possible, he will not lose any of his victims. His work among the believers is to break the bonds of communion between God and man, love between brother and brother, and to set at variance them that are at peace. He accuseth the righteous, and rocketh to sleep the backslider in the cradle of self-indulgence. "Keep that thou hast, lay up for thyself, fear sumptuously," is his teaching, and the cause of Christ must suffer. Here and there he quotes scripture, just as he did to Eve, as though God does not mean what He says, and plays the game on Christ's command, "Go ye, teach all nations." It is said to know that many believe his report that this command was meant only for the apostles, but this will not alter or diminish the work He has given into the hands of His believers. It is written, "Go ye," and in that great day of final reckoning His everlasting Word will either stand for or against us. Oh, will we not more than ever take a firm stand for Christ to observe all things whatsoever He commanded us? In so doing we must go hand in hand, lest Satan will sow discord among us, that we cannot labor and build together upon that Rock against which neither Satan's power nor the gates of hell shall prevail.

The prince of this world is not satisfied with the world; he spreads his net for the saints, and aims to draw on the church. Think of his many deceiving doctrines of today, and it will cause us to be on our guard. Our great safeguard will be to choose as did Joshua, "As for me and my house we will serve the Lord." He is "the way, the truth, and the life," and has "overcome the world." This must be the standard among God's people; to know that He liveth and reigneth for evermore. He is the same Jesus as He was two thousand years ago, when He was taken up and left for His followers the work of leading souls into their kingdom. And in this enlightened era, after two thousand years of teaching and preaching the gospel of Christ, nations are setting up their banners under Him whose advent was heralded with the glad tidings, "Peace on earth, good will toward men." The religion of Christ is distinguished from all others by settling all disputes under the new command, "Love one another." They that

are born of the Spirit need no law. Their fruit will be "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Notice, "Against such there is no law." The effect of the religion of the Prince of Peace is felt more and more. Never was there a time in the history of our country that people felt so heartily sick of war. But the worship of idols, the crying unto Baal, and the love of mammon may be creeping in more and more, and brotherly love and kindness neglected. If we look to the bright side of Christianity it can be nothing less than all joy, peace and happiness. No doubt the experienced Christian can recall many a dark and dreary hour through which he has passed, but it seems that this is the Christian's training under a loving Teacher. The poor in spirit, the meek, the merciful, the pure in heart, and the peacemakers are to be the "salt of the earth," and to become such we need some training. In looking to Jesus when all seems dark, we find that "His yoke is easy and his burden light," and we will strive to serve Him.

Spring, Pa.

For the Herald of Truth.

AN ENCOURAGEMENT.

By Mattie Herbruck.

While our heavenly Father has not left His children without consolation and encouragement, it is yet not amiss for the brethren to bear one another's burdens as well as to render such other encouragements and assistance as is possible for them to render. Although the noble brothers "in the faith" not only deserve but need as much kind notice and attention in the way of encouragement, still my intention at this time has been to endeavor to spur my sister co-laborers in the household of faith, by a few little incidents in my possession, which I thought might be a source of encouragement to them. Dear sisters in the faith, our Lord Jesus, when He was upon the earth, as well as the apostles, spoke about the last days and the conditions of things which would exist at that time; and as many believe that we are rapidly nearing those times of which they spoke, it would not be unreasonable to particularly call to mind their words with regard to it. It is written, "In the last days perilous times shall come, and many shall depart from the faith, and because iniquity shall abound, the love of many shall wax cold." And in the book of Revelation, speaking of the Laodicean church, it is written, "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." Rev. 3:15, 16.

Dear readers, this may apply to the brothers as well as to the sisters. Oh! let us so do as to escape this censure of the "last days" condition. We feel sometimes that these prophetic conditions exist in some, if not in the majority of the denominations of our land today, where we see members professing to be "the lowly, humble" followers of our Master, as all must be who follow Him in deed and in truth, and yet evincing little evidence of the humility and humbleness which was so characteristic of Him.

Ah, yes, dear brethren! Well were those words spoken, neither were they in vain. "Because iniquity shall abound, the love of many shall wax cold"; and these very words explain why so many of the professed followers of Christ are living in fashion and worldly coldness and pleasure. The "love" has waxed cold. The love for humility and those who evince that trait so strikingly predominant in our Lord Jesus; that love for these things has waxed cold, and Oh!

HERALD OF TRUTH.

For the Herald of Truth.

OUR MINISTERS.

By J. M. Martin.

The success of our ministers depends a great deal upon ourselves as lay members. Do we love them as Paul tells us in 2 Cor. 8:7? "And in your love to us, see that ye abound in this grace also." As he terms this love as grace, let us have much of this love which gives us grace, for by grace are we saved. Do we pray for our ministers as we are taught in Rom. 15:30? "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." We are taught that the prayers of the righteous avail much, so we can be a great help to our ministers if we do our part in praying for them. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Heb. 13:17. I would to God that we as brethren and sisters would take our ministers by the hand and urge them on in this most important work that many souls might yet be brought into Christ's kingdom. We may think God has nothing for us to do; but God has something for all of us if we are willing to do it. It is true we cannot all be ministers, but we can all pray. So let us do our part, whatever it may be. Oh, that we were more earnest in His service, and were bound together with such love that we could all go hand in hand, encouraging one another and our ministers especially. May God bless us all.

Maugansville, Md.

For the Herald of Truth.

WAIT ON THE LORD.

By R. E. Buckwalter.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the mire and clay, and set my feet upon a rock, and established my goings." Psalm 40:1, 2. The Psalmist in these two verses shows forth the benefit of confidence in God. The sense of his own evil doings prompts him to offer many prayers. With sorrow, and bitter tears, he repents and cries, "Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears. Oh, spare me, that I may recover strength, before I go hence and be no more." Psalm 39:12, 13.

But we believe the Lord did not answer his prayer at once, for he says, "I waited patiently for the Lord." This shows forth the confidence he had in God, and could say like Job, "Though He slay me yet will I trust in Him." Job 13:15. It is true, that though the Christian may sometimes fall, he shall not be utterly cast down, for the Lord upholdeth him with His right hand. Psalm 37:24. As long as we confide in God it is impossible for us to fall, and remain in that fallen condition, for there is nothing that will satisfy the longing soul, but to abide in Him. Who is more happy than he who can say and feel in his heart, "It is well with my soul?" It was the desire of David to have that sweet peace again, with his God. Many are in David's condition, become discouraged when the way grows dark instead of light. When God does not seem to hear their cry they lose confidence in Him and do not wait on the Lord, but go still deeper into

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Akron, Ohio.

HERALD OF TRUTH.

February 19, 1903.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

From Lagrange Co., Ind.—A number of meetings were held in the Shore Mennonite meeting house in October, conducted by S. G. Shetler, during which there were sixteen confessions. These were received into church membership some time later by Bish. John Nix. May they be faithful laborers in the vineyard until God shall call them home.

Gridley, Ill., Feb. 6, 1903.—On Feb. 3, Bro. Nicholas Roth of Nebraska preached for us at the Steinman M. H. from Rom. 1:16. On Feb. 6, he spoke again from John 5:24, 25. Bro. Samuel Garber also spoke on this occasion from Acts 1:8. May God ever bless His servants to the upbuilding of His cause. Traveling ministers of our faith are always gladly welcomed.
Cor.

From the Olive Cong., Elkhart Co., Ind.—On Jan. 29, 1903, Bro. N. O. Blosser came to this place and conducted a series of meetings which resulted in nine confessions. We were all much encouraged and hope the Bro. will come again. On Feb. 14, Bro. Jacob Shenk started to Putnam Co., Ohio, to do evangelistic work. Bro. J. S. Hartzler will fill the pulpit at Olive during Bro. Shenk's absence.
D. H. C.

Roaring Spring, Pa., Jan. 25, 1903.—Dear Herald readers: Greeting in Jesus' name. We are still engaged in Sunday school work. Our Sunday school is an evergreen one. We

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elected officers for the year 1903 as follows: Sup't., Jac. Snyder; Ass't. Sup't., John L. Zook; Sec., Blaine Zook; Treas., Levi Sauder; Chor., Oliver H. Zook. We have encouraged in the work. Our school now numbers over one hundred. Some who were with us when we reorganized for 1902 have passed away. Their places in the Sunday school are vacant, but their influence goes on. Pray for us and the work.
Levi Sauder.

From Port Trevorton, Pa.—During holiday week the brethren of the Susquehanna congregation decided to hold a little meeting with their own ministers to revive themselves in the spiritual work, which proved to be good for the soul, and we were made to rejoice that two dear young people became willing to give their hearts to the Lord. Later on we concluded to continue meetings in Richfield Valley, which caused much stir among the dear people of that place, looking after Bible promises and commands. The interest gradually increased and the Spirit of the Lord prevailed. Six precious souls confessed the Lord. Oh, for more refreshing showers like this, to follow us through the valleys of this district, until the church could feel the power to save. May the Lord ever bless the work in the Richfield Valley.
J. A. Brihant.

Kalona, Iowa, Feb. 1, 1903.—Dear Herald readers: Greeting in Jesus' name. As no items have appeared in the Herald from this place for some time, I will write a few. At the beginning of the year we elected the following new officers for our Sunday school: Sup't., Bro. Joe C. Breneman; Ass't. Sup't. and Chor., Bro. H. H. Haas; Sec., Sister Emma Yoder. Our Sunday school is increasing both in attendance and interest. May God give us grace to labor more earnestly for Him than we have ever done before. The harvest truly is great and the laborers are few. The Lord's command is, "Pray ye therefore the Lord that He may send forth more laborers into His harvest." We are also commanded to neglect not the gift that is within us, for God will reward every man according to his own labor.
Nannie Yoder.

Weaverland, Pa., Feb. 8, 1903.—Dear Herald readers: Greeting. On Tuesday evening, Feb. 3, Bro. J. M. R. Weaver held his farewell meeting for this session in our M. H. at Ephrata. The meeting was largely attended and the impressive sermon was listened to attentively. The Bro. labored some time and felt wearied and tired, having preached day and night. His labors were not in vain, and his many warm friends and former comrades were sad to see him leave us, but duty calls him home to his labors there and to his family who were no doubt glad to see him at home again. May God ever keep him and direct him, as my prayer. He came into our home in a time of great distress and sorrow, when dark clouds were overshadowing our family, and brought words of comfort and consolation which can never die. Come again, Bro. D. S. W.

Columbiana, Ohio, Feb. 5, 1903.—On Jan. 13, Bro. S. G. Shetler of Davisville, Pa., came to this place and began a number of meetings at the Woodville school house and continued until the 18th. The attendance and the interest manifested were good and the best of order prevailed. He preached with power and the sermons were impressive. May God add His blessing that the seed so richly sown may grow and bring forth fruit to His honor and glory. On Sun-

day, the 18th, he preached at the Leetonia M. H. On the 19th he began meetings at the Midway M. H. and continued until the first of February. He also conducted several day meetings at the different places of worship during this time. Eight souls became willing to forsake sin and live for Christ, while others, we believe, were almost persuaded. May God give these precious souls grace to overcome the world and live faithfully to Christ to the end.
M.

Wadsworth, Ohio, Feb. 6, 1903.—On Nov. 27, Thanksgiving day, Bro. John Hygema came into our midst and remained with us nearly two weeks. During this time he preached a number of sermons in which the believers were strengthened and encouraged and the unconverted were earnestly warned of the danger of putting off salvation. We trust that some of the seed may have fallen on good ground and may spring up and bear fruit. On Sunday, Nov. 30, Sunday school was reorganized at Guilford, with Bro. L. K. Stover as Sup't. Jan. 18 Sunday school was reorganized at Bethel, with Bro. H. N. Stouffer as Sup't. We have Sunday school and church services at these two places on alternate Sundays and continue them through the whole year. We do not have quite so large an attendance during the winter months. We earnestly desire an interest in the prayers of God's people that we may do our work faithfully as unto the Lord, and that many souls may be won for Christ.
Katie Newcomer.

Spring City, Chester Co., Pa.—No report from this place has appeared in the Herald since the paper is issued weekly. I herewith send the following: We were much encouraged and strengthened by the visit and meetings held by Bro. John M. R. Weaver of Kansas. He conducted four meetings at Vincent and one at Coventry M. H. He spoke with great boldness and power. We should be glad to have other ministers also visit us that we might be encouraged by their messages of love and gospel truth. The Sunday school lesson of Feb. 8th, tells us about Paul, the great teacher of gospel truth in that day, and that he was not ashamed to work with his hands, that he might not be a burden to any. So many preachers of the present day, preach for money, but not for the salvation of souls, and I will also say that the members have something to do to help the preacher when he is engaged in the Lord's work. May God bless our preachers everywhere, so that they may not shun to declare the whole counsel of God, that more souls may come and cry, "What must I do to be saved?"

Zion Cong., Bluffton, Ohio, Feb. 10, 1903. The Sunday school election for the year is as follows: Sup't., R. S. Steiner; Ass't. Sup't., Aaron Basinger; Chor., M. W. Geiger; Sec., Emma Geiger. Our series of meetings, beginning Feb. 1, closed Sunday evening. They were conducted by D. H. Bender, who was assisted by D. J. Wyse in the German language. Our German members and all who understood Bro. Wyse enjoyed a spiritual feast through his earnest admonitions. The meetings were not well attended because of the inclemency of the weather and considerable sickness. However, those who could attend were faithfully taught and warned. The Christian people were made to see anew their duties toward their God and fellowmen, and the unconverted to think of the danger of delaying to accept Jesus as their Savior. Since Bro. Bender's time was too much limited to remain with us as long as seemed necessary,

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it was thought best to close, and have more meetings some time later.
Mrs. M. S. Steiner.

Scottsdale, Pa., Feb. 7, 1903.—We have an "evergreen" Sunday school and have church services every Sunday morning before Sunday school and also on Sunday evening; Bible reading on Wednesday and singing on Saturday evenings. All these meetings are well attended and are a source of great blessing to us. I am glad I can say that our ministers attend all of these meetings and take part in them, which is very helpful to the Sunday school and Bible reading. On Saturday, Jan. 17, Bro. Hershey Leaman of Chicago came to this place and began a number of meetings, continuing them until Monday, Feb. 2. Four dear young souls became willing, during the meetings, to forsake sin and live for Christ, and I trust others, who are almost persuaded, will yet come and serve Him before it is too late. For a number of evenings Bro. Leaman gave short talks before the regular services, about the mission work in Chicago, which were very interesting to us. He also encouraged us to go out and gather in those in our town who do not attend services, and forcibly portrayed the need of just such work. Truly the harvest is great and the laborers few. Many of us have taken encouragement along this line. May God bless Bro. Leaman and use him for much good, is my prayer.
J. M. Eby.

Nappanee, Ind., Feb. 3, 1903.—Dear readers of the Herald of Truth: Greeting in Jesus' Name.—We often meet with discouragement and sisters. A good remedy for discouragement is to take paper and write down the blessings God has given you. You will be surprised to see what a long list you have. First think of the individual blessings, then remember the home comforts, the beautiful fireside, the family altar, the silent prayer, the good books, the blessed Bible which contains the mind of God and gives comfort and consolation to the darkest hours of life. And when the cup of suffering is pressed to our lips, then let us remember the cup of gall, the agonizing prayer, the rending rocks and the earth in her mourning shroud, all telling us of a dear, loving Redeemer. Put on your list the blessed Sunday school. It was there I received the first impressions of a loving Savior outside of the home. Remember our dear missionaries on the other side of the rolling ocean. What a heaven-sent blessing for the nations in heathen darkness to hear of Christ, the Lord, before the last great day of the Lord shall come. Think of the Welsh Mountain and Chicago missions. How many homes and hearts are made happy by someone declaring himself of home pleasures. Do not forget the Old People's Home and the Orphans' Home. I was much impressed with the last named place when there. Dear reader, you may not know how much good is done in this home in caring for the little homeless sufferers for whom Christ died. Bro. Metzler and the sisters are doing a noble work for God and are worthy of a word of commendation. Let us remember the many dear, warm-hearted brethren and sisters of the congregations all over this land who are supporting these homes. From whence do all these blessings come? Is it not from the great reservoir of God's eternal love? A few words about my trip to Logan and Champagne counties, Ohio. We had one interesting meeting at the Union Grove M. H. The congregation at this place is expecting Bro. D. D. Miller of Middlebury, Ind., to work with them for a time. May God crown the work with success. The

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congregations at Oak Grove and Bethel are well equipped for the service of the Master. We had three very helpful meetings with this little flock at Orsborn. The brethren at this place are hoping for an ingathering of souls. May God grant their desires.
Noah Metzler.

For the Herald of Truth.

LESSON FOR SUNDAY, FEB. 22, 1903.

By L. J. Lehman.

CHRISTIAN LOVE.—1 Cor. 13:1-13.

Golden Text.—Now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13:13.

Introduction.—Men have been led to look upon faith as being one of the greatest things in the world, and well they may, for the Master said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove." But however great it may be, Paul here shows us that love is superior. The church at Corinth was so distracted with contentions, etc., that it was evident that love did not prevail; yet they sought to meet divine approbation by keeping the commandments which tradition had exacted from them. With these thoughts in mind we can understand the meaning of Paul's expression, "Love is the fulfilling of the law."

I. Love Contrasted. (V. 1-3.) Here love is contrasted with some things of which men in those days thought much. Eloquence, among the Greeks, was a highly coveted art, or power, and he who attained the highest perfection in eloquence reached the nearest their ideal of a perfect man. Paul's words fall with almost burning sarcasm, "without love it is as sounding brass." We can understand the brazenness of words without emotion, the hollowness of eloquence without love back of it. He further contrasts it with the interpreting of mysteries, with faith and charity. Love is greater than faith, because the end is greater than the means. Love is also greater than charity, for the whole is greater than a part. There is a great deal of boasted charity in these days among the advocates of secret societies as to the great amount of good they are doing, but if considered in the light of this third verse it is simply nothing. If love is superior, why then have faith? Because faith connects us with God, and the object of this is that we might be like Him. God is love; hence faith is the means, while love is the end. It is said, "Love is the universal language of the world." Therefore, the missionary can carry nothing greater to the heathen than a love which constantly reflects the love of God. They may have all accomplishments, and be nerved for all the attending hardships and even sacrifice their lives at the stake, but without love it will profit them and the cause of Christ nothing.

II. Love Analyzed. (Vs. 4-7.) In the following verses Paul gives us a short, but surprising analysis of what this supreme gift is. Like light it is made up of various parts. You may take a crystal prism, or a spray of water, and as the light falls upon it, it is broken up and reflected in the background in the beautiful colors of the rainbow. To me it seems true of love, that it is shown out in all its grandeur only as it becomes broken by the needs of fallen humanity. There are nine words which seem to convey the thought of these verses, and as it takes a blending of the various colors of light to form a rainbow, so, with this supreme gift, there must be a perfect blending of the various parts in order to make up a perfect

Christian character. A few thoughts upon each of these words may be helpful.
Patience.—"Love suffereth long." It is never in a hurry, calm, mild and always ready to act. That it "suffers long" can be seen by God's action toward the sinful world. 2 Peter 3:9. Also in the attitude of a mother toward her disobedient child—her love reaches out to the erring one though he wanders far into sin.
Kindness. is love active. This is clearly shown by the life of our Savior, which was spent in doing good to those around Him. Matt. 9:36. Someone says, "The greatest thing a man can do for God is to be kind to His children."

Benevolence and generosity.—Love considers the well-being of others. Phil. 2:4; 1 Cor. 10:24, 33. Envy becomes a storm-cloud which threatens the Christian, and if not removed will darken his life and destroy his happiness even as it did Cain's. But love will disperse it.

Humility.—Love is modest and unassuming. See love's happy surprise in Matt. 23:38, 40.

Unselfishness.—The natural man has much to say about what is his own, but love, so far from claiming personal rights, does not even seek after them. This may seem a difficult thought, but I am sure when once in possession of perfect love, it will be fully realized.

Good temper.—"Love is not easily provoked." This is a striking statement, and yet it is in perfect harmony with the words of Christ. Matt. 5:44. Because of an irritable disposition many are inclined to make provision for the flesh, thus considering it a harmless weakness, when again and again the word of God condemns it. Prov. 14:17; Eccl. 7:9; Eph. 4:31, 38.

Purity.—Love shudders at evil; therefore it thinks not upon it. Thought produces feelings and these grow into actions, therefore the necessity of right thinking. Phil. 4:8; Rom. 12:3. The Savior tells us, "Out of the heart proceed evil thoughts." We greatly covet personal influence; but before we can exercise it with God or man, we must first have personal purity.

Sincerity.—Love rejoiceth in the truth. Truth is a virtue of which the world is sadly in need at the present time. It has almost become a stranger in the national and commercial world; even social circles are suffering greatly. It is to be feared that ere long the question of Pilate, "What is truth?" will again be heard.

Here we have the analysis of love, but how—yes, that is the question which the honest seeker after truth asks—how may I get it? You may try to copy all of these virtues, but that will not produce love. You may watch and pray, but these alone will not bring it into your soul. Love is an effect (1 John 4:10), "We love because He first loved us." Because Christ loves, we must love if we have the mind of Christ, otherwise we are none of His.

III. The Defense. (Vs. 8-13.) Here Paul urges the thought that love endures, referring to some things which men thought would last. "Prophecies shall fail, tongues shall cease, knowledge shall vanish away." "We know only in part." Paul mentions some of the great things sought for in his time. But however much the mind may be set upon these things, they will not last. "Now abideth faith, hope, love, but the greatest of these is love." Some are looking for a time when two of these three will also vanish, but Paul says they shall abide. These are graces distinguished from all of the above transitory gifts by this fact that they never pass away.
Cullom, Ill.

Habit hath so vast a prevalence over the human mind, that there is scarce anything too strange, or too strong to be asserted of it. The story of the miser, who from long accustoming to cheat others, came at last to cheat himself, and with great delight and triumph picked his own pocket of a guinea to convey to his hoard, is not impossible or improbable.—Fielding.

cess in the work of the Salvation Army. In missions of this kind the people are taught to work, and in this way employ both body and mind, making them sober, honest, industrious, self-supporting men and women, and when persons are brought into this condition, they can be made also faithful and consistent Christians. It is still an unsolved problem, how a man or a woman can be a faithful, devoted child of God and fritter their time away in idleness. True faith must manifest itself in works, for without works faith is dead. Anyone who wishes to assist in this mission, will kindly send his or her contributions to the "Home and Foreign Relief Commission," Elkhart, Ind., and they will be acknowledged in this paper. F.

PERSONAL MENTION.

Bro. M. S. Steiner spent the week ending Feb. 14 at Washington, Ill.

Bro. Jacob Hershey changes his address from Admire to Dover, Pa.

Change of Address.—Pre. Daniel Yoder, from Mt. Ayr, Newton Co., Ind., to Napoleon, Elkhart Co., Ind.

Pre. Eli Hochstetler, formerly of Island Lake, North Dakota, is now at Ransom, Ness Co., Kansas, to which place he moved recently.

Bish. Isaac Harms, of Seger, Oklahoma, died on the 11th of Feb. and was buried on the 15th. We extend our heartfelt sympathies to the bereaved family and congregation.—Rundschau.

Bro. Jacob S. Lehman, of Franklin Co., Pa., left home on the 20th of Feb. for Austell, Ga., where he expects to remain some time, and probably assist in the Industrial Mission, now being established there.

Cornelius Bartel of Hillsboro, Kansas, who is at present on a trip to different parts of the country, spent several weeks in Elkhart, visiting among his friends and relatives. He is a nephew of Bro. and sister Wilms.

Bro. D. D. Miller has been holding meetings at the Union M. H. near West Liberty, Ohio, and the latter part of this month will (D. V.) go to Mifflin Co., Pa., to hold meetings in the different houses of worship there. From thence he expects to go to Fulton Co., Ohio, to hold meetings.

Bro. A. E. Stoltzfus of Selden, Kansas, states that he is alone in the ministry in that place, and as he is more or less out of reach of our ministers, he says he would greatly appreciate a good sermon in the Herald occasionally. Bro. S. also has a few queries in this issue which he hopes someone will answer through the Herald.

Bishop Christian Shaum, of Wakarusa, Ind., who has for several years been gradually weakening in bodily strength, died of

dropsy on the evening of the 16th of Feb., at the age of about 74 years, and was buried on the 19th. He was a faithful and consistent worker in his church for many years, and his people in his death sustain a great loss.

Sr. Barbara Kurtz (widow of the late Christian Kurtz), and daughter Lula, who had been living in Hubbard, Oregon, during the last fourteen years, arrived in Elkhart, Ind., on the night of Feb. 17th. They were on the way six days, having been detained some time by a wreck on the road, and unfavorable weather. Sr. Kurtz expects to make her home with her daughter, Mrs. Frank Martin.

For the Herald of Truth. CHURCH UNITY.

No. 1.

Much is said in these days about church unity, and we need not wonder when we take into consideration how little unity there is among the so-called body of Christ. I was visiting once among a certain congregation of people who were great sticklers on church unity. They had a congregation of about fifty members, but about half of them were either under censure, expelled or withdrawn members, and for six years they were not able to hold communion because they could not get together near enough in thought and sentiment or in oneness of mind, to hold communion in that period of time.

At a late state conference, where a certain special point was to be made by some of the leaders of the conference, a decision was passed, that in our church affairs a majority should rule. This resolution was passed in such a way, that there is no restriction or provision made for any condition whatever, and the only interpretation that we can make of the resolution is that under all conditions and circumstances the majority shall rule, no matter how small that majority may be.

If there were 99 members in a congregation, and a certain matter should come up and there were 50 in favor and 49 opposed the matter would be settled in that way, and if it were unscriptural and positively wrong, it would, according to this conference decision, stand. If the question would come up in a congregation as to whether the members should be allowed to be members of secret societies, or whether they should be allowed to go to dances, play cards, etc., a majority of one would establish it in that congregation, because we as a church, according to the word of God, recognize the authority of the church as the supreme power.

We have in our church government what we call a church counsel, in which every member of the church has his or her say, and all matters of importance for which we have in the Bible no direct "Thus saith the Lord," are decided by a church counsel. Now a church counsel is a counseling together of the members (presumably of all the members), in which a decision is to be reached, with which the entire congregation is in harmony—that is, to which all agree, and with which all are satisfied, and this was the idea of a church counsel in former days. But according to the conference decision this form of a counsel has been set aside, and a minority constituting so to speak one-half of the congregation are satisfied or not. Under conditions of this kind church unity would be at a very large discount, and the

affairs of the church are handled and dealt with in exactly the same manner as temporal things are dealt with by the outside world; exactly in the same way as politics, business and general society affairs, in which no regard whatever is had for the minority or for the feelings, wishes and opinions, and where it is not a question of unity, but where it is a question whether one part of the body can beat out the other part, or not, and this spirit has already found its way into the hearts of some of the brethren who have imbibed the idea that the church or the body and bride of Christ, stands on the same level with worldly societies, and may be conducted and manipulated in the same manner and by the same methods as societies of that kind are.

Now if the church were simply a political body, simply an association of the world, and not held under divine laws and divine government, it would not matter. But the church is a different body. She is a body (or should be) chosen out from the world, as Peter writes, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who has called you out of darkness into his marvelous light."

This puts the church into a very different light from all other associations of men. And then the matter of oneness or union is so strongly impressed on the minds of the members of the church, that we certainly dare not use any methods of church work that would have a tendency to separate and cause divisions among us; for we are members one of another, and the whole body is "joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." Eph. 4:16.

The Savior tells us that every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. The apostle admonishes us to "follow after the things which make for peace." Rom. 14:19. And again, "I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together, in the same mind and in the same judgment." 1 Cor. 1:10. And to the Philippian Paul writes this beautiful and earnest admonition: "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves."

From all these quotations and many others that might be given, it is evident that one of the chief characteristics of the Christian church is unity and peace, and the chief work of the ministry and leaders of a congregation is to preserve the entire body in harmony and in peace and unity with each other. Any action of a conference or body of ministers, or of any individual minister or member, that endangers the peace and harmony of the church is wrong.

Any action from anyone that has a tendency to enable one part of the congregation to compel another part of the congregation to submit to their views, without regard to their consciences or their convictions, is, certainly not in harmony with the teachings of Christ and His apostles and must eventually bring contention and division.

Hence it is evident that a simple majority of votes, in deciding any church question, is a dangerous method to take the place of the brotherly counsel of our church in former years. The true method of a church counsel is this that after all the brethren and sisters have given their voice, in the presence and under consideration, then those that differ from the majority, especially if they should be a con-

siderable number, should again be counseled, as to whether they can be satisfied and bear with the majority in the decision they have given. If not, then the decision should be so modified that all can be satisfied. If this cannot be done, then our only recourse will be to follow the self-denying example of Paul, who, rather than be an offense to his brother, would eat no meat while the world standeth.

Of course many would say, In this manner it would many times be impossible to reach a decision on questions that necessarily ought to be decided in a certain way. This, however, would not necessarily follow. With God, we know, all things are possible, and He can direct the minds of the people, and bring about results that to us often seem impossible, and when a matter is given over into the hands of the Lord, without human reservation, we know that the result will be in accordance to His will, and it will be for the good of His people, whether they are in accordance with our wishes or not, and if we should obtain a result, by our methods, that is not in accordance with the will of God, it would avail us nothing, and tend only to lead us into wrong paths, instead of helping us nearer to God. My beloved brethren, "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God, and the God of peace, which passeth all understanding, shall keep your hearts and minds through Jesus Christ. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Phil. 4:6-8.

Perfect unity such as the gospel teaches and demands, can only be attained, when every member is respected as a member, and his convictions are regarded as the convictions of a brother, by all the other members of a congregation. All should be of one mind, and all should speak the same thing. The members of the early apostolic church "were of one heart and one soul." *

For the Herald of Truth. LIFE.

By A. K. Kurtz.

"The life was the light of men." John 1:4. Life is essential to the development and growth of all things material or spiritual. The life above mentioned means spiritual life as opposed to that state into which the human family were plunged by the fall of our first parents, for the restoration of which (the spiritual life) Christ suffered and brought life and immortality to light through the gospel. 2 Tim. 1:10.

The life here spoken of by John as being the light of men does not mean the natural life of Jesus. That life, of course, was blameless and above reproach, but could only influence others to copy after. This could be done without possessing that pure inner life of the Savior, but the divine nature that illuminates our hearts and brings spiritual life and light to our souls can only come to us by a spiritual birth, termed regeneration, that is, born again of the Spirit; or, born of God, as John in his epistle terms it. This, then, is the only scriptural way to eternal life. The carnal nature not being subject to the law of God cannot enter heaven, its evil tendencies must be counteracted and overcome by and through the power of that life which comes from God. This life was manifested by the Son of God in that He was the light of men, that is, the light that brings spiritual life and immortality to the human family. In our spiritual

birth we become partakers of the life of Christ, which life then will, in turn, be the light of men and have its influence over them as it is the same in its nature as it was in the Son of God. 2 Pet. 1:4. Having then this life in the soul, the fruit will be good.

This life also has the promise of the more abundant life which the Savior speaks of in John 10:10. This more abundant life must have reference to that fulness of the Spirit which characterizes the life of all those who have given their lives to the work of the Master either at home or abroad; which life also is necessary to all successful gospel work.

This life also brings to all its possessors peace, love and joy, yea, all the fruits of the Spirit. It brings that trust and confidence to us that nothing else can; it is a specific for all the many ailments that the self-nature is so much troubled with, and which is at all times ready to assert its rights in preference to that which will glorify the Master. This blessed Christ-life gives us that faith in God and the promises of His word that we will be willing at all times to be led by Him. It gives us a "let do" religion in place of that "try to" or "want-to-do" religion that brings with it so many failures in our up and down experience. Yes, it lets us or permits us to do all things that will be for the building up of His kingdom here on earth and will glorify God. It will lead us in the paths of righteousness and keep us out of the paths of sin, where we so often get into when we only try to keep out of them by our own strength.

"The life was the light," and it had its influence; then we, in possession of that same life, will have our influence for good; it cannot possibly be otherwise. The good tree will bring forth good fruit, and vice versa. How absurd then to suppose that any Christian (we cannot be one without that life) can or will be led into such places as the saloon with all its evil influences, or, indulge in the many useless pastimes so prevalent among the popular professing Christians and church members. The possessor of that blessed life has time only to do the Master's work and that work is his pastime. There is work for all. There is no possible danger of an over-supply of workers. The Master will find work for all, but He must first be permitted to have possession of the heart by the importation of that "life which is the light of the world." Then He will do the work through His children. Smithville, O.

For the Herald of Truth. ABOUT JUDGING.

By Mattie Herbruck.

There is likely more harm done to mankind through wrong or thoughtless judging of one another, than by any other way. How many times innocent people have been misjudged, is impossible for one adequately to estimate. How truly the scriptures have told us, "That man looketh upon the outward appearance, but God looketh upon the heart!" Ah! right here is where the mistake is made. Many are the people, wronged by a judgment which has been decided by some outward appearance where the heart had intention. Ah! we should pause here and be tended well. Ah! we should pause here and be tended well. Ah! we should pause here and be tended well.

Indeed, when we realize that none should be judged by other than heart-motives, then it becomes evident to us that this is really a possible thing only for God to do, for He, only, really knows the heart. And this is in accord with Paul's words, "But with me it is a very small thing that I should be judged of you, or of man's judgment.... He that judgeth me is the Lord."

1 Cor. 4:3, 4. And again in another place he settles the whole matter by saying, "Why dost thou judge thy brother?... We shall all stand before the judgment seat of Christ. So then every one of us must give account of himself to God; let us not therefore judge one another any more." Rom. 14:10-13. Akron, Ohio.

For the Herald of Truth. AN ADMONITION.

By Magdalena Mann.

Some time ago I read an article in the Herald on "Modest Apparel," and I was made to wonder how long, oh, how long! these things must be written and published and read before they will produce results. It seems to me the scripture is so plain that every one who is born of the Spirit would no longer need the warnings and earnest pleadings of these dear brethren who are so in earnest about the salvation of souls. If it would not mean so much, I for one, could easily be silent on the subject of dress. If it does not mean anything the Bible would certainly not speak so plainly regarding the adorning of the body. This teaching of the apostle is just as plain and direct as the teaching of Jesus, that we must be born again, and that except we repent and be converted we cannot be His disciples. We have all promised, on bended knees before God and many witnesses, to renounce the world with all its lusts and vanities. Now it becomes us to live such lives that the world may know that we have come from darkness into His marvelous light. If we have crucified the flesh with its affections and lusts, and are dead unto sin and sinful lusts, if we live in the Spirit and walk in the Spirit as all Christians should, then it must be manifest in our walk and conversation, yes in our very appearance. Parents know the difference between obedient and disobedient children, and we respect the work of the obedient child that has the promise. And so God knows the difference between His obedient children and those who obey Him not. For this reason we should be very careful to observe all things that are written in His word, and if we have the mind and the spirit of Christ we will be very ready to do this. If a father or mother would tell his or her children not to put on such apparel as would make them appear conformed to the world, and they would still do it, they would be disobedient children. So when we read in the scriptures that "whatsoever is highly esteemed among men is an abomination in the sight of God," and that women should adorn themselves in modest apparel, with shamefacedness and sobriety, and that their adorning should not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel, but that their adorning should be the hidden man of the heart, in that which is not corruptible, even the ornaments of a meek and quiet spirit, which is in the sight of God of great price, we would give heed to this, for it certainly means something, because it is given by inspiration of God and is meant for doctrine, for reproof, for correction and instruction in righteousness; that the man of God may be perfect, and thoroughly furnished unto all good works.

So, kind reader, you will readily perceive that none of these things are written in vain, but for observance, and this, just as much as any other scripture. The scriptures are indeed very plain on this subject, so plain that no one needs to be in error, or make any mistake about it.

It is also said that a bishop should rule

HERALD OF TRUTH.

February 26, 1908.

ABRAM B. KOLB, Editor.

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4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
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BUSINESS NOTICES.

Send your orders for books and Sunday school supplies to the Mennonite Book Store, at Elkhart, Indiana. They carry a large supply of Bibles, Testaments, miscellaneous books, Lesson Helps, Class Books and all kinds of Sunday school supplies. Your orders will receive prompt and careful attention, and upon receipt of catalogue price will be sent, free of charge, to your post office address. If you do not have a catalogue, write and we will send you one. If you do not find what you want in the catalogue, write us and we will give you the desired information. Address,

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CORRESPONDENCE.

From Galva, N. Dakota.—We as a little brotherhood are located a few miles south of Kenmore, along the Soo R. R. We have good soil and cheap fuel. We invite those anticipating a change in their location to come and see us before locating. We would be glad to have any of our ministers, passing through the state, to visit us. We are but few members and seldom hear the gospel preached. Asking an interest in your prayers, I remain your brother in the faith.

D. B. Kauffman.

Woodside, Pa., Feb. 17, 1903.—Bro. S. G. Shetler of Davisville, Pa., came to this place on Feb. 16, and preached in the evening to a small assembly of twenty people, from Job 38:22.—"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?" The brother appears to be spiritually alive to the work to which he has been called. May the Lord guide him and also the laity in the few meetings we expect to hold, so that our work and prayers may be the means of bringing many souls into the kingdom.

Garden City, Mo., Feb. 13, 1903.—Dear Herald readers:—Greeting in Jesus' name. We have again been richly blessed by a visit from Bro. Daniel Kauffman of Versailles, and Bro. Raber of Holden, Mo., who came here on the 31st of January. While they were with us we were very earnestly admonished to be faithful workers in the Master's vineyard and to press toward the mark

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for the prize of the high calling of God in Christ Jesus. Phil. 3:14. Not only are we thankful for these visits from the brethren, but also that we have the privilege to sit under the sound of the gospel every Sunday. May God help us to appreciate the blessings He is daily granting us, and by His grace may we prove faithful workers till we hear the welcome voice saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A Sister.

From the Warwick River Congregation, Moheba, Va., Feb. 10, 1903.—On the 11th of Dec. 1902, Bro. Andrew Shenk of Oronogo, Mo., came into our midst and remained with us until the 21st. During this time he held seventeen services. On the 20th, communion services were held and 49 partook of the sacred emblems. The brother's visit here was highly appreciated and we believe much good was done. He very earnestly admonished us to strive to attain to a higher standard of spiritual life, and taught us the necessity of being wholly consecrated to God in order to be able to do effective service for Him.

The little flock at this place is seemingly in a prosperous condition and we earnestly desire that it may remain so and become a power for good. May we ever "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," is the prayer of the writer.

A Sister.

Lancaster, Pa., Feb. 16, 1903.—On Sunday, Feb. 8, Bro. A. D. Wenger of Millersville, Pa., preached in the Chestnut St. M. H. from the text, Matt. 5:16—"Let your light so shine." The sermon was very practical, many points being brought to us showing how we are to let our lights shine before men.

Bro. Abram Witmer of Masonville, Pa., preached on Sunday afternoon, Feb. 16, from Matt. 8:23-27. The brother preached by the power of the Holy Ghost, comforting saints and warning sinners.

In the evening Bishop Martin Root of Maytown, Pa., preached a powerful and pleading sermon to the unsaved at the Rockland St. Mission. Many hearts were touched and softened and almost persuaded to leave the paths of sin and folly.

May God bless our dear brethren who hold forth unto us the everlasting truths of God's word, "which are quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Cor.

Mayton, Alta., Feb. 3, 1903.—Dear readers of the Herald:—A few words of encouragement to us lay members. Are we obedient to our high calling or are we looking to our ministers to do all the work? The apostle Paul says, "He that gathereth not with me scattereth." We are a small congregation in the far North-west, and without an ordained minister, have organized, beginning with only two members—the writer and his wife. The writer, encouraged by the eastern ministers to lead, conducted meetings and though there were no apparent results the first year, we have now ten members. So we can see that if we, as lay members, are faithful, some souls will be brought to God, but if we neglect prayer, Sunday school and other meetings, Satan has us just where he wants us. Let us try to keep our Sunday school evergreen. The heavenly manna is just as needful in winter as in summer. Let us work for God and for the upbuilding of His kingdom here. May we not neglect the talents God has entrusted unto us, for if we

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are faithful, great shall be our reward. The word teaches us first to seek after the heavenly things, then God will give unto us of this world's goods, that of which we stand in need. Your brother,

Amos Brubaker.

For the Herald of Truth.

LESSON FOR SUNDAY, MAR. 1, 1903.

By, D. D. Miller.

PAUL AND APOLLOS.

Acts 18:24 to 19:5.

Golden Text.—If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11:13.

Introduction.—Paul, after having revisited the churches of Asia Minor, had proceeded to Europe and succeeded in founding churches at Philippi, Thessalonica, Berea and Corinth. Having completed his labors at Corinth, where, amid many difficulties and great obstacles, yet with good success, he had spent a year and a half, he now leaves Corinth to return to Antioch, his home church in Palestine, Aquila and Priscilla accompanying him from Corinth. They went down to Cenchrea, the seaport of Corinth, and embarked for Palestine. On their way they stopped at Ephesus and Paul preached there in the synagogue, and, when urged to remain there he promised, "if the Lord will," to return some other time, but now he must move on toward Jerusalem to be in time for the Passover feast. Aquila and Priscilla remained in Ephesus, while Paul sailed to Caesarea. From there Paul proceeded by land to Jerusalem and after a brief stay went down to Antioch and thus completed his second missionary journey. After a brief sojourn in Antioch Paul left the city and started out on his third missionary journey and again visited the churches in Asia which had been founded on his first missionary journey, and strengthened and established them more firmly. He thus visited and moved on westward through Asia Minor and again arrived at Ephesus, where he met certain disciples, whom he had not met before, and who were ignorant concerning the personality and power of the Holy Ghost. Paul did not reject these disciples, but led them into clearer light, after which they received the Holy Ghost.

Apollos was a Jew, born in Egypt, at Alexandria, a large and flourishing city, the center of literature and science. Here was made the translation of the Old Testament into Greek, called the "Septuagint." Hence he had the opportunity of becoming "an eloquent man, and mighty in the scriptures." He not only knew them by letter, but had insight into their meaning and could expound them with power. He was instructed in the way of the Lord. He knew the prophecies and symbols of the Old Testament concerning the Messiah; and he knew enough about the life and death of Jesus to understand that they were fulfilled in Him. He was a man of glowing earnestness and taught with much exactness "the things concerning Jesus." He doubtless taught the facts in the life, death and resurrection of Jesus, but was unable to teach the full significance of the death and resurrection, because he himself did not yet understand it. He knew only the baptism of John, that is, a baptism that is merely an expression of repentance, and that led to remission of sin. While Paul was at Antioch and at other places in Asia, Apollos had come to Ephesus and now began to speak boldly in the synagogue. While he had in his audience Aquila and Priscilla, who had been with Paul at Corinth, and had

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accompanied him to Ephesus as he went on to Antioch. These noble workers, instead of discouraging him or going about telling others of his ignorance and deficiency and trying to overthrow his work, took him into their home and encouraged and taught him the way of God more perfectly. Happy is that minister who has a Priscilla and an Aquila in his congregation. We need more such workers who are ready to inform, instruct and encourage each other in the true way. And thrice happy the minister and congregation who have the humility that Apollos had, who, with all his eloquence and learning was ready to be taught by a tent-maker and his wife.

Many young ministers and some older ones, too, who have a little knowledge or learning and some ability in delivery, come forth with the "know all" spirit, and are not willing to receive counsel or instruction from anyone else and thus bring wear and unhappiness upon themselves and others.

Aquila and Priscilla doubtless informed Apollos of the church at Corinth and its needs. And his own learning, culture and eloquence naturally drew him to Achaia, Greece, as his best field of labor.

Though Apollos was learned and eloquent and humble—a noble worker, yet the brethren at Ephesus were not so selfish as to insist upon his remaining with them, but were willing also that he might help others. So they wrote to the disciples at Corinth to receive him, "who, when he was come, helped them much." Here was just the man they needed. He brought the knowledge, experience and talent he had, and added it to theirs and thus helped those who had believed through grace.

When a minister enters a new field of labor, it is not his knowledge and experience alone that helps the church so much, but when that knowledge and experience is added to what they already have, then they may be helped much. It is only when the grace of God co-operates with the experience and knowledge that men have and receive, that they are led to a higher stage of thought and life.

Paul again comes to Ephesus.—Chapter. 19:1-6. Notice that Paul had founded the church at Corinth and Apollos now labors and helps them much, and that Apollos had been teaching at Ephesus, and now Paul comes and further instructs the disciples there. "One planteth, another watereth, but God giveth the increase."

Paul finds a Peculiar Christian Community.—After Paul had visited the churches in Central Asia Minor and had passed through the border highland coasts he came to Ephesus and there found a small community of twelve disciples who were undoubtedly devout, rigorous and austere, but were ignorant of the higher truths of Christianity. They were in the same position as Apollos, ignorant of all that had been done since the resurrection. How they came to be disciples, and yet knew so little of Christianity, is difficult to answer. It is believed by some that they had heard of Christianity only by rumor, and had not come in contact yet with the few obscure disciples in the great city.

"Have ye received the Holy Ghost?" This question to the little group at Ephesus might well be asked of all professors of Christianity. Their answer, "We have not so much as heard whether there be any Holy Ghost," could not mean that nothing was known of Him, unless they were ignorant of the Old Testament Scriptures, for there many references are made to the Holy Spirit. But it may rather mean that they had not heard of the outpouring of the Spirit as was prophesied by Joel. They had not heard of Pentecost. I fear there are many who know nothing of the Holy Ghost even in this age, and

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who were baptized only unto repentance and who need a Paul to teach them. After Paul had instructed them concerning the baptism of Jesus Christ "they were baptized in the name of the Lord Jesus."

Paul laid his hands on them.—A symbol showing a willingness on man's part to receive and a readiness on God's part to give through the instrumentality of His servant. "And the Holy Ghost came upon them and they spake with tongues and prophesied." Their whole nature was influenced, for that divine Spirit can enter into every part of a soul and will prove Himself the spirit of truth to the understanding, the spirit of power, of love, and of self-control to the will, the affection and the governing reason. "The whole nature filled with Him, will flame with new brilliancy."—Maclaren. May we all be filled with the Spirit and continue in the Lord's work while it is called today, for the night cometh when no man can work. Amen.

Middlebury, Ind.

AN ADMONITION.

Concluded from page 67.

his own house well, and from this we may reason that he should also rule well the spiritual house, the church, according to the word of God; but if he, like Eli of old, spares reproof and does not, according to the authority of the word of God and the authority vested in him by the church, rule his spiritual house, there is danger that he will pass the communion to those who are not what God would have them, in fact to those who are in disorder and not fit to share communion and fellowship with the true children of God. By doing this the bishop will commit a double sin. He will make those who are disobedient and in disorder, believe that it is all right with them, and that they are properly heirs of heaven, while at the same time, by recognizing them as such, he either places a stumbling block in the way of his faithful brethren and sisters, or he leads others into the same degree of sin and disobedience.

It is indeed much easier to govern obedient children than disobedient ones, but ministers, bishops and deacons complain that they can not keep order in the house of God. I have seen instances, and it is indeed not an uncommon thing, that quite young members, not yet out of their teens, have had the boldness to tell the old minister and bishops how they ought to direct and govern the church, and severely criticize them for any effort they may have put forth to keep house in the church. Such a condition of things is sad.

The apostle Paul writes to Titus (Tit. 2:7). "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." "Reprove, rebuke, and exhort with all long-suffering and doctrine." 2 Tim. 4:2. And again he says (1 Tim. 4:12). "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

As said above, we learn from our elders, from our ministers and from our older brethren; and hence it is so very important that they should in all things be to us a good example; but if elders, ministers and leaders of the flock show disobedience and insubordination, and are not willing to submit themselves and be subject one to another, as Paul teaches, what can we expect of the members and the younger people in general? And this is the reason why preaching has so little effect; this is the reason why the people

have so little regard for what they hear from the pulpit: the preachers themselves have so little regard for the word and for what they teach or preach from the word; and if the preachers themselves heed it not, why shall others heed it?

Let us examine ourselves, in the light of God's word, and try to see ourselves as God sees us, and then, no doubt, there will be less necessity of preaching against fashion, display and extravagance in dress, and less lamenting over worldly conformity manifesting itself among the members, for "they shall all be taught of God." John 6:45.

Elkhart, Ind.

For the Herald of Truth.

TEMPERANCE.

By a Brother.

We read in Prov. 23:21 that the glutton and the drunkard are placed side by side, which I will explain farther on. Temperance is the voluntary act of an individual. It is the virtue which a man is said to possess who moderates and restrains his sensual appetite. Temperance has those particular advantages above all other means of health that it may be practiced by all ranks and conditions, at any season or at any place. It is a kind of regimen into which every man may put himself without interruption to business, expense of money or loss of time. In order to obtain and practice this virtue we should consider it first as a divine command; second, as conducive to health; third, as advantageous to the powers of the mind; fourth, as a defence against injustice, lust, imprudence, detraction, poverty, etc. And lastly the example of Christ should be a most powerful stimulus to it. To consider the subject of temperance in all its phases is the work of a lifetime. Therefore I shall name only a few examples of this great virtue as they apply to the daily affairs of life. While making these applications we must, however, not lose sight of the fact that temperance does not apply to those things which the great Law Giver says thou shalt not do. It is claimed by some that the Bible teaches temperance, but not prohibition. By reading God's law we find prohibition commanded in the most emphatic language. The first command of the Decalogue given to the people at Sinai, "Thou shalt have no other gods before me," is positive language forbidding idolatry in every shape and form. The Israelites disregarded the command and we all know of the complete annihilation of the golden calf. "Thou shalt not steal," is another prohibitory measure of the Decalogue. Achan may have thought it but a small thing, a very temperate act to appropriate to his own use the purple robe and the Babylonian garment. A pile of stone is all that is left to mark the spot where his body found a resting place. Yet I am sorry to say that in our day we find not a few people whose actions show a disregard for this command. To place a fictitious value on our commodities and by deception take the money of those who do not belong to us, is no less stealing than to take a man's money from his purse. Another and perhaps the worst form of stealing is, to take that which is no benefit to us, but an irreparable loss to him whom we rob. Have you not known people, who would not steal a penny or a pin, guilty of aiding or abetting in the stealing of their neighbor of his character and defaming his fair name, which possessions are of far greater value to him than gold. These are a few of the things which the Lord placed on the prohibition list.

I will invite your attention to a few items relating to intoxicants which are not subject to temperance, but direct prohibition. We

MISSIONS.

For the Herald of Truth.
BRO. J. A. RESSLER'S VISIT TO AMERICA.

find recorded in Lev. 10:8, "And the Lord spake to Aaron saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, that ye may put difference between holy and unholy, and between clean and unclean." Eph. 5:8: "And be not drunk with wine wherein is excess." Many more similar expressions might be quoted, but let this suffice to show that the Bible does teach prohibition, and in every case of violation a penalty is sure to follow. Every prohibitory command is binding. The violation thereof cannot be associated with temperance. The wages of sin is death.

Temperance is the moderate use of that which is good, wholesome and beneficial. Intemperance is the excessive use or rather the abuse of that which the Lord has created for a blessing unto us, and all excess or intemperance is sin, and the wages of sin is death. Let us notice a few scripture teachings on this subject. "Every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. But I keep under my body and bring it into subjection." 1 Cor. 9:25, 27. "Let your moderation be known unto all men." Phil. 4:5: "Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it." Prov. 23:31: "The whole law is composed of 'Thou shalt' and 'thou shalt not'."

God supplies food for nourishment and if we partake thereof with moderation it will give us strength and vigor, subserving the object of the Creator: the intemperate use thereof subjects us not only to bodily suffering, but unfits us for the duties of life. The glutton and the drunkard are placed side by side and we are commanded not to be with them. When we behold the physical wreck whose life is a burden, we see that, surely, the way of the transgressor is hard. The great majority, if not all cases, of suffering, intemperance, Extravagance, which is intemperance, drives men into bankruptcy, crime and often to untimely graves. The wages of sin is death. The Lord provides raiment for our health and comfort and commands that we be arrayed in modest apparel. Are we intemperate in the use of these things, or do we strive to use it for attractive ornamentation and decoration? Jesus invites us to come unto Him and learn of Him meekness and lowliness of heart.

To my dear young friends especially I would say: Take heed to the teachings of the Bible, avoid that which it prohibits and in all things exercise temperance. God placed us in this world to honor and glorify His name. He has blessed us with health, and commanded that we defile not this body, for it is His temple. He surrounds us with numberless blessings, endowed us with good minds, placed within the reach of all rare privileges to know His law, opened the way unto everlasting life, gave His Son whose blood cleanses us from all sin, and who now stands pleading tenderly before, inviting us to come unto Him early, before the evil days come, and the years draw night when we will say, "I have no pleasure in them." Accept Him now, trust in His promises and He will save you from eternal death, will be with you always, protect you and own you as heir and joint heir with Him in the Father's kingdom.

Kansas.

There is perhaps no grace which more conclusively adorns the life of a Christian than that of patience. To be patient under some circumstances and "grievously vexed" under others does not indicate a Christ-like spirit.

Bro. Ressler will likely spend about six months in America. He expects to arrive at New York, the Lord willing, the latter part of March. During his stay in the home-land he wants to visit as many congregations as his time and strength will permit. As stated in a previous issue of the Herald, all who desire him to visit their congregations should send a card to the Secretary of the Mennonite Evangelizing and Benevolent Board, so that his trip may be arranged to cover the most ground in the least possible time and with the least expense. This may not be so necessary in Pennsylvania, as that is Bro. Ressler's home and the distances between the different Mennonite settlements are not so great. But from Ohio westward it is very desirable that a definite schedule be made out before any visiting is done. Another reason why this is desirable is because oftentimes weaker congregations are passed by when ministers are on their trips, simply because it is not known that they desire to be visited. If all who are interested will report it will be easier to arrange the schedule so that no locality will be slighted. A large number of congregations and conference districts have reported already and as it was impossible to reply to each one separately we wish to state here that if it is possible all will be visited.

No dates have been fixed as yet, but the approximate time of visiting the different localities will likely be as follows:—From about April 20 to June 12, Illinois, Iowa, Missouri, Kansas, Nebraska and other points, if any, in the west; June 12 to Aug. 1, Indiana and Ohio; Aug. 1 to Oct. 1, Canada, Pennsylvania, Maryland and Virginia.

Of course it will be impossible to visit every congregation in that time. It has been suggested that in localities where there are from two to six or more congregations with- in easy reach of each other, that a mission meeting be held at some central point. An all day session or a two days' session could be held, during which Bro. Ressler could receive as well as give encouragement in the work. We hope to hear of such appointments. This would make his work much easier, as it would not be necessary for him to tell the story of the work in India so often.

We ask all who are interested in the cause of the Master to remember Bro. Ressler in prayer, so that his contemplated visit may result in much good for the work in India.

Localities west of Ohio that have not yet reported and who desire to be visited should mail a card to C. K. HOSTETLER, Elkhardt, Ind.

REPORT OF S. S. UNION.

The sixth annual S. S. Union of Logan and Champaign counties, Ohio, was held Dec. 25 and 26, 1902, at the Bethel M. H., West Liberty, Ohio.

Devotional exercises.
Organization.—Moderator, S. E. Allgier; Assistant, D. S. Yoder; Secretaries, Mamie Yoder and J. B. Smith; Treas., A. Metzler; Chorists, Amanda and Noah Troyer.

1. Purpose and Benefit of our Sunday school Union.—D. S. Yoder.

2. Prayer, its Needs and Hindrances. (a) Essay by Dora Fett. (b) A. Metzler.

3. The Sunday school as a Blessing.—Essay by Lydia Schertz. (a) Morally.—John Hartzler; (b) Intellectually.—John Umble; (c) Spiritually.—J. S. Kanagy.

4. The Sunday school Teacher.—Essay by Mollie Detweiler. (a) His Qualifications

—C. B. Byler; (b) His Responsibilities.—Mamie Yoder; (c) His Opportunities.—S. H. Plank.

5. Children's meeting, conducted by Lydia B. Stutzman.

6. Need and Importance of Bible Study.—(a) Essay by Fanny Yoder; (b) Benjamin King; (c) S. E. Allgier.

7. The Mission Spirit.—(a) The Sunday school as a missionary enterprise.—1. Essay by Ella Hartzler; 2. J. W. Headings; (b) The foreign field and its demands upon our schools and workers.—1. Essay by Amanda Troyer; 2. J. B. Smith.

8. Query Box.

9. The Life of the Christian.—(a) Its source.—Eli D. Yoder; (b) Law of growth.—Levi Hartzler; (c) Influence.

An open conference followed the discussion of the topics, after which an invitation was extended, whereupon one precious soul arose and confessed Christ. The various topics were ably discussed and all present seemed to realize that it was good for them to be there. The Lord be praised for every good and perfect gift.

Mamie Yoder,
J. B. Smith, Secretaries.

For the Herald of Truth.

BEARING THE INFIRMITIES OF OTHERS.

By R. E. Buckwalter.

"Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities." 2 Cor. 11:29, 30.

These are the words of Paul to his Corinthian brethren. He here reveals his love, not for himself, but for his brethren, and he endeavors always to be patient with the faults and imperfections of others, knowing the weakness of poor, fallen man.

It is true, naturally speaking, that when one member of our body suffers, all the rest suffer with it, and so it should be with the Christian body of believers, in Christ Jesus.

Paul says in 1 Cor. 8:13, "If meat maketh my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend." Paul here refers to meat offered to idols, but however it would not have been wrong for Paul to eat meat, yet if it offended anyone who thought it would be wrong, he was willing to sacrifice the desire for meat as long as he lived, rather than to offend anyone.

How different it is with many of us today.

When we have a desire for something we go and get it, and should it offend anyone, we think it does not matter so long as it does not hurt us. It was not so with the apostle Paul. How much more each member could be helped up, instead of being tempted down, if we would live more for the good of each other, and not so much for self! How many of us, when we see a weak brother or sister in the church, are willing to share in a helping hand, an encouraging word, etc.? Do we prefer ourselves above them because we feel more strong? None of us are so strong that we may not some time fall.

I have no doubt that Paul was stronger in many ways than many of his brethren, yet when one of them was weak, he was weak, he said that he also was weak, not that he had a desire to do evil, but he humbled himself enough to sympathize with the weak, and in that way could help them up again. "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9:22. No one liveth to him-

self, and we ought to help to bear each other's burdens, and so fulfil the law of Christ.

But how can there be anything else than a tramping down and destroying of souls, when all live for self? "Who is offended and I am not offended?" Paul was very careful not to cause any offenses. If every Christian were as careful as he, there would not be so many weak and sickly ones, but all would be bound together as one great family, each preferring the other above himself. If all men were perfect, we should meet with nothing in the conduct of others to cause us to suffer for the sake of God; but in the present fallen state of human nature, it is His blessed will that we should learn to bear one another's burdens, since no one is free from some burden or sorrow. How much then we need each other's forbearance, consolation and instructive advice, which are founded upon our imperfections, troubles and wants? We naturally love those most whose disposition corresponds most with our own, but we must also love those who most contradict and oppose our opinions and desires. To be able to do this is a glorious attainment, and he that has learned most to suffer, like Paul, will glory in his infirmities, in that he is the conqueror of himself, the friend of Christ, who likewise suffered in the flesh. "Of such an one will I glory, yet of myself I will not glory, but in mine infirmities."

Kinzer, Pa.

For the Herald of Truth.

HOME.

By Lewis D. Appel.

Home is the first essential element of our social life. Life cannot be complete without the home relation.

There are bright homes and gloomy homes. The former is where the true principles of Christianity are practiced, where the love of God is reigning supreme. No matter how humble the abode, if it be thus enthroned with graces, and sweetened with kindness and pleasant faces, it will be the dearest spot beneath the circuit of the sun. "Be it ever so humble there's no place like home." Place does not constitute home. Many a gilded palace and hall of luxury, many a flower-girt dwelling and splendid mansion lack all the essentials of home. So often homes are made up of outward things, such as a house or garden, and the ornaments and appendages of luxury; but the true home is a quiet, secluded spot, where loving hearts are dwelling.

Home sunshine is the natural product of systematically hidden or dispelled shadows of care, gloom and other unavoidable afflictions. There are always so many little hitches in the harmonious domestic management of nearly every household that it requires continuous tact to keep the way smooth and sustain peace and comfort.

Yet it requires more than the constant endeavor and earnest purpose of one member of a family to produce this ever desirable domestic sunshine. It must be co-operative—that is, every member of the household must take a special part in being ready to nip in the bud any disorder, dissension, and disquietude, and thereby ward off all impending clouds that threaten to obscure the cheering rays of home sunshine.

The said that it is probably a man or woman living who does not feel that the sweetest consolations and best enjoyments of life are found in the loves and delights of a welcome home.

What a sad, uneasy thing life must be without a home! There is no sickness more bitter than homesickness. This home feeling

is certainly God-given, and was meant as a means of moral restraint upon men and women, and to teach them lessons of contentment.

It is natural that we should have but one home. You know that you cannot have a dozen homes a week. That means you have no home. The man who, like a tortoise, carries his home around on his back, who tells you it is home wherever he hangs up his hat, simply means that he has no home.

Why is it that most of the men who have gone out from their eastern homes to the prairies of the far west dream of home? And those who may have prospered in business, resolve to visit the home of their childhood, and day and night they love to think of the time coming when they will be relieved of business responsibilities, and then back to the old home to restore its vanished charms as they once knew them? Not one of the homeliest details will be lacking.

"How dear to their hearts are the scenes of their childhood."

"When fond recollections present them to view."

"The orchard, the meadow, the deep-tangled wild-wood,"

"And every loved spot which their infancy knew."

Even if the old home should in the course of time be pulled down, or be lost to the child, it will still live on in its memory; the kind looks, kind words and thoughtful love of those who once inhabited it will not pass away. The recollections of a good home have been a safeguard against sin to many a weary pilgrim through the deserts of this dark world, and if parents could only realize the good it may bring to their children in after years, they would not spare time or labor to give to their children the sweet recollection of a home where all was joy and peace, and where the love of God reigned and ruled supreme.

For the Herald of Truth.

PROFESSING AND POSSESSING.

By N. E. Miller.

What men say, think and do, does not change the truth of God. All true Christians, those who are born of the Spirit, are of one mind. God is a spirit, so those who are born of the Spirit have the mind of God. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

What causes strife among the professors of religion? May it not be because some who profess do not really possess the Christ life? There are those, who, instead of looking to the Savior have their thoughts based on self-righteousness. There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 14:2. When the professor begins to cultivate confidence in self, when he tries to carry the devil on one shoulder and his God on the other, nothing can be accomplished for God. He will not use it as a complete heart or He can for He will not use it at all. Many professors attend church services regularly and comply with the outward ordinances of the church (not through love, but rather by compulsion), while deep down in the heart is a secret sin, hidden away from men, cultivated by the angel of Satan. It is in this condition that the mere professor will use many devices, often misconstruing God's word to make it fit his own case. These see themselves better than others and are always ready to tell what great works God has accomplished through them, forgetting all about Phil. 2:3.

"Let nothing be done through strife or vainglory; but in lowliness of mind, let each esteem others better than themselves."

What a revelation the judgment will be to the self-righteous when God, whom they have professed to know, but whom they have lived they have denied, shall say, "I never knew you, depart from me, ye that work iniquity!" 1 In Matt. 7:22 we are told that even at that late day they are still holding up their great works, yes, even to the Lord.

Jet, Okla.

For the Herald of Truth.

DOTH NOT HE SEE MY WAYS.

By S. E. Roth.

Doth not He see my ways, Lord, my God, my King?

In sad or pleasant days, to Him I'll praise sing.

Doth not He see my ways? How then could I abide Where sin the scepter wields, in darkness of sin's night?

Doth not He see my ways? Why should I fret or fear?

The dark and cloudy days, while Christ my Lord is near?

Doth not He see my ways, and guide me towards my home,

Where all is love and praise, and trials never come?

Handy, Oregon.

For the Herald of Truth.

QUERIES.

1. Explain the difference between the inspired word and the written word of God.
2. From 1 John 5:16 we infer that there is sin "not unto death." Does scripture anywhere name these sins, and what are they?

A. E. STOLTZFUSS.

Selden, Kansas.

All exclusive friendships breed factions and feuds and tend in the end to separate men.

God puts as much heart in the making of a leaf as He does in a creation of a world.

MARRIAGES.

Jutzl—Bender.—In the Amish Mennonite M. H. at East Zorra, Perth Co., Ont., by Jacob Bender, Christian Jutzl to Mattie, daughter of John H. Bender of East Zorra.

Fischer—Kolb.—On the 28th of Jan. 1903, at the residence of the bride's parents, Berlin, Ont., by D. W. Snider, Geo. B. Fischer to Ida Florence, daughter of Dilman and Hannah Kolb.

DEATHS.

Culp.—Samuel D. Culp was born April 28, 1852, died Feb. 5, 1903, aged 50 Y., 9 M., 7 D. He leaves a surviving family consisting of one son, 6 grandchildren, 6 brothers and 3 sisters to mourn his death. One son, two daughters, a sister and brother preceded him to the world beyond. His sister died on the same day of the month eleven years ago. Funeral services were conducted at the Yellow Creek M. H. on Sunday, Feb. 8th, by Henry McQueen of the Amish church and Jonas Loucks, from Matt. 24:44. A very large number of people attended the funeral!

Weaver.—Bro. Martin W. Weaver died at his home near Rothsville, Pa., Feb. 4, 1903, aged 68 Y., 11 M., 11 D. Deceased was born in Lancaster Co., Pa., Sept. 18, 1834. He was confined to his chair for 16 weeks, during which he sometimes suffered a great deal and still within a few hours before his death, when he slept more peacefully, and quietly passed away. He was conscious to the end. His wife and youngest son John only being with him at the time. Two of the older children were on their way to see him, but he had passed into eternity about twenty minutes before they arrived. He bore his suffering with meekness, often longing to be at rest. He was the first to be taken from the family circle. He was married about 46 years ago to Barbara Reiff, with two sons and three daughters and 16 grandchildren, all deceased. Funeral services on the 7th at Hess' meeting-house by Jonas Hess and Christian Risser in German and Abram Wimer in English from Job 14:10.

For the Herald of Truth.
SHORT SAYINGS.

By S. E. Roth.

Nothing happens or comes by chance. Everything is caused either by God, the author of all good, or by Satan, the author of all things evil, or by one or more of their respective agents, such as human beings, angels, etc.

Nothing, be it ever so small, is altogether insignificant. Everything has a bearing or influencing tendency either for good or for evil.

God's children thank Him for all the good they receive from His hand, also all the evil they receive from the hands of their enemies, since all must work together for their good.

True Christians love God because He first loved them. They love their fellowmen because God's love in their hearts prompts them to love even their enemies, since God loved us when we were His enemies. He loved and sought and found us when we were lost, therefore it is natural for the saved to seek the lost.

God saves sinners by first showing them their lost condition and its consequence if they continue in sin; second, by showing them the means of salvation, the blood of Jesus, and last but not least, the necessity of being willing to repent and believe. There is nothing compelling men to be saved, neither is there anything compelling them to be lost. Whoever will shall be saved; he cannot save himself, but if he will, God saves him.
Handy, Oregon.

FRUIT LONG RIPENING.

Those who know, tell us that the best fruit is long in ripening. The test of taste has probably revealed this truth to most of us. We know something of the insipidity of the early peach and the equally early apple. The best fruit is not made in a day. Herein lie some striking analogies to character-making processes. A rich life is not a thing of a moment. A golden character is not the product of an elevated temperature and a thunderstorm. We should learn the holy art of exercising patience in reference to our poor human efforts to aid the Al-mighty in making men. The force of this is appreciated by every earnest preacher and teacher. Let us sow the seed with an unsparring hand, and lovingly husband every unfolding bud and springing plant, but let us not fall out with ourselves and our work if the early does not come to maturity in the early summer.

Watch your way then, as a cautious traveller; and don't be gazing at the mountain or river in the distance, and saying, "How shall I ever get over them?" but look to the present little inch that is before you, and accomplish that in the little moment that belongs to it. The mountain and the river can only be passed in the same way; and, when you come to them, you will come to the light and stream that belongs to them.—M. A. Kelly.

We want agents to take subscriptions for the Herald of Truth. We also have a nice line of Books and Bibles to take orders for. Write for terms and prices.
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What a beautiful and inspiring watchword was that of the Waldenses, "In His Name!" They used it as a salutation when they met and when they parted. It hallowed the joy of their wedding feasts and relieved the sadness of their funeral rites. It was the sacred formula which they used at the baptismal service and as they sat together at the Lord's table.

The cost of making temporary repairs on the public roadways of this country is said to be in the neighborhood of \$650,000,000 a year. Someone has said that it would be doing good mission work if the intelligent people of every community combined in a movement for permanent road beds that would be good in all kinds of weather, making church, Sunday school and day school easily accessible at all times.

Aid Plan Notice.—There are a number of districts of the Aid Plan that have not yet paid in their last assessment, and some who have only paid in part.

The assessment has been made to cover losses that must be paid, and the brethren who have sustained these losses are put to great inconvenience by the delay caused by some of the districts not paying their dues. The brethren in charge of the Aid Plan work, feel that these losses ought to be paid without delay, but if some do not pay their assessments, the Treasurers of the Aid Plan cannot pay the losses as they have promised.

Now the officers of the Aid Plan earnestly request that all those who have not yet paid, do so at once. The by-laws of the Aid Plan distinctly provide that anyone not paying his assessments, cannot have his loss paid, if he should in the meantime sustain a loss. We hope that all who have not yet paid will do so at once and help the Aid Plan to fulfill its obligations.

G. G. WIENS,
Elkhart, Ind. Secy.

BOOK TALK NO. 4.

Mennonites have always been looked upon more or less as a peculiar people. They are called peculiar in habits, dress, customs, faith, practice, etc., yet they are everywhere respected. What makes it so? Perhaps largely the record left by those gone before. The principles for which our forefathers have lived and died have been impressed deeply upon succeeding generations. It is inspiring to read the accounts of such faithful witnesses as may be found in the Martyrs' Mirror (price \$5.00 postpaid), and the staunch defense of Bible teachings as given in Menno Simons' Complete Works (price \$4.50 postpaid), as well as other books, both English and German, which may be obtained at the Mennonite Publishing Co., Elkhart, Ind., who are headquarters for Mennonite literature.

In order that these noble principles which have stood the test of time, might be perpetuated, our young people should be thoroughly informed. No doctrinal teaching will impress the mind as will the reading of these books, because when they teach is not from theory, but from actual life, tested by persecution of every sort.

The Mennonite Publishing Co. will offer liberal discounts on "club orders" for these books. Everybody should read them. Write for prices.

Subscribe for the Weekly Herald. It should be in every Mennonite family.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for January, 1903.

RECEIPTS.

Contributions—C. F. Hostetter, \$5; Western Minister, \$1; Quarterly Mission meeting, \$48.75; Worst & Shertz, \$1.96; Evangelizing and Benevolent Board, \$5; Tinkler & Co., \$5; W. W. Hurst, \$3.63; Christian Neff collected \$2; John Musselman collected \$121.45. Total, \$193.79.

Received for Mds., \$238.21; for labor, \$52.78. Total, \$290.99.

Total receipts, \$484.78; cash on hand Jan. 1, \$129.07; total, \$613.85.

EXPENDITURES.

Paid for Mds., \$414.41; for labor, \$17.03; for building, \$18.70; for orders, \$87.26; for sundry expenses, \$4.15. Total, \$541.55.

SUPERINTENDENT'S REPORT.

Goods contributed—E. Hershey, flour, \$4; J. W. Stauffer, flour, \$4; Ephraim Hershey, fodder, \$1.75; E. E. Keneay, prov., \$1.10; Samuel O. Martin, prov., 60c; Christian Musselman, prov., 50c; Elam Landis, prov., 50c; Henry Benner, prov., 80c; Paradise Sewing Circle, clothing, \$3.90; Lizzie Wenger, clothing, \$1.10; A. N. Wolf and ———, clothing, \$1.60. Total, \$20.20.

Gratefully acknowledged,
NOAH H. MACK.

HOMES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good ten months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen & Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application.—W. C. Rinearsen, G. P. A., Cincinnati, Ohio.

EXPANSION IN THE WEST.

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FOR SALE CHEAP.—We have taken in payment on a debt a brand new No. 1 "Racine" Fanning Mill for farm use. Slices, 24 inches wide. Mill is furnished with a Wheat Hurdle with top sieve of zinc, one Wheat Screen and Grader with Side Spout, one Barley Sieve and one Oat or Corn Sieve. Gearing all inside out of harm's way. Capacity, 60 to 90 bu. per hour. Height of mill, about 40 inches; width over all, only 32 inches. A finely constructed mill throughout. Price, only \$250. Any further information will be cheerfully given.

Mennonite Publishing Co., Elkhart, Ind.

Do we not sometimes feel, in trial or perplexity, that others might help us if they would only stop and listen? But they will not, and in their constant hurry we know it is little use to speak. Let us note the lesson for ourselves, and give what we ask—leisure to hear, attentive, concentrated, not divided—calm, patient consideration. It may be our busy work, as we think, for the Master, which so overworks our lives that we have not time for this "standing still." Sad eyes meet ours, but we cannot stay to read their story. Some look to us for help in battles which we fought long ago, but we cannot turn aside to see how it fares with them in the strife, or to whisper the secret of victory. But He would have said, even though some plans of our own for His service were put aside, "Ye have done it unto me."—H. Bowman.

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HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 5, 1908.

VOL. XL No. 10.

EDITORIAL NOTES.

Pessimists dig graves for unborn hopes.

Unjust and uncharitable dealing injures far more the man who is guilty of it than the man who suffers from it in the first instance.

If only we were clear-minded enough to carry our Bibles to the light, Christ, when the darkness comes, what treasures of truth we might find!

God has never made a people that could not be reached with His Truth in some way. If we fail to do it, it is because we have not taken the right way.

For brevity, and pointed doctrinal teaching, we commend our readers to the article in this issue by Bro. D. H. Bender. Let us have more such articles.

The truth, when spoken, may sometimes sound harsh, for truth is not always pleasant to the ear; but it can have the desired effect only when spoken in love.

It is estimated that between the years 1531—1597 about 4,500 Mennonites suffered death by violence at the hands of their Romish, Lutheran and Reformed persecutors.

The gospel, with all its privileges, is intended for all nations and races alike. No class or nation has a patent on Christianity or a private wire to heaven with exclusive privileges.

Votes were to have been taken on the 1st of March for a minister at Bean's M. H., Waterloo Co., Ont. May the Lord have His way in choosing a man that He can use to bring many souls into the fold.

A bright star once guided the way to Him who is the "light of the world," and it is the light of His radiant life that points out with unfailing clearness the way to the Father. Light, light! all the way, though mortal eyes do not always see it.

It seems to be a human weakness to prescribe to God the way in which our prayers shall be answered. Is it not enough that He answers? Is not His way the best?

Why not fully believe His promise and go forth looking for the object sought, leaving the manner of granting it with Him?

The man who wastes his time and money we call careless, a spendthrift. It he wastes another man's time and money, he is a criminal. The question is, whether, in God's sight the difference in the two is as great as we think? In wasting our own substance we waste that which God has entrusted to us till He comes to claim His own "with usury."

We can be just as truly mission workers at home as abroad. Not all can go abroad. Some are needed at home to provide means for the work. The providing of such means may be instigated by just as strong a mission spirit as that which prompts a man to go. Every man in his place makes any work a success. Blessed is that man whom the Lord, when He comes, shall find in his place, doing his work as unto God.

He who is wise in perpetuating envy or maintaining strife, even though he may prevail, has nothing wherewith to glory, for Jesus says that this wisdom descendeth not from above, but is earthly, sensual, devilish, for where envying and strife exist, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

The membership of the Mormon church has almost doubled in the last twelve years, and is now about 310,000. Their proselyting work is so organized as to reach into all parts of the country and into almost every household. The influence of Mormonism is growing and the aim of its adherents is to wield as large an influence upon municipal, state and national politics as possible. Probably the only effectual way of counteracting the growth of this power is to use the same methods in reaching the Mormons as they use in their so-called mission work, and enlighten the misguided souls with literature and by personal interview.

In reading Acts 15, the thought came, in meditating upon the 29th verse, What a devout wish Paul expressed in his parting salutation, and how much more those parting salutations should mean to us than they too often do. "Fare ye well" or "farewell,"

is an old English form of expressing good wishes and good will, a prayer for the welfare of the person addressed. The more common parting greeting of "Good bye to you" is a corruption or contraction of the old and devout expression, "God be with you." Likewise the word "Adieu" is in reality a Dieu, to God, that is, "I commend you to God." All these terms savor, not only of good will and benevolence, but of piety. Our ancestors believed, and rightly too, that nothing was safe, nothing protected, nothing prosperous, over which the shield of God was not extended, and therefore in their parting good wishes, they commended each other to God. It is indeed a pity that such benevolent and pious wishes should degenerate into cool formalities or unmeaning compliments.

When the Herald speaks of the "General Conference Mennonites," those are meant who, under the leadership of John H. Oberholzer of eastern Pennsylvania, who left or was excommunicated from the ministry in the Mennonite church, organized what is now known as the "Mennonite General Conference of North America." According to statistics in a recent number of "The Review" of Newton, Kansas, this conference 40 years ago was far from being "general" as its name would indicate, for in 1859 this body consisted of two congregations with 150 members; in 1875 it had grown to 22 congregations with a total membership of 1,485. Since that time its growth has been more rapid, and in 1902 the General Conference held at Berne, Ind., claimed a total membership of 10,420 in the 74 congregations constituting the body variously known among our conferences as the "Oberholzer Mennonites," "General Conference Mennonites," etc. Their official organs are the "Bundesbote" and "The Mennonite," both of which are published at Berne, Ind.

EVIL RUMORS. Passing strange how an evil rumor can grow and travel even in a Christian community! A careful inquiry usually brings out the startling fact that nobody has "said anything," or "just heard about it," or "just mentioned it," but that anybody started it or added an extra word or suggestion or gave it an extra touch of blackness in passing it along, is not only never confessed but often denied with an injured air. Nevertheless a rumor is often started on its slimy, death-dealing mission,

and although it does not get outside of a circle of so-called Christian people, it grows to remarkable proportions and blackness. Pie upon such pretense of Christianity. But where such pretense prevails, a circumstance or coincidence can become a thought; the thought, a suggestion; the suggestion a suspicion; the suspicion a rumor; the rumor a fact, in supposition at least, and that is all the foundation it needs to establish it in such people's minds. No matter what the previous character of the slandered individual may have been, he or she is made capable of being guilty of any evil. The Lord Jesus Himself was made to appear capable of committing the worst sin—that of blasphemy, and His religious, sanctimonious, self-righteous persecutors, who dared not lift a stone to punish a sinning woman when asked to do so if they were without sin, had Him condemned to death on a carefully propagated and well developed rumor. The injunction contained in the golden rule, the plain instruction of our Lord in Matt. 18, the admonition of the apostles regarding evil reports or evil thoughts of others, fail to stop nineteen out of twenty evil rumors even in some so-called Christian neighborhoods. Why? The answer suggests itself and need not be given. Evil communications not only corrupt good manners, but they are a sign of bad manners, or, according to the German, of unvirtuous thoughts as well as a result of vicious thoughts. How much better, how much more uplifting and Christ-like to let our conversation be of heavenly things, and our thoughts be on that which is good and ennobling instead of groveling in the gutter, feeding on the slime and poison, which are inevitably found there. Such food of the mortal gutter does not develop Christian character. Evil communications, filthy or otherwise, are not prompted or perpetuated by the Holy Spirit, but by the very fires of hell (Jas. 3:6), and the tongue that will remain in such close relations with the infernal regions here is likely to reach the time and place where it will feel the same need that Dives felt when he called on father Abraham for a drop of water. This is probably strong language, but not stronger on the subject than is warranted by Holy Writ, and not stronger than many of us seem to need to remind us of our shortcomings. May God help us all that with our professed change of heart the purity and charity of our daily conversation may bear unmistakable evidence that we have truly been with Jesus and learned of Him.

PERSONAL MENTION.

Pre. N. Roth of Milford, Seward Co., Neb., has been visiting some of the congregations in Illinois recently.

Bish. Tillman Erb of Harvey Co., Kansas, held a series of meetings at Harper, that state, with good interest.

Bro. J. S. Shoemaker of Freeport, Ill., who has been spending some time in Elkhart and

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Lagrange counties, was a caller at our office on the 26th ult. Bro. S. is on the editorial staff of the Publishing House, he being the editor of the Sunday School Lesson Helps, and his visits are always enjoyable and helpful. He will have something to say in our next issue regarding the Hymnal.

Bro. J. F. Funk and wife on the 24th ult. received the sad news of the death of sister Funk's aged father, Bro. Jacob Kratz of Levin, Bucks Co., Pa., on the 23d. They left for Pennsylvania on the 25th to attend the funeral on the 27th. Grandfather Kratz had almost reached his 90th year, and after a well spent life death came to him quietly and painlessly, and he calmly fell asleep to awaken, we believe, in a land of light and love and endless joy.

Bro. Menno Cressman of New Hamburg, Ont., has kindly given us additional information regarding Bro. Jos. Nalrgang's death. On Sunday night, Feb. 15, he preached at Bean's M. H. On the way home he turned the horse to one side of the road and upset the cutter. His granddaughter who was with him asked him if he were hurt, to which he replied that he did not know. He said but little more, as it seems he was affected by a stroke of paralysis and lapsed into unconsciousness. He was taken home, but he continued to sink and died at about 3 o'clock next morning. It is another instance that shows us that the messenger of death may come at a time and in a way we do not expect; but it is our duty as well as our privilege to be ready for his coming. Bro. Nalrgang's remains were laid to rest on the 17th.

For the Herald of Truth. REJECTING GOD.

"Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

These are indeed sad words; they declare to us the awful doom that awaits the wicked; but we have reason to be thankful to God that in His blessed word He has taught us, that He has no pleasure in the death of the sinner, but desires all to come to Him and live, and that He has given us the privilege of choosing life, if we desire, and more, we have reason to thank God that He will not turn any away from Him, that whosoever cometh to Him He will in no wise cast out; indeed He has made it possible for all men to come to Him and live, for all men to be saved.

This awful doom of eternal banishment from the presence of God and the glories of heaven need not therefore be spoken against any who are willing to accept the offers of God's mercy and desire to be saved.

It is indeed an awful thought that even a single soul should ever fall under this condemnation, and yet we know that there are countless thousands of men and women, living in the world, who care not for this great salvation, and who fear not this awful condemnation. Then there are thousands upon thousands, who, when they are told of their awful condition, and warned of its consequences—many indeed who know all these things from early childhood; who positively refuse to hear and obey—who actually close the doors of mercy against themselves, and

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when they come to die, they are like the noted atheist, who when on the brink of eternity, said, "I am taking a fearful leap into the dark."

I knew a man, in the city where I lived; he was a noble, whole-souled fellow, as we often say, a man who was always ready to help his friends and neighbors, in trouble or distress, a man with a kind disposition, and like many of like nature, he lived a Godless life. When he was not yet an old man he was overtaken with disease, and his friends became alarmed, believing that his death was not far off. A minister was asked to visit him and converse with him about the interests of his soul. But he refused to accept either the services of the minister or the consolations of the word and the promises of eternal life. "No," said he, "I have lived all my days a Godless life, and now to come to God at the end of my life and beg for mercy and forgiveness, would be a cowardly, ignoble act; no, I will die as I have lived, and take the consequences."

Ah! it makes the heart sick and faint to think of this man with all his noble qualities to thus set himself against God's mercy. While from a human standpoint there was, in his purpose, in his unflinching position, a sort of moral heroism, yet as considered from a Christian standpoint, and from the standpoint of divine love and mercy, it was a very unwise, indeed a very wrong position for any one to take.

We are all sinners, and have come short of the glory or the righteousness which we should have, and therefore are helpless creatures in ourselves; and all we can do, and what God wants us to do, is to fall back on His mercy. His offered forgiveness, believing in and accepting the Lord Jesus Christ as our Savior, and the propitiation for our sins, and following in His footsteps in a willing obedience to all His precepts.

For this reason it is noble and manly for us to take our position as ruined, helpless sinners, who can do nothing of themselves, but must rely entirely on the mercy and forbearance of God, through the atoning merits of Jesus Christ.

It is strange that what men, from the human standpoint, would consider and esteem as beneath them, a true, noble-hearted manhood, is just what is esteemed noble and grand in the sight of God. Jesus says, "That which is highly esteemed among men, is an abomination in the sight of God." He that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

The apostle Paul gives us a beautiful illustration of this fact in 1 Cor. 1:25-27. "The foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

Let us then come before our God in all humility, knowing that we of ourselves can do nothing, and relying on the mercy of God, and looking to Jesus as the author and finisher of our faith, work out our salvation with fear and trembling, while it is an accepted time and a day of grace.

For the Herald of Truth. RELIGIOUS PESTS.

Mattie Herbruck.

A very practical lady and one very widely noted for her thrift and tact as an exemplary housekeeper, once discovered in her fault-

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lessly well-kept house what appeared to her to be an unaccountable presence of moths. So alarmed did she finally become that she instigated a thorough inspection of every-thing that could in any way be expected to produce or encourage moths in her household. Although everything had been turned upside-down and inside-out at house-cleaning time, she was determined to exterminate those moths if she had to repeat the house-cleaning maneuvers. After a thorough rummage, at length, in her desperation, up came the carpets again, out went the curtains, etc., etc. Having exercised all the turning around that a complete upheaval would accomplish she was at length satisfied. But as house-cleaning time again appeared, she was horrified to find even a worse prevalence than at first. Having again passed over house-cleaning she became more composed, but alas! it was not long before she discovered moths again. This time she descended below stairs into the cellar. Twice had she cleaned the house, and the cellar once; now, she intended to ransack the cellar the second time. In her previous raid of the cellar she had veritably turned it upside-down, with the exception of one clean, double headed barrel. Now, as the last thing possible, she stove in the top of this clean barrel. The mystery was explained! Moths by the myriads tumbled out in a perfect furor. Ah! right here, dear brothers and sisters, is a parallel to our case oftentimes. We perhaps do not get on as freely as we thought we should in the spiritual life. We draw many conclusions; we have not given enough church services, or we may have been too much occupied with temporal matters. Accordingly we give more money, though our children suffer thereby; or, we neglect our little wee babes by going and perhaps taking them to church in chilly or unseasonable weather; or else neglect our temporal cares to the detriment of husband or children, or both. But, brethren, now look a little closer. Oftentimes our will, our patience, or rather impatience, our discontent, many of these moths, pests of religion, have really been at the bottom of our trouble. Ah! if we can have the vigilance, the strength to banish these little demons of impiety and establish in their place the sweet angels of grace, of love, of faith, of hope and charity, it will come to pass that we will become fruitful and abound in every good word and work of God. Yea, when aware of the presence of these moths, pests, of religious unfruitfulness, let us break open the barriers and dispatch the parasites of evil with haste.

Akron, Ohio.

For the Herald of Truth. BEREAVEMENT.

By S. Roxana Wince.

Death is seldom welcome in the rightly constituted home. Whatever the circumstances, to the loving heart it seems terrible to have its dear ones snatched away. We cannot get used to doing without them. Their voices echo through the soul, their forms stand out in painful vividness, no matter where we turn.

The years, the cruel years, sweep on, yet still we see the mournful, beseeching look, the sunken cheeks, the faltering, shortened steps; dressed in the very clothes they wore when they last sat in the easy chair, or walked about beneath the shadow of the trees; we carry the memory of them on and on while life endures. Their hands seem to clasp ours again in that tightening hold that mutely besought us to save. We feel again

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the utter helplessness that we felt when standing by the couch of death. The heart aches, the tears fall. Forget? No waters of Lethe can drown the sorrows of bereavement. Pitying words, tenderly spoken, cannot heal the wounds made by the hydra-headed monster, death, nor fill up the painful blanks, nor do more than relieve momentarily the loneliness of the broken home. The arm-chair is in its place by the stove, but the dear grandfather, who used to sit there, hand clasping his cane, and head crowned with softest silken hair, bent thoughtfully thereon, comes back no more to tell to delighted grandchildren pleasant tales of the customs in early days, of the great dairy farms, and of moving in canvas-covered wagons to Indiana's almost pathless wilds.

The library table is in its accustomed place and pen and ink and books are there, but the student-father has pushed them by and gone away. The orchard trees that were planted by his hands bloom on and bear their luscious fruits; the vines wander at will over the trees; the fields bring forth grasses and grains; the flowers smile, the birds sing, but the sacred companionship that was dearer than all these, is no longer ours. The holy life, the reverent tones, the lessons of trust and of faith, the prayers are influencing us still; death cannot rob us of these, and yet—we miss him so. There are so many questions we would like to ask, so many grand themes that we would like to talk with him about. One of our happiest thoughts of the future life is that we shall have that father again, and can talk with him there of the wonders of redeeming love.

The dear mother fell asleep, her own soft eyelids closing. Brothers and babe have gone down to dreamless rest. What can comfort?

"He giveth his beloved sleep!" How quieting the thought, how beautiful! And more—restful as it is that sleep to the toil-worn weary one, it will be but for "a little while." "A little while" is Jesus with the Father. "A little while," and He comes again. Because He lives, we shall live.

"Though we sleep, 'tis not forever, There will be a glorious dawn; We shall meet, to part no, never, On the resurrection morn!"

So we fling a wreath of hope on the grave, and look away to Jesus who is the resurrection and the life.

The struggle is over for our dead; all their toils and sorrows are past; no pain nor weariness over there; no more death; tears all wiped away. Looking at our bereavements in the light that God has given, they are not so dreadful after all. "They that have done good shall come forth unto the resurrection of life."

"What a gathering of the faithful that will be!"

What a gathering of the loved ones, when we'll meet with one another At the sounding of the glorious jubilee!"

Pierceton, Ind.

For the Herald of Truth. EIGHT REASONS WHY I OPPOSE OATH SWEARING.

By D. H. Bender.

1. Because Christ opposes it.—"But I say unto you, Swear not at all." Matt. 5:34. He is my criterion, my guide. To stand on any other ground is dangerous. "Other foundation can no man lay." 1 Cor. 3:11.
2. It emanates from the evil one.—"Let your speech be yea, yea; nay, nay; and whatsoever is more than these is of the evil one."

Matt. 5:37 (R. V.) We cannot partake of the Lord's table and the table of devils. We must love the one and hate the other. "What concord has Christ with Belial?"

3. It is in opposition to the teachings of the apostolic church.—"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Jas. 5:12. We dare not expect anything short of condemnation if we violate this injunction.

4. It is unnecessary.—Even the civil authorities of our land do not require it. Secret orders and other organizations requiring the oath are for this reason (and many others) unscriptural and wrong. "For it is a shame even to speak of those things which are done of them in secret." Eph. 5:12.

5. It tends to untruthfulness.—If a person takes an oath when required to "tell the truth, the whole truth and nothing but the truth," it is but reasonable evidence that he will feel at liberty to tell something else but the truth when not under oath, should that "something else" serve his purpose better.

6. It destroys confidence in the veracity of the one using the oath.—If, in order to believe a man, he must be put under oath, he should not complain if his word be doubted on ordinary occasions, when not under oath.

7. It dishonors God's name.—"Thou shalt not take the name of the Lord thy God in vain." In nearly all oaths an appeal is made to the name of God. Thus His holy name is desecrated.

8. It bars out of heaven.—"The Lord will not hold him guiltless that taketh His name in vain." "Whosoever shall offend in one point he is guilty of all." Let us take heed that the judgment does not find us guilty of breaking the positive command of our Savior, "Swear not at all!"

Spring, Pa.

For the Herald of Truth.

PIONEER MENNONITES.

By J. D. Souder, Jr.

I have received a copy of the Funk Family History, and I consider it a worthy family heirloom, not only to the direct descendants of the Funk family, but to all who have at heart the interest of the Mennonite church, to learn the history of the pioneer Mennonites, to understand by what toils, through what difficulties, over what obstacles they came from a feeble colony, planted in an unexplored wilderness, struggled up to a position of wealth, freedom and happiness.

Nothing is more potent in the history of our forefathers than that they fled to what was then a wilderness shore, for the sake of a principle, the right to worship God according to the dictates of their own conscience. For this they left their own country, willing to forsake home and property and face the wild ocean and land on a continent inhabited by savage men and wild beasts. It was this dearly bought franchise, the glory of our age and nation, the legitimate fruit of the great religious movement of the sixteenth century, when men with the integrity of Hans Denck and Dr. Hubmaier dragged forth the sacred scripture from the cloisters of the Romish Catholic church, and translated into the common tongue and sent it forth as "the Word of God."

Persecuted by Catholics and so-called reformers alike, it was natural that the most defenseless should be the first to leave the old country and establish themselves in the new, and hence it was that Heinrich Funk, a Mennonite bishop and ancestor of the Funks

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ABRAM B. KOLB, Editor.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
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CORRESPONDENCE.

Columbiana, Ohio, Feb. 23, 1903.—Eight souls who confessed Christ during the meetings which Bro. S. Shetler of Davidsville, Pa., conducted at the Midway M. H., were received into church membership by water baptism on Sunday, Feb. 22. Cor.

Emma, Ind., Feb. 23, 1903.—The Lord has blessed us by sending us an impressive message through Bro. J. S. Shoemaker from John 15:10. On Feb. 19 we were again called together at the same place, but this time to pay a last tribute of respect to our sister, Lena Yoder. The funeral services were conducted by J. Hostetler, J. Troyer and A. Cripe. We ask an interest in the prayers of God's people. M. J. Y.

From the Clinton (Brick) Cong., Goshen, Ind.—On Feb. 7, Bro. John Hygema of Wakarusa, Ind., preached for us an interesting sermon. On Feb. 22, Bro. J. S. Shoemaker of Freeport, Ill., conducted an instruction meeting and baptismal service. Six souls were received by baptism and one by letter. The Bro. was also at the Clinton Amish church at one of the regular meetings. All the meetings were well attended. Cor.

Johnstown, Pa., Feb. 24, 1903.—On the 31st of Jan. Bro. Abram Metzler of Martinsburg, Blair Co., Pa., began a series of meetings in the Weaver M. H., closing on the 15th of Feb., when seven persons were bap-

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tized and received into church fellowship. Feb. 2, Bro. Norman Kaufman of Rockton, Pa., began a series of meetings in the Stahl M. H., closing the same on the 13th, when he left for home. On the 15th fifteen persons were received into church fellowship by baptism, in the Stahl Cong. Levi Blaich.

Farmersville, Pa., Feb. 17, 1903.—Greeting in the Master's name. "Glory ye in his holy name: let the heart of them rejoice that seek the Lord." We rejoice in the Lord, as several more souls have found refuge in the Savior. Bishop Benjamin Weaver was at Metzler's on Sunday, Feb. 8th, and at Groffsdale on the 15th. There are now eighteen applicants for membership in the church at this place, which includes the three congregations of Groffsdale, Metzler's and Ephrata. Lizzie M. Wenger.

From Birch Tree, Shannon Co., Mo.—Although we have suffered some loss, the work here has an encouraging aspect. Bro. Andrew Shenk of Oronogo, Mo., was here from Jan. 13 to Feb. 2, and faithfully taught the word, and the need of regeneration of heart and life, the indwelling of the Holy Ghost and full consecration to God. Salvation by good works, was shown to be after all simply broken cisterns that hold no water, and will not avail before God. There were two accessions to our membership. Communion and foot washing were observed here on the 25th of January. May God's work everywhere continue. Cor.

Nappanee, Ind., Feb. 26, 1903.—Feb. 9, 1903, Bro. D. J. Johns of Goshen, Ind., came to this place to hold a series of meetings at the Amish Mennonite meeting-house. The meetings were continued until the 22d. During these meetings God richly blessed the brother so that he could expound the word of God to the people in its primitive purity, and three precious souls came and confessed Christ as their Savior. May God bless and keep them, and give them much grace so that they may at last enter the pearly gates of heaven. He also very earnestly admonished us to strive to attain to a higher standard of spiritual life. G. W. N.

Schellsburg, Bedford Co., Pa., Feb. 23, 1903.—Dear Herald readers:—Greeting in Jesus' name. There have been several very sudden deaths in our community in the past month. At Johnstown two brothers, aged respectively 17 and 12 years, died of diphtheria. Last Thursday one of our nearest neighbors buried a child. Again we are made to think of the uncertainty of life and of the great need of being ready when the call to depart, comes to us.

Effie Hoover. We would be glad if our correspondent had given a detailed account of the above deaths so that we could have entered them under the head of death notices.—Ed.

Strasburg, Pa., Feb. 17, 1903.—Greetings in the name of Jesus. I always like to read the letters from different places and I think if we want a church paper it is our duty to help to support it, even if it is but little we can do. Feb. 7, Bro. John Ebersole of Lebanon Co., Pa., came here and preached at the different meeting-houses in Franklin Co. He preached at our (Strasburg) M. H. Tuesday afternoon, Feb. 10, from Matt. 24:1-12. Sunday, Feb. 15, Bro. Daniel Strite of Leitersburg, Md., preached to us from Rev. 19:10. Both brethren spoke very impressively and I trust much good may have been

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done by it. May God bless them in the labors to which they have been called. Cor.

From Geistown, Pa.—Dear Herald readers. We always enjoy reading church news and thought an item from this place might be of some interest to some of the readers. Bro. Abraham Metzler of Blair Co., came here on Jan. 31, and remained till Feb. 16, during which time he preached eighteen sermons in the Weaver M. H. and one at Elton on Sunday, Feb. 8. Bro. Norman Kaufman of Rockton, Pa., preached here on Sunday morning, Feb. 8. During these meetings seven souls confessed Christ as their Savior. May the Lord bless and keep them that they may be bright shining lights to those around them. Baptismal services were conducted on the 15th by Bro. Metzler. May the Lord bless the work of our dear brethren. Cor.

Harrisonburg, Rockingham Co., Va., Feb. 23, 1903.—On the 18th inst. Bish. A. P. Heatwood of Sport, Va., arrived in our midst on the occasion of the funeral of Bro. David S. Heatwood. On Sunday, the 22d, he was with us at the time of the regular service at Weaver's M. H., where he preached an earnest discourse, which proved greatly to edify and encourage the believer, and to the upbuilding of the cause of the Master. He leaves by private conveyance today for his home—30 miles distant in Augusta county.

There is good cause for regret by reason of the unusual number of young people who have in late months been going from our midst to Ohio and other points west. Since the fall conference no less than 20 members have removed from this, the Middle District, besides there has been a loss of four members by the hand of death since that time. It is expected that some of our ministers will shortly visit the congregation on South Fork Mountain in Pendleton Co., W. Va., as no meetings have been held there since November. Cor.

Cullom, Ill., Feb. 21, 1903.—Greeting in Jesus' name. We feel to say with David, "Praise ye the Lord, for he is good; for his mercy endureth forever." Sunday evening, Feb. 8, we had preaching at our meeting-house in place of the Bible reading. The Word was preached with power and at the close of the meeting God's Spirit was manifested in this that two souls confessed their willingness to obey His will. The meetings continued during the week and on Tuesday Bro. Leaman of the Chicago Mission arrived here and remained till Saturday morning. He preached four sermons, prominent to us the word of God, encouraging the saint and warning the sinner. Three more souls accepted Christ as their Savior. Brethren and sisters, let us be more earnestly engaged in the service of the Master and let us ever remember our ministering brethren and pray often for them that God's Spirit may lead them, that through them the word may be preached with much power, and that the lot may be made to cry, "What must I do to be saved." We reorganized our Sunday school the first of the year, with Bro. Alvin Ropp as Supt. We have Sunday school and preaching every Sunday and either preaching or Bible reading on Sunday evening. We have an interesting Sunday school and the five young people who have just accepted Christ are all Sunday school pupils. May God bless and keep our ministering brethren and all of us in the narrow way that leads to glory. We thank Bro. Leaman very much for his visit. We are always glad for visitors.

Leah A. Horning.

1908.

For the Herald of Truth.

LESSON FOR SUNDAY, MAR. 8, 1903.

By I. J. Buchwalter.

PAUL AT EPHESUS.—Acts 19:13-20.

Golden Text.—"The name of the Lord Jesus was magnified."—Acts 19:17.

Introduction.—Paul having begun his third missionary journey arrived at Ephesus, a city containing specimens of every form of belief. It differed from other cities which he visited mainly in this respect, that it was preeminently the city of astrology, sorcery, exorcism and every-kind of magical imposture. Stories which would elsewhere have been received with ridicule, at Ephesus were readily accepted. For three months, in accordance with his usual plan, Paul was a constant visitor at the synagogue (Acts 19:8), laboring in behalf of the cause with little or no opposition. But, when the Jews not only rejected and reviled him, but tried to destroy his usefulness among the Gentile neighbors, he saw it was time to withdraw his disciples from among them. He then hired or rented the school of Tyrannus, a school of rhetoric and philosophy. This new place of worship proved to be an advantage in this, that he could meet the brethren daily, whereas in the synagogue it was only possible three times a week. He also taught in private houses (Acts 20:20).

During the three years which he made Ephesus the center of his missionary activity his labors and preaching were not unblest and the fame of his gospel began to spread, until in the strong expression of Luke "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Acts 19:10.

God confirmed Paul's doctrine at Ephesus by miracles, which caused many to see the folly of their magical arts and "set their affections upon things above." Col. 3:2. We have no account of any miracle wrought by Paul since the casting out of the evil spirit at Philippi. If he wrought miracles at Thessalonica, Berea and Athens we have no record of them. The prejudice of the opposers of the gospel at Ephesus was so great that God wrought special miracles by the hand of Paul.

Ephesus was an illustrious city in the district of Ionia and the capital of the Roman province of Asia. It was a "free city," having its own magistrates and assemblies. Its harbor was among the most commodious in the Mediterranean. Its position was unrivaled, its population immense. As Christianity was born in the cradle of Judaism at Jerusalem, and as the church of the Gentiles took its rise at Antioch, so Ephesus was to witness the full development of the work already begun, and to become the starting point of Christianity. With the exception of Rome it was by far the most important field of Paul's labors, and afterwards became the site of the first of the seven churches of Asia. It is the only place mentioned that we find disciples of John the Baptist after the ascension of Christ. Acts 18:25.

Character of its inhabitants.—It was the headquarters for many defunct superstitions. Here were found many "vagabond Jews" whose practices were not good. The character in general was not commendable. Here it was, Paul had a work to do; he had a gospel to preach, but he felt that God would give him strength for this sacred cause. May we therefore not be discouraged while in difficult fields of labor, for "I am with you always, even unto the end of the world." Matt. 28:20.

The Temple.—Conspicuous at the head of the crowded harbor lay the great temple of

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For the Herald of Truth.

PIONEER MENNONITES.

By J. D. Souder, Jr.

Continued from page 15.

Diana, which was the chief glory and greatest ornament of the city and one of the wonders of the world. The ancient temple had been burned down by Herostatus, an Ephesian fanatic. Contributions by all Asia were used to build another structure, whose magnificence became a proverb throughout the civilized world.

Exorcism.—(Vs. 13-17.) They called themselves exorcists, because in doing their tricks they used forms of adjuration, through some prominent names. The superstitious Jews, to give prestige to their magical arts, wickedly declared Solomon as the inventor. This practice had long been prevalent among the Jews. Some "vagabond Jews" who were exorcists, very wickedly used the name of Christ in their diabolical enchantments. Among these was a noted Jewish priest named Sceva, who, with his seven sons, went from town to town professing to eject demons. Learning of the power and influence of Paul, they thought by combining his name with that of Jesus, they would be able to effect cures in very difficult cases. It was the profane use of the name of Jesus that led to the disastrous issue recorded in this lesson. Two of these impostors visited a man who was evidently a raving maniac, and addressing him exclaimed (V. 13), "We adjure you by Jesus whom Paul preacheth." This adjuration, however, proved to be a humiliating defeat. The maniac replied (V. 15), "Jesus I know, and Paul I know, but who are you?" Then with a superhuman power he leaped upon them, tearing the clothes from their backs and inflicting such violent injuries that they were glad to escape. This event could not remain unknown, and serves as a warning at this present time to all those who profess to be followers of Christ, but do not depart from iniquity. The same enemy that overcomes men with his temptations brings trouble upon them. "Resist the devil, and he will flee from you," James 4:7. The result of this occurrence was, that men were terrified and God was glorified. (V. 17.)

Burning of magic books.—(Vs. 18-20.) The stir produced by the disfigurement of this Jewish priest, Sceva, revealed the fact that many embracing Christianity had not laid aside magic. This same condition exists in various forms today. Many who have found Jesus, in whom is vested all power, and who embrace Christianity, have not laid aside sorcery, exorcism, superstition, pow-wow and other forms of mechanical thaumaturgy. Being stricken in conscience many confessed and showed their deeds, and many (Vs. 19) brought their books together and publicly burned them. Should we find in our homes any books that are not good, that are misguiding, that are unscriptural, may we conclude that they are the flames at once, so they will not poison our minds or be harmful to generations that follow. These confessions and this great bonfire evidently gave Paul's preaching great celebrity throughout all Asia and caused (V. 20) the word of God to grow and prevail.

Luke gives these incidents of Paul's three years' work at Ephesus: Preaches the gospel. Aided by faithful ministers. Unsung terrified. Lord magnified. Exorcists' motive bad. Exclaimed, We adjure you. Obtain no blessing. Reap their reward. Confess their sins. Ignite magic books. Shewed their deeds. Tried and proven. Saved by grace.

of the Mennonite Publishing Company, and of thousands of descendants from whom we now hear from the Atlantic to the Pacific, emigrated from the Palatinate of Germany in 1719 and settled at the "Indian Creek" in Franconia township, Montgomery county, Pennsylvania, where he married Anna Meyer, daughter of the pioneer Christian Meyer, who came to America probably as early as 1700. With Christian Meyer and others he organized the Franconia and Salford congregations as early as 1730, at a time when the Christian churches in this country could be almost counted on the fingers. He also wrote many books which were published. He was a well educated man for the times, and spent much of his time to advance the interest of his fellowmen and his church; he was a faithful and zealous servant for his Master to the end. Often have I looked upon the rugged graves of our pious pioneer forefathers who are buried in the lonely graveyard near the Indian Creek, and we can appropriately say with reverence and veneration:

Roll on, old Indian Creek, roll on,

Adown the stony glen;

Above thee, in the shadows lone,

Sleep brave, undisturbed men.

No brutal foes, no bloody wars

This generation fears,

For they have made our pathway smooth—"Franconia's Pioneers."

The more I read of our pioneer Christian forefathers, the more I am imbued with a sense of the duty we owe to our church and Sunday school. When we learn how they struggled to rescue from oblivion the true Christian religion and to establish the Church of Christ and the apostles, does not this remind us of Paul and Barnabas when they went forth down from Antioch, through Asia Minor, preaching, and establishing churches, and enduring with meekness the bitterest persecutions? The duty of Paul and the apostles, like that of our pioneer Christians who had to flee to this country for conscience's sake, was to establish the church and the true Christian religion. Our duty lies in fostering it, in preserving it and keeping it pure. The question naturally arises: Are we doing our duty in fostering and preserving the church in this age of progress and advancement, when Satan and his servants are presenting all kinds of attractions to distract the minds of the young and draw them from the church and the Sunday school? The glittering saloon, the Sunday trolley ride, the parks, Sunday excursions by train, automobile or bicycle, and other attractions, are all wielding their baneful influence upon young and old. Such attractions help to close the Sunday school and the churches. They are aimed directly at the spiritual life of the community in which they exist, and through them many of the church members become lukewarm. If we were imbued with the spirit of our pioneer ancestors we could not fail to find plenty to do. Our attendance at church and Sunday school with our children would be regular and helpful to us. Is it not our duty to be more zealous in this direction, and work harmoniously for the extension of Christ's kingdom?

Franconia, Pa.

It will hurt you more to live a day without prayer than to live it without bread.—Selected.

MISSIONS.

HOME MISSION NOTES.

Dear Herald Readers:—Greeting in the name of Jesus. God has been blessing our work and we are thankful to Him that not one of His promises fail. Recently from our Sunday school come and ask for admittance into our church. They have been coming for some years and now have taken this all-important step. Thanks be to our heavenly Father that bars have been lowered so much that the lambs can come into the green pastures. Who would want to keep them from coming? Jesus said, "Forbid them not."

They come to our home once a week for spiritual food, that they might grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Some time they may be the means of leading others to the blessed Master. We are thankful that we are privileged to see some of the fruits of our labor.

Yesterday as we went to visit a sick sister, we were greeted by two others who have come into the church, visiting also. As we went to hold services at our branch mission we had two young sisters along who sang to the children. These sisters were once wild and sinful. But through the influence of the Mission they have been brought to the saving knowledge of Jesus Christ, and now they sing His praises.

Will you remember us in prayer that God may use us in rescuing many more?

Note to the Interested Readers.

Our debt on the building is still quite heavy and we are working hard to get it paid. This is resting on a few. We do not care to beg for money, but will you not kindly lend a helping hand that this work may go on? Shall those who are outside the fold go on unnoticed because of lack of money? These things ought not so to be. Yours in Jesus, A. H. LLEMAN.

For the Herald of Truth.

THE "I" RELIGION CONTRASTED WITH THE "NOT I" RELIGION.

(A few Thoughts from Hannah Whitall Smith's "Open Secret.")

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. "I live, yet not I, but Christ liveth in me." In all living there is one principal center around which the life revolves, and for the sake of which it acts. Generally this center is the "I" or self. Everything is calculated with reference to its influence on self, what gain or what improvement to one's personal standing or prospects will come from certain courses of action. How will it affect me? These are the continual underlying questions. The Prodigal Son is an illustration of this (Luke 15:17-19). The son had no thought of the father's love, or sorrow, or longings; his only care was to get comfort and food for himself; and his expectations could rise no higher than to be a servant in his father's household, where he would find "bread enough and to spare."

This is always the first selfish way of the human heart; we do not consider how our heavenly Father loves us, and longs for us, and grieves over our wandering, and will return, but we ask what we shall get by returning, what personal gain will accrue to us, how much better off we shall be

for giving our allegiance to Christ. It is the "I" religion only that we can comprehend at first (Luke 15:20-24). In the father's embrace the "I" religion is swept away, and all thoughts of being a hired servant, with "bread enough and to spare," vanish before the merry feast of welcome over "the son who was lost and is found."

And sooner or later the child of God if his spiritual life develops as it ought, comes to this place of insight, where thoughts of self vanish in the wondrous revelation of the Father's heart. But the "I" religion is not lost all at once; nor is it confined only to the unenlightened sinner (Luke 15:25-32).

The "elder brother," who lived at home with the father, and shared all his possessions, thought only of himself at this supreme moment of the father's joy, and had no sympathy with it. He felt himself too badly used and declared that his rights had not been recognized, nor his true merits appreciated. "Lo, these many years do I serve thee, and yet thou never didst things for me." Self was uppermost still in the heart of this son, who yet had been in one sense a good son, faithful in his father's service. But it was the "I" religion still. He could not forget himself. Mark 10:36-45. James and John were thinking of themselves. They wanted the highest places and to be chief among their brethren, and they sought it by the way of the "I" religion. 1 Cor. 10:24; Phil. 2:3-8.

Paul knew both of these religions. While he was a Pharisee he had been full of the "I" religion, but when his eyes were opened to see the beauty of the "not I" religion, he counted all the other but dung in comparison with it. Phil. 3:4-9. Paul's "I" religion wilted down to nothing before the revelation of God in the face of Jesus Christ. "Nevertheless I live," he cried, "yet not I, but Christ liveth in me."

Job 42:5, 6. The book of Job is the story of the "I" religion and the process of its change into the "not I" religion. Job was a good man at first, but not at first a spiritual man. Even God pronounced him to be a "perfect and an upright man," and yet Job was full of himself, his own goodness, his own honor, his own benevolence, his own reputation.

People are far more ready to abundantly utter "the memory of their own great goodness than of God's." The book of Job is full of what I am. The book of Psalms is full of what God is. Job expressed the feelings of a man who had great possessions. The Psalms express the feelings of a man who possessed nothing but the living God. Contrast Job 1:3 with Psa. 73:25, 26. Job had to suffer the loss of all things, and out of this loss have a revelation of God, before he could get rid of the "I" religion. And so it is sometimes now in the lives of God's children who have great possessions, whether inward or outward. Only out of the whirlwind that has destroyed their possessions can they have a revelation of God. To enter into the "kingdom of heaven" all dependence upon earthly riches, whether of money, or of reputation or of good deeds, must be given up. The "poor in spirit" alone can enter here. Mark 8:34-37.

There are some of God's own children who make great outward gains in things that minister to self, even in their religious lives; who have wonderful religious experiences and do great religious works, and receive honor from all men; but who yet in this gaining have so degraded their finest impulses, and deadened their spiritual life as to bury their souls under a mountain of self-

hood until they have to all intents and purposes "lost their life." Luke 9:23-25; Rom. 6:4, 11.

The only way out of the "I" religion into the "not I" religion is by the death of self. We must die that we may live. We must cease to be alive to self and consent to be alive only to God. Mark 15:20-31; Rom. 15:1-3.

Christ saved others, but Himself He could not save. Christ "pleased not himself." And if we are living the Christ-life we shall know that we also are "not to please ourselves," nor to save ourselves, but to be saved and please others. Gal. 6:12; Luke 7:36-38; Luke 7:44-48.

The "not I" religion pours out its most precious gifts as a love offering upon its Lord, and asks for no return; but it receives most abundant and unexpected measure. This poor woman "which was a sinner" never dreamed that she deserved anything, but she found herself overwhelmed with blessings. Luke 18:9-14. This Pharisee had said, "I thank thee that I am not as other men are." The publican had nothing to say for himself but that he was a needy sinner. Some of the most religious people of the day are the greatest Pharisees. They have the most of the "I" religion. "I am altogether right," they say, "and you, if you differ from me, are altogether wrong. I ought to be put foremost, for I know the best. I am the one to have place and authority, for I am the best fitted to assume it. My rights must be considered, for they are the most important." The "I" religion compels everything to come up to its own standard. The "not I" religion covers all things with a mantle of Christ-like love; it suffers long and is kind."

Then, the choice is continually before us as to which form of religion ours shall be: self or Christ? Eph. 4:22-24. This question confronts us at every moment of our living, and must be answered continually either consciously or unconsciously. In each event that meets us, self clamors for recognition, and at each clamor it may be crucified and its claims ignored; always and everywhere we may put off the old man of the "I" religion, and may put on the new man of the "not I" religion. Eph. 4:22-24.

Set. by Ellen Garber, Nampa, Idaho.

For the Herald of Truth.

PEACE WITH GOD.

Sallic Miller.

True peace is one of those amiable qualities of humanity which imparts pleasure to all who possess it.

It is impossible for man to be perfectly happy and contented, even in this life, unless there exists between him and his God that sweet peace of the soul. And not until we know that we have the life of God within us can we have that peace. Yet it is strange that they who should be first to possess the life and peace of God are out in darkness and sin, at peace with Satan, and at enmity with God.

Is it not true that the professed children of God have much to do with the life of their associates? If all who profess to be Christians were full of the soul-inspiring peace of God, Satan would become bankrupt for want of witness. Wars and rumors of wars would cease, falsehood and slander would be unknown, sectarian walls in matters of religion would crumble in dust, and the household of faith would be one united, harmonious family in Christ. Then happiness before unknown would become the crowning glory of man.

March 5,

1908.

Oh, could an angel bear a balm of such peace into our hearts, then would earth become a heaven!

None can be at peace with God and at enmity with his fellow-beings. The Word says, "Let all bitterness and wrath and anger and clamor be put away from you with all malice." To prove that we are at peace with God we must be obedient to the commands He has given us. For He commanded us that it is impossible for us to do, nothing. When God said, we shall love our enemies and pray for them which persecute us, He taught us that if we are His true disciples we will have no other desires. Paul says, "I can do all things through Christ which strengtheneth me."

By the help of God we can do as well. Let us rise to that standard where we desire the wellbeing of every soul, be they friends or enemies. It is human-like to pray God to open the eyes of our enemies; but when we can truly pray God to prosper and save our enemies, then we are praying a Christ-like prayer.

The surest way to attain peace with God is through the avenues of prayer and consecration. We know that our prayers are answered when we find our hearts full of love for our friends and enemies, when we feel like praying for them all, and when we desire to do good in return for evil. Then surely there is peace between us and our God.

Some may think they can be at peace with God and still hold an inward grudge against some one they very much dislike. But they forget God's words, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Zealously strive to bring about peace between you and your God. No heart is fully happy without it; but with peace will come contentment, cheerfulness, happiness, kindness and a desire to do only good. Then will our life be as the sunshine of heaven, and our influence yield an hundredfold in love to the service of God. And may "the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus."

Spring, Pa.

For the Herald of Truth.

HE IS MERCIFUL.

By A. H. Evers.

"Blessed are the merciful, for they shall obtain mercy." Matt. 5:7. God is a God of mercy. How thankful we should be that we have the blessed privilege of coming before our heavenly Father who is so rich in mercy! "But God, who is rich in mercy, for his great love wherewith he loved us," Eph. 2:4. "But I am like a green olive tree in the house of God: I trust in the mercies of God forever and ever." Psalm 52:8.

We sometimes hear people say that if we are faithful and do the best that we know how, God in His mercy will not require of us more. We who have Bibles to read, can have the knowledge of the plan of salvation; and if we are faithful and come humbly before God in prayer (James 1:5), then He will bless us, for He has promised in His blessed word that He will be with us all through this life if we are obedient to Him. He is always a most merciful God, ever ready to help us all through the dark scenes of life. Bless and praise His name for such great mercy.

Is it not very merciful, but just, and He expects us to live up to His laws and commandments. "He is the Rock; his work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he." Deut. 32:4.

Not what we believe, but what God says

In His holy word, is the rule by which we should live. His word is so simple and so plain that a wayfarer man, though a fool, cannot err therein. It is not so necessary that we are highly educated to understand His laws, as it is simply to learn that we are nothing. Then we will call on His name and He will show us the way.

Olathe, Kansas.

It is stated in reference to the great lack of self-denial in our day, that some persons who "teach beautifully, live luxuriously." Must we not live simply and self-denyingly if we would teach the truth with our lives?

Firmness is an excellent quality, it is a virtue, but the firmness with which so many pride themselves is more accurately described as stubbornness or unamiable obstinacy. Some people do not have the faculty to distinguish between will-power and self-will, between firmness and mulishness.

MARRIAGES.

Shantz-Baer.—On the 18th of Feb. 1903, at the residence of the bride's parents, near Mannheim, Ont. Irvine Shantz of Breslau, Ont., to Louisa, daughter of Doa. Henry Baer.

Shelley-Shellenberger.—On Feb. 3, 1903, by Rev. C. C. Reighard of McAllisterville, Pa. William H. Shelley of Allentown, Minn. Co. to Slater Pearl Shellenberger of Oakland Mills, Pa. They have our best wishes.

White—Martin.—At the home of the officiating minister, near Dalton, Wayne Co., O. Feb. 17, 1903, Bro. Wm. White and Sister Nettie Martin, both of the Pleasant View Cong., by J. J. Buchwalter. May God's blessing attend this union.

DEATHS.

OBITUARY.

Blah, Christian Shaum was born in Northampton Co., Pa., Aug. 30, 1828, died at Wakarusa, Ind., Feb. 16, 1903, aged 74 y., 5 m., 16 d. On the 20th of April 1854 he was married to Susanna Welby. To this union were born six children, three of whom are still living. He was ordained to the ministry May 23, 1881, and to the office of bishop May 21, 1882. He was a member of that branch of the Mennonite church locally known as the "Wister Mennonites," but he was a man of large charity and a faithful minister of the gospel and wielded a strong influence for good in a wide circle. He was highly respected by all, and his departure is mourned by many, yet we mourn not as those who have no hope. His end was peace. His remains were laid to rest on the 18th at the Shaum (Olive) M. H., followed by a large concourse of bereaved friends, who felt the death of their beloved bishop as a personal loss. May his earnest words, his good example long continue to lead an influence for good.

Hershberger.—On the 15th of Feb. 1903, near Shipshewana, Ind., infant son of Bro. Joseph and Sister Mary Hershberger, aged 25 d. Funeral services on the 17th at the Shore M. H. by O. S. Hoeteter and Y. C. Miller from Psa. 39:5.

Troyer.—On the 30th of January 1903, near Shipshewana, Ind., infant son of Bro. Jerry and Sister Erva Troyer, aged 30 d. Funeral services on the 2d of Feb. at the Shore M. H. by A. S. Cripe and Y. C. Miller from Psa. 136:6. May God comfort the bereaved parents.

Mast—Lyilla, wife of Fred Mast, of near Berlin, Holmes Co., Ohio, died of heart trouble at her home, Feb. 16, 1903, aged 48 y., 4 m. She was the mother of seven sons and five daughters. A bereaved husband, four sons and four daughters survive. She was a faithful member of the Amish Mennonite congregation at Martins Creek, at which place the funeral was conducted. Her remains were laid to rest in the cemetery adjoining.

Anglemeyer.—Nov. 13, 1902, near Nappanee, Ind., Bernice, daughter of Oliver and Gertrude Anglemeyer, aged 1 y., 3 m., 7 d. Her stay on earth was brief and mingled with much suffering, yet for one so young and tender all was borne with patience. She came forth a bud to be plucked; in heaven she will bloom a flower, never to fade. Funeral services at Union Brick M. H. by J. H. McGown from 1 Cor. 13:12.

Garber.—Fannie May Garber, youngest child of Pro. David and Ellen Garber, died Feb. 10, 1903, aged 1 y., 1 m., 10 d. She was taken with a whooping cough, then a complication of diseases set in and soon ended the earthly career of the beloved little darling. Funeral services were held the next day at 2 p. m., conducted by David Hilty and S. A. Kurtz from John 11:5. D. H.

Mauist.—Feb. 19, 1903, of inflammation of the stomach resulting in a perityphlitic abscess, Sister Anna Lucinda Mauist, aged 26 y., 10 m., 24 d. She bore her afflictions patiently, and when she saw the end was near she told her husband not to mourn for her, as she was happy. She leaves her husband, with whom she lived in matrimony a little over one year, a father, mother, two brothers and five sisters, with a number of friends to mourn her departure. We trust their loss is her gain. Funeral services at the house Feb. 22 from John 14:1, at the Lutheran church, Feb. 22 from Psa. 115:15 by D. H. Bender, assisted by Fre. Treister at the church.

Klopfenstein.—Mary, wife of Christian Klopfenstein of near Wayland, Henry Co., Iowa, departed this life Feb. 11, 1903, aged 62 y., 9 m., 25 d. She had been falling for the last three months from a complication of diseases, and she suffered very much as she was patient and fully resigned to the will of God. She leaves a bereaved husband, two sons, two daughters and four grandchildren, mourn the loss of one who was very dear to them. She was a member of the Amish Mennonite church from her youth. Buried in the Sugar Creek graveyard Feb. 14. Services by Daniel G. Gries, Psa. 39:5, 6, and Blah, S. Gerig from 2 Cor. 5:3, 4, in German, and C. R. Gerig from Rev. 14:13, in English.

Livengood.—Elizabeth Weaver was born in Mercer Co., Pa., April 12, 1852, came to Elkhart, Co., Ind., with her parents in 1852, and united in matrimony with Phinehas Livengood Feb. 11, 1872. To this union were born two sons and two daughters. Husband and two daughters preceded her to the spirit world. She died in Wakarusa, Ind., of dropsy, Feb. 1, 1903, aged 50 y., 9 m., 19 d. Two sons, six brothers and three sisters mourn her departure. She was a sister in the Mennonite church. Funeral services were held in Wakarusa at the German Baptist M. H. by J. H. McGown from Mark 14:8: "She hath done what she could"; also at Olive M. H. (where she was buried), by Neal Blosser from Gen. 9:14.

Heatwole.—On Feb. 16, 1903, near Verona, Augusta Co., Pa., died of heart trouble, Bro. David Heatwole, aged 55 y., 8 m., 15 d. D. Funeral on the 18th, at which time the remains were brought a distance of more than 20 miles to the bank of the Rookingham county, where the funeral services were conducted and the body interred in the family burial lot at that place. The discourse on the occasion was preached by Blah, A. P. Heatwole of the Upper District, from Rom. 8:18. Bro. Heatwole was a faithful member of the Mennonite church and from early life has been known as an earnest helper and leader in the singing at the time of public worship. He is also remembered as a prominent figure in the song services with the young people of his time, and the famous old hymn, "Ariel," "Oh, could I speak the matchless worth," etc., was one of his special favorites; and in the singing of this grand old symphony he has been known to be greatly moved and his soul stirred to its profoundest depths. His widow, who in maidenhood was Fannie Cline, and three children, survive him. Peace to his memory.

Thomas.—On the 19th of Feb. 1903, near Davidsville, Somerset Co., Pa., of diphtheria, Wm. H., age 2 y., 2 m., 22 d., and on the 20th, of the same disease and in the same family, Franklin Loy, aged 12 y., 1 m., 3 d., both sons of Bro. Josiah and Sister Mary Thomas. They were buried on the 21st at the Stahl Mennonite M. H. Funeral services were conducted by S. G. Shetter, Jonas Blanch and L. A. Hough. It was indeed a sad scene to carry those two young brothers out of the same home and lay them side by side in the graveyard. It was a sad trial for the family, but they could take comfort because of the consolation those young brethren left behind. They were both baptized on the 15th and died fully resigned to the will of God. Willie said to his mother, "Mother, I thank you that you kept on praying for me (ill) I found Jesus, so that I can die happy." A consolation to praying fathers and mothers. Keep on praying for your unconverted children. This incident was also a loud call to the unconverted. Truly in the midst of life we are in death. While God permitted those two young brethren to see Christ in this world, you, my reader, may not have that privilege, but you may be called away in the twinkling of an eye, so that you could not prepare for death and give the consolation to your friends that they will meet you in heaven.

ITEMS.

An American who has spent some years in India, in speaking of British administration of affairs in that country says that "the more one sees of India the more one marvels at and admires England for her wise, just and thorough administration." Superficial observers, and perhaps prejudiced ones at that, have often remarked upon the poverty and ignorance so prevalent among the natives as a proof of England's inability to cope with the needs of the country. The fact is that those conditions are largely a result of conditions existing previous to British occupation, and to chance which would often mean a direct attack on the religious life of the people. Slowly but surely, however, British influence is changing these conditions for the better, without causing undue discontent among the masses, and conditions even now are very much better, even in the native states, than they were fifty years ago. To this influence must be added the excellent effect which mission work is having on the natives.

The following, from the Methodist Protestant, is suggestive: "We were told of a colored preacher who announced that he had a great revival in his church. 'A committee met,' he said, and struck fifty bad names from the roll.' That was progress by elimination. We have seen some churches that needed just that sort of a revival to succeed. It is a sad comment on the faithlessness of men and women who are treading on the border-line of the kingdom, and yet never get into it themselves and stand in the way of others as well."

NO HALF-WAY WORK.

Bad habits cannot be left off by degrees. There must be a square, clean cut. Webb, the noted pedestrian, who was remarkable for vigor, both of body and mind, drank nothing but water. He was one day recommending his regimen to one of his friends who was fond of wine, and urged him with great earnestness, to quit a course of luxury by which his health and intellect would be destroyed. The friend appeared convinced, and told him that he would conform to his counsel, and though he could not change his course of living at once, he would leave off strong drink by degrees. "By degrees!" said Webb, with indignation. "If you should unhappily fall into the fire, would you caution your servants to pull you out by degrees?"

HER WORK.

A mother once said to a popular teacher, who had been adored by her pupils for a score of years: "What a wide and beneficent influence you have exerted, while I have been cooped up at home, managing servants, dosing the mumps and the measles, and patching and darning! How narrow my life looks beside yours!"

"Narrow!" cried her friend. "Think how you have sent forth into the world every morning your husband and your flock of boys and girls, full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow

life, rather than you. What is the slight touch which I may have given to a thousand or more lives compared with the deep, determined influence which you have wielded over the half-dozen in your home?"

"Is it possible that you can talk so?" exclaimed the tired mother, incredulously.

"I know so. I have watched your children in school. They radiated everywhere an atmosphere of love and light, and it was you who gave it to them."—Herald and Presbyter.

"MY FATHER'S AT THE HELM."

A ship was plunging and rolling in a great storm. The sky was black, save when lit up with lurid lightnings. All the passengers were terror-stricken, save one little girl of ten summers. She was calm, even mirthful.

A gentleman, noticing her demeanor, said to her, earnestly, "Little girl, are you not alarmed? Do you not know the ship, and all on board, are in imminent danger?" "Why, no, sir," she exclaimed. "Why should I be afraid? My father's at the helm."

Today, a great storm is raging, socially, commercially, and politically. Trusts, combines, unions, strikes, commercialism, threaten to wreck liberty, revolutionize society, and sink the old ship of Zion. Some are fearful, others alarmed. The faint-hearted exclaim, "The church has lost its hold upon the people"; the skeptical say, "Christianity has lost its power."

But amid all this commotion, this skepticism, this pessimism, there are serene souls whose confidence in God and His word enables them, like the little girl, to say, calmly, "Our Father's at the helm of the universe." "All things work together for good to them that love God."

Whatever else may happen, one thing is eternally sure: They who yield themselves to Christ for salvation, yield themselves to the Holy Spirit for guidance, are safe for time and for eternity.

THE POWER OF STILLNESS.

A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was "True Peace." It was an old, old message, and it had but one thought, and it was this, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him.

I thought that this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares, some of them my own prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pulled and pushed and greeted with noisy exclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, but God said, "Be still and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, "Be still."

And as I listened and slowly learned to obey and shut my ears to every sound, I found that after a while, when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depth of my spirit. As I listened it became to me the power of prayer, and the voice of wisdom and the call to duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that still, small voice of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions.—A. B. Simpson.

BOOK TALK.

Many a professedly Christian woman devotes more enthusiasm and interest to the cultivation of the century plants in the conservatory than to the eternity plants in the nursery. Many can tell you what book to get for useful information regarding children, and what to provide for the children, and young people that will make them grow and thrive morally and spiritually is a subject comparatively foreign to them.

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Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MARCH 12, 1903.

VOL. XL. No. 11.

EDITORIAL NOTES.

Speak kindly to the erring one.

Christ's will is our law when He reigns within.

Faith in Jesus Christ is the great saving remedy for the nations. John 3:16.

In all matters pertaining to our salvation God meets us more than half way. Let timorous penitents take courage.

We may be able to deceive men, we may be able to deceive ourselves, but we cannot deceive God.

The gospel line is the only safe line on which to travel, for although it is a "narrow gauge" line, it is the only one whose terminal station is Heaven. The broad gauge lines are well equipped and luxurious, but they lead downward, and the end thereof are the ways of death.

The tiny seed must be placed in the soil best adapted to its need for its fullest, richest growth. So we must keep the talent, the spark of eternal life, within us constantly under the influence of the Holy Spirit in whom are all the elements of perfect manhood and womanhood after God's own planning.

The command, "Six days shalt thou labor and do all thy work," is just as much from the Lord as is the next part—"but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work," etc. If the one is binding upon us the other is also; if we may repudiate one part, we may with equal propriety repudiate the other. Some people are so constituted that they lay special stress on the second part, but the "work" part of the commandment does not seem to appeal to them with any force. They are willing to rest, but not to work; while others, for reasons just as selfish, though of another type of selfishness, want to work without devoting any time to rest and pious meditation.

It is just as hard today to keep the church in perfect purity as it was to establish her as such in the first place. In fact, it seems sometimes even more difficult. Satan has found it necessary to use more deceiving means for accomplishing his ends; persecutions, such as the martyrs suffered are sel-

dom heard of in these days and where such suffering is endured it seems always to make the church stronger.

The deceiver has always new devices to hinder the cause of Christ on earth: he is ever on the alert to find something new to thwart any advance that may be made in the kingdom of God.

Persecutions are not half so hurtful and dangerous to the cause of Christ as the little compromises with the world that one after another are creeping into His church and misleading, deceiving His people.

In this issue will be found an announcement by Bro. J. S. Shoemaker, of the second edition of the new Hymnal. There have been a few criticisms regarding the size of page in the Hymnal, making it impossible to carry it in the vest pocket. The first purpose for which the Hymnal was printed was to sing from it. The matter of convenience in carrying it about was necessarily a secondary consideration. Where the light is of the best and the singers are ready readers a small sized music type with words printed in condensed type will do, but these conditions are not found as a rule in any congregation, hence the matter of practical utility demands first consideration. With the page slightly wider than the popular Sunday school hymn books there is room for both music and words to be so set as to make them more easily readable. Besides, there are many Hymnals published that have a wider page than that in our new Church Hymnal. Instead of the larger size being an objectionable feature, it is a decided advantage, and an examination of the book will prove it.

All due honor to the brave engineer on the Southern Railway, who, upon being fatally injured in a wreck a few weeks ago, refused to take a drink of whiskey offered him by a physician as a means of prolonging his life for a few moments. "No," he replied in effect, "I have never tasted strong drink in my life and I do not care to begin it now, even for the hope of possibly prolonging my life for a few moments; go and help those who need your help worse than I do." Railroad men are looked upon by some as a rough class—they may possibly be judged by their grimy coats, or by the worst specimens in that class of work—but among them are to be found many as noble, tender-hearted and pious men as are to be found in any class of workmen. Besides, the enormous responsibility resting upon the

men in these days of fast trains and heavy traffic, demands that they be men who place a proper value upon human life and property placed in their care, and year by year the drunkard, or even occasional drinker of intoxicants, the tobacco user, the profane man or the man of any kind of unclean habits finds less and less favor in the eyes of the railroad corporations. Some of these corporations spend yearly many thousands of dollars through the Y. M. C. A. and other channels to provide moral and religious advantages for their employees.

CARD Like an oasis in the desert PLAYING. we once in a while find a man, even among men who

make no pretensions to piety or Christianity, who is bold and brave enough to do the right thing, though it is ever so much contrary to and unlike the ordinary method of law and society. We do not know what the profession of Judge Lowmy of Holly Springs, Miss., is, but every friend of good morals must commend his decision and manhood in doing what his conscience and the laws of the state demand of him. On the 24th of Feb. he created quite a sensational departure from the usual formula when he charged the grand jury to indict persons for playing progressive eucher. "If his instructions are carried out," says an exchange, "many people who are prominent officers in the Presbyterian, Methodist and Episcopal churches are liable to indictment. Society people in the Judge's district are much stirred up over his action."

LENT. Ash Wednesday, as given in our Family Almanac, has a peculiar significance to many Christian denominations. This day is the beginning of the season of Lent, which continues forty days, until Easter, and may have had its origin in the Levitical day of atonement, or in the ceremony of sprinkling the water of separation made with the ashes of the burnt heifer for a purification for sin. Num. 2:2-17. Ash Wednesday occurred this year on the 25th of Feb. and Lent will continue until the 12th of April, which is Easter.

Among the Catholics, Episcopalians, and Lutherans, it means a season of self-denial and especial devotion. Catholics during this season eat no flesh meats aside from fish and eggs, except persons who have to do hard and exhausting labor and old and weakly persons whose health would suffer by total abstinence, these are allowed to eat meat

under certain restrictions. They are not allowed to marry during this season and no priest will perform a marriage ceremony until after Lent, and in many other ways they must restrict and restrain themselves in the pleasures and desires of their carnal appetites, passions and gratifications. They have then special services in the church and each individual member has his special prayers and devotional services to perform. Many that are able go to mass in the churches every morning.

A Buffalo Daily says, in regard to church services on Ash Wednesday, "It was a holy day of obligation. Following the last mass of the day, the ashes were blessed, and distributed by the priests on the foreheads of those who came up to the altar rail. This is supposed to represent a ceremony of mortification and humility, to exemplify the lesson that the spirit of mortal should not be proud; that as man was made of the dust of the earth, so he should again return to the earth from whence he was taken."

In the Episcopal church certain days of the week are set apart for morning devotion, and one or two evenings on which sermons appropriate to the solemn season are preached.

While this article, in a general way, might have little significance for the readers of the Herald of Truth, there is, however, to my mind an index finger that speaks of things that are of the most vital importance to every true child of God, whether Mennonite or otherwise.

We, as a church, believe in the restraints and restrictions of the gospel, restricting ourselves against pride and worldliness in every form, and as a natural result in the practice of humility, both humility in the heart and in the outward appearance because the two are inseparable—an humble heart will make a humble exterior; and while the humble outward appearance does not always with certainty prove an humble heart, a fashionable and worldly conformed exterior, surely never indicates an humble heart. We believe in bridle our tongues, in keeping our bodies under proper restraint, in dealing honestly with all men, and taking before God the position of sinful, condemned and unworthy creatures; we believe it is wrong for us to boast of our spiritual achievements and acquisitions; we believe it is wrong for us to preach and pray, and act as though we were already up on the third floor of Christian perfection or with Paul in the third heaven—we believe it is better for us to take the apostle's experience, not that we have already attained or were already perfect, but that we are seeking how we may attain to a higher degree of Christian life and Christian perfection.

Now, then, are we right in doing this thing or in taking this position, or are we wrong? Behold these old foggy Mennonites! cries the world. Behold these foolish people! say many of these pious perfectionists. "Ah, lots of money, but a century behind the ages," says John Alexander Dowie, the second Elijah, the leader of that worldly, money-making Zion, falsely so called, in order to

better deceive the over-credulous people; and last and not least comes a little army of Mennonites who have gained a little more worldly book-learning with less piety and a more extensive degree of worldliness than their fathers, who tell us that the Mennonite church, in order to prosper and hold its place with popular churches, must have a reformation; these old foolish ideas of non-conformity to the world, this separation from the world, these special peculiarities which we have practiced so long must be given to the past; we must, like other churches, come up to date and have a more modern outfit.

Again we ask, are these things so? If they are, then Amen. If not, we say, No. The Bible teaches us to be peculiar, non-conformed, separate from the world, and if we follow the Bible teaching we must be right, no matter what the world, popular churches, Dowie or the unindoctrinated members of our own church say. "Let God be true and every man a liar."

Now let us go back to our starting point. The fact that Lutheran, Episcopalian, Catholic, and in fact all denominations to a greater or less degree have still in their church services and discipline, the trace of self-denial, restraint, and self-abasement is in itself an undeniable proof that somewhere in the distant past there was a prominent and indispensable feature of the denomination, and as is the common course of growth and progress in human piety (as distinguished from divine piety) they have from time to time deteriorated from the leading of Christ to their present far-away position. Like the Jews of today, when they hold the Passover, instead of taking the blood and sprinkling the lintels and door posts simply put a little blood in a vial and hang it up over the front door.

God preserve our church from further corruption. We have already gone much too far.

PERSONAL MENTION.

Change of Address.—Pre. Amos S. Cripe, from Emma, Ind., to Lagrange, Ind., R. F. D. No. 3.

Bro. S. B. Zook of Menno, Pa., informs us that Bro. D. D. Miller of Middlebury, Ind., began meetings in the Bellevue M. H., Millin Co., Pa., on the 24th of Feb. and expected to begin in the Allensville M. H. on the 1st of March.

Ira D. Sankey, the well known evangelist and former co-worker with D. L. Moody, is reported to have lost his sight as a result of a bad cold contracted some time ago. He was born in Newcastle, Pa., and now lives in Brooklyn, N. Y.

Bro. S. D. Guengerich of Amish, Iowa, who is well known to many of our readers, has kindly consented to act as regular correspondent for the Herald from that part of the field. There are many readers who will be glad to hear through him from Iowa.

From present indications Bro. Ressler's time and experience in mission work will be in pretty general demand among the Mennonites of this country. According to weather reports it is probable that he has been encountering some rough weather the last week. All being well, he will probably be in England by the time this reaches our readers.

For the Herald of Truth.

THE CHURCH AND SUNDAY SCHOOL HYMNAL.

We are pleased to inform the readers of the "Herald" that the first edition of three thousand copies of the Church and Sunday School Hymnal being exhausted we closed a contract with the Mennonite Publishing Co. early in January to print and bind a second edition. They have been prompt in getting out the job—and their work shows a marked improvement over the first edition. A number of minor errors were corrected in the first edition, the same having been corrected as per our instructions. The binding will also prove to be more substantial. The Hymnal is meeting with favor wherever introduced, many are the words of commendation received from those who have adopted it. It undoubtedly contains the best collection of hymns and sacred songs ever published by the Mennonite church. Its most commendable feature, is, its being appropriate for church, Sunday school and other religious services. Our evangelists find it both helpful and convenient when the same kind of books are used in our different congregations. We would invite a careful examination of the Hymnal before adopting any other in your congregation. Orders may be sent to the Mennonite Publishing Co., Elk-hart, Ind., or to J. S. Shoemaker, Freeport, Ill., R. F. D. No. 3.

Prices are as follows: By mail, postpaid, cloth bound, 85¢ per copy; leather, \$1.00; by express or freight, not prepaid, per dozen, cloth, \$9.00; leather, \$10.80. In lots of fifty or more, cloth, 70¢ per copy; leather, 85¢. Please state when orders are sent in whether Hymnals with German Appendix are wanted. Yours in the service of song.

J. S. SHOEMAKER.

For the Herald of Truth.

THE SENSE OF THE MEETING.

By Josiah W. Leeds.

Reading the article on "Church Unity" in the issue of the Herald of Truth of Second month 26th, it may be permitted one, who, although denominationally outside your borders, yet recognizes the value of simplicity in Christian doctrine and practice wherever found, to quote from the Book of Discipline of the Friends of Philadelphia Yearly Meeting, a passage touching upon the desired attitude of mind of those upon whom rests the transaction of the meeting's business. It has not been the custom of Friends to decide a question by majorities, but rather by the moral weight or "sense of the meeting," and I judge that this has been the approved procedure among the Mennonites, notwithstanding in both religious bodies there may be a disposition in some quarters to decide by the call of yeas and nays. The passage referred to, reads:

"As every member must feel life in him self, and all from one Head, this will not hurt itself in any, but be tender of itself in all; for by this one life of the Word, we were begotten, and by it ye are nourished, and made to grow into your several services in

the church of God. It is no man's learning, nor artificial acquirements; it is no man's eloquence, nor natural wisdom, that makes him fit for government in the church of Christ: all his endowments must be seasoned with the heavenly salt, his spirit be subjected and his gifts pass through the fire of God's altar, a sacrifice to His praise and honor, that so self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him."

It was about fifteen years ago, I think, that the matter of the acceptance of the proceeds of the annual Charity Ball became a burning question among the board of various benevolent institutions in Philadelphia. In the Board of Managers of the Presbyterian Hospital, one of the institutions to which a proportion of the proceeds had been tendered, there was a heated discussion. It would appear that the natural mind got too much the ascendancy, the result being that a motion to take the dance money was carried by a majority of one. A friend of the Hospital, of large means, however, became very much concerned at this action, so at variance as he deemed it to be with the sterling moral principles for which Presbyterianism had always stood, and he let it be known that if the Board adhered to their vote his benefactions to the institution must thereafter cease. They thereupon reconsidered their action, and, deciding to decline the Charity Ball gift (though again by a majority of only one), the conscientious member remitted them a cheque for three thousand dollars, which more than covered the amount they would have received from the conductors of the worldly scheme. Here we see how nearly there happened a serious surrender of moral principle through overriding the just scruples of the faithful portion of the managers. In the case of the Board of the Episcopal Hospital, another of the beneficiaries of the Charity Ball proceeds, the question of acceptance, though warm, was more one-sided, the bishop adhered to the course, giving his voice and vote to take the money. I remember some time afterward, meeting one of the managers—it was that good man and minister, Richard Newton, a low churchman, whose "Bible Warnings" and other anecdotal books for the young, are probably known to some of the readers of the Herald—and he observed to me with much feeling, in referring to the Charity Ball episode, how he "felt obliged to stand up against his bishop" in the matter of receiving that money.

It is proper to mention, that since this contest over the quality of their money, the conductors of the Charity Ball have required that all institutions wishing to get a share of the proceeds must file their applications for the same in advance. The Presbyterian Hospital has not again appeared, but each year the money is given mainly to institutions under control of the other denomination who raised but a feeble protest against the dance. West Chester, Pa.

For the Herald of Truth.

SIN "NOT UNTO DEATH."

I.

In the Herald of Feb. 26 I noticed two queries and have been looking for answers, but thus far none have appeared. It seems to me that for among the many able writers in our church there should be at least one who would volunteer to answer any reasonable questions like those referred to. 1 Pet. 3:15.

In reference to the first query I refer the reader to my article in the Jan. 15, Herald, entitled "The Word of God and Its Ministry," to which I would yet add, if I write the word of God which we call the Bible is not

inspired, then I do not know of any inspired word, except His whose vesture was dipped in blood. Rev. 19:13. But generally speaking, He is not called the Word of God; this title is applied to Him only five times in the word of God, and only by the beloved disciple. His name throughout the scriptures is called Jesus, the Christ and the Son of God.

In answer to the second question (1 John 5:16), I would say, when Paul says, "the wages of sin is death" (Rom. 6:23), he makes no exceptions; the declaration includes every transgression and disobedience, and all sins of commission and omission, unless repented of, bring upon us eternal death, the wages of sin. Luke 13:3.

Yet there is really no sin unto death except the unpardonable sin. Matt. 12:31; Mark 3:28, 30; Luke 12:10; Heb. 6:4-6, and 10:26-29; Num. 15:30; Ex. 21:14; Num. 15:30.

Among the sins not unto death are: 1. Sins of ignorance. Num. 15:27-29; Lev. 4:127, etc. "To him that knoweth to do good and doeth it not, to him it is sin," James 4:17. 2. By erring in judgment. James 3:19. 3. By being overtaken in a fault in an unguarded moment, Gal. 6:1, of which we have an example of Peter denying his Master, while Judas was guilty of a presumptuous sin in betraying the Lord, which was evidently a premeditated and willful sin. "What will ye give me, and I will betray him unto you."

David Burkholder, Nappanee, Ind.

II.

The sins not unto death are sins of ignorance or sins of weakness, but, if continued in after we are reminded of them, they become sins unto death. When Peter denied his Lord for fear of man, it was a sin of weakness, for soon after he was humbled and wept bitterly. Job said things in his severe trials that he should not have said, but when he saw that God was right he confessed his sin and it was not death to him.

The written word of God can be read by anyone who can read, but the inspired word only becomes inspired to the spiritually minded man, who was once dead by the law, but now is alive unto Christ, for "the letter killeth, but the spirit reviveth." To the dead it says, "Do and thou shalt live." To the living it says, "Live and thou shalt do." But how shall a dead man do? Believe, and thou shalt live; live, and thou wilt do. Hence the written word says, "Do," and the inspired word says, "Live." So the written word is death to the dead and the inspired word is life to the living.

Silas Bauman, Floradale, Ont.

III.

The scriptures do not name all sins "not unto death," or pardonable sins, but they do name the sin that is "unto death." For the sin against the Holy Ghost we are not commanded to ask forgiveness. We who are born of God are under obligations to ask God to forgive our sinning brother who is yet a babe in Christ. 1 Cor. 3:1. God would rather answer His "new born" than those who have not accepted Him.

Daniel S. Troyer, Millersburg, Ohio.

For the Herald of Truth.

"MADE IN AMERICA."

By C. R. Wolford.

"A man from Seoul, the capital of Korea, has just arrived in this country with an order for a large number of idols to be placed in

the Buddhist temples of that country and China. Some samples of the American-made idols gave great satisfaction, and more of the same kind are wanted."

The foregoing is from "The Pathfinder," and if facts are as stated, undoubtedly they are, it is but another blot on the page of fair America. It is startling to think of a people who belong to a civilized and so-called Christianized nation engaged in the manufacture and sale of idols made of gold, silver or other metals.

While this work may all be done by individuals who have perhaps little or no religious convictions, the nation cannot be wholly disinterested, for it is giving to the peoples for whom these things are made an additional idea to their concept, not so much of America, but of Christianity, and this one is vastly different from what should be expected of a nation that professes to uphold the standard of the Lord Jesus Christ.

What will the Christian church of America do to quell the great tide of opposition, to break down the barriers that rise up in her own country to impede the spreading of the gospel? May God reinforce His people and give new strength and courage to break through every new difficulty that Satan places in the way of obeying the command to "go and teach all nations."

Davidsville, Pa.

Note.—The apostle says, "The love of money is the root of all evil," 1 Tim. 6:10. The greed for the dollar is probably greater in America than in any other country on earth, and the manufacture and sale of machine-made gods is but one of the many evidences of that fact. No country on earth has been more forward in carrying strong drink to heathen nations, and how this drink is made "strong" is shown by a statement made by my old friend Simon Pokagon (now deceased), chief of the Pottawattamie tribe of Indians. The recipe used by many Indian traders at their stores on Mackinac Island and elsewhere for making "Indian whisky" was—Take two gallons of common whisky, or unrectified spirits, add to fifty gallons of water, then add enough red pepper to make it fiery and enough tobacco to make it intoxicating. This was the commercial "fire-water" sold to the Indians at a profit of about 2,000 percent. Not only this, but often this stuff was sold or given by traders and government "Indian" agents to the Indians until they were so drunk that they did not know what they were doing, and in this way induced them to sell or make treaties for their lands at a ridiculously low figure. Thus it came that a large part of the land on which the city of Chicago now stands was sold early in the last century at the rate of three cents per acre, and the money was not paid by the government until about 75 years later, and then without allowing any interest. In fact, the Fort Dearborn massacre, the present accounts of which are usually intended to prove the nameless savageness and treachery of the Indians, was brought on largely because of the anger of the Indians, when they found that the "Christian" white people had bribed and drugged their leaders into breaking a most sacred pledge in selling the land at all, not speak of the low price at which it was sold. The Indians are not to be justified in their war, but they were largely heathen in belief and knew no better. But what of the white people who cheated them, both here and in hundreds of other places, then drove them from their possessions and finally butchered the greater part of them? Making idols and selling them in Korea or elsewhere is no worse business than this, but both are heinous and God will demand an account of every man for his stewardship.—A. B. K.

Never let it be forgotten that holiness is not an end, but a means. It is an equipment for battle, a preparation for the fight. The man who makes it an end in itself will fall into some snare of the devil.

MISSIONS.

CHICAGO HOME MISSION.

God has witnesses even in these dark slum. The increase of the band of Christ's followers here may be seen as one notes the faithfulness of those who so recently were received into church membership. Still other precious souls are counted among the applicants and are receiving instructions preparatory to being received by baptism.

It is inspiring indeed to note how marvelously God has transformed these lives and made them His. By comparing their present condition with that of those who are of their age, yet away from God and leading the lowest slum life, one can appreciate the work done in behalf of the lost.

As the Lord's army increases here, new doors are opened, new kinds of work must be done, more souls can be reached, more homes visited, and still more responsibility can be assumed by those who have charge.

The prospect for greater results is growing brighter, and may we not believe that God will bring a mighty revival here, and cause men and women to cry out as did the Philippian jailer? As the message of love goes from heart to heart and neighbor shall say to neighbor, "Know the Lord," conviction of sin will naturally follow, and well may a harvest of souls be expected since exactly this sort of work is being done. Nothing is telling more for God here than the actual living out of the principles of the doctrine of Christ, by those who are converted to God and showing their colors as they work for daily wages. Their lives are a stern rebuke to our unfaithfulness who have been taught the way of life from childhood.

The help in Sunday school and the other services is increased considerably by those brethren and sisters who have come in from the country to work. Were there more who for the cause of Christ could come here and work for wages, and also help in the mission work, the cause could be spread much more rapidly.

Sister Neuffer, who has been sick for some time, because of an operation, is improving. May her illness be a means of spiritual strengthening to her and those who visited her.

The mission workers solicit the prayer of God's people that they may have strength as their day, to discharge all the duties enjoined upon them. The harvest truly is great and the laborers are so few. May God abundantly bless all who have so kindly contributed toward the support of the work and workers. Your reward may not be on this earth, but some redeemed soul will praise God in eternity because of your mite, your prayer, or your faithful work. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

Geo. J. Lapp.

For the Herald of Truth.

PRAYER:
ITS NEEDS AND HINDRANCES.

By Dora Fett.

To all the various forms of life which we see about us there are certain things needed for their sustenance. Plants must have light, heat and moisture, and the absence of any of these must result in the death of the plant. Just so the Christian life is sustained by certain elements essential to its nature. And among these needful elements there is none which impress us as being more needful than prayer. Without it there can be no spiritual development. Harriet Beecher

Stowe has said: "Prayer, the first, second and third element of the Christian life, should open, prolong and conclude each day." The first act of the soul on early morning should be a draught at the heavenly fountain. It will sweeten the task of the day. A few moments with God at that calm and tranquil fountain is of more value than much fine gold. If you tarry long at the throne you will come out of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion. There is something very fascinating and mysterious in being a follower of Christ. We follow an unseen leader. Yet we feel and know His presence, and it is through prayer and meditation on His word that we gain an insight into His life.

"Oh, the sweet foretaste of heaven,
"That with the angels we may share,
"When with God we hold communion
"At the golden gate of prayer."

Truly it does give us a glimpse of heaven which would not be obtained in any other way. By means of prayer things have been brought about which are wholly unaccountable to us, in fact miracles have been wrought.

We all know instances of remarkable answers to prayer. They occur daily and it seems to me that when we see an important work to be done, no matter how arduous the task nor how discouraging the outlook, if it is a work the accomplishment of which will result in good to humanity, there is no reason why we should not be able to do it. He tells us if we abide in Him and life in us that whatsoever we ask in His name that will He do. Of course we must have earnestness, zeal, purity of heart, and an immovable, unflinching faith or our prayers will accomplish nothing.

Alexander McLaren says: "The prayer that begins with truthfulness, and passes on into waiting, will always end in thankfulness, triumph and praise."

Without prayer we will never know the Savior. The one who prays without ceasing is the one who has a safeguard about him which will protect him and by means of which he can overcome the severest temptations of life. When the time comes when all mysteries are solved and the record of our lives is truthfully revealed it will probably be seen that not those who astonished the world with their own powers, but those who quietly, through prayer and God's power, were the ones who made the world move forward. When we think of our own weakness, our utter inability to accomplish anything of ourselves we realize the true value of prayer. And they never sought in vain who sought the Lord aright. Judson, that great-hearted, trusting, consecrated missionary who by his untiring efforts and patience won the admiration and sympathy of all who knew him, says: "I was never deeply interested in any subject, I never prayed sincerely for any thing but it came at some time, no matter how distant the day, somehow, in some shape, probably the last I should devise—it came."

While we are aware that prayer is so necessary to our spiritual welfare we also know that there are hindrances to it, else there would not be this lack of prayerfulness. Many hundreds of years ago before Christianity was thoroughly established, when it was looked upon as a dangerous practice, the ancient law-makers would often try to prohibit prayer. We recall the case of Daniel, who in the face of the law of the Medes and Persians dared to continue in his regular observance of prayer. There are also other instances where Christians have been hindered from prayer in this same way.

But in this age such instances have been largely removed and it seems to me if there are hindrances now it is largely our own fault. Lack of consecration to our Master's service, lack of interest in His will, and lack of love for human souls, are all hindrances to prayer. But he who has once tasted of the joy obtained through prayer and has had his soul purified and filled with holy zeal these hindrances will disappear. So we feel safe in drawing this conclusion that the only real hindrance to prayer is our own sinful, selfish condition, and even for this there is a remedy. By God's perfect plan of salvation the blackest soul can be made white. So let us first through prayer, consecrate ourselves to our Master, make His will our own, then we will have power to reach our fellowmen. When we pray for any virtue we should cultivate the virtue as well as pray for it. The form of your prayer should be the rule of your life. Every petition to God is a precept to man. Look not therefore upon your prayers as a method of good and salvation, but as a perpetual motion of duty. God looketh not to the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; but at the sincerity of them He looketh at.

For the Herald of Truth.

NEED AND IMPORTANCE OF BIBLE STUDY.

By Fannie Yoder.

"Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John 5:39.

These words are spoken by Christ to everyone who has a sincere desire to become better acquainted with the Bible and its divine author. It is a simple fact that it is often possible to see a reflection of our own life in the lives of other people. We are men with the loftiest sentiments of humanity, when I would awaken in their hearts the most ardent expectations of a reign of righteousness in all the earth, I quote a composition which was written before Rome was founded, before the history of Greece began.

To a young person going out into life's battles alone, it is an excellent friend and companion, so true always, that sin, almost unknown to the person himself, is surely and clearly portrayed. It is a light that will illuminate the darkest corner of the heart and cause the sunlight of God's love to shine there. As impossible as it is for the natural darkness to abide where the light is, just so impossible is it for sin to abide in a heart where dwells the light of God's word.

Bible study is necessary for various reasons: In the first place it is necessary for a Christian to feed on God's word if he would grow. A plant in poor soil and without the proper nourishment will fail to develop into a perfect stalk and its fruit will be of an inferior quality; while a plant with proper nourishment cannot fail to become a perfect stalk and bear perfect fruit. It is equally true that the natural man, without proper food, cannot become perfect physically. Neither can the spiritual life exist without spiritual food. It is almost impossible to realize to what extent we become like the things upon which we feed, not what we eat, but the things upon which our eyes and minds feed. It is true to a great extent that if we look only on good, noble lives, be they ever so modest, we will become greatly like them. But if the mind is continually feeding on light, carnal things, there can be no deep, pure, elevating thoughts that make life an inspiration. A certain minister once said: The more we think of Jesus, the more we

will become like Him. The strength and power derived from the study of God's word, is something which the possessor would not willingly do without. To be a loyal, obedient follower of God it is necessary that we study the Bible in order to find out something about Him, whom we are trying to serve, and become acquainted with His laws, to see what is required of us, what help we may expect, what privileges we may enjoy and what rewards are ours.

Bible study is necessary, too, that we may know for ourselves whether the truths are truths in reality. A certain writer treats the subject this way: "Let us remember that the sacred books of all other religions make the same claims we do. The Mohammedans claim for the Koran that it was put into the hands of Gabriel and by him given and dictated to Mahomet. That is a claim of much higher divinity than we claim for our book and if we have to rely on the Bible's testimony to its own verity, it is for the same reason the Mohammedan would have you believe his book, and the Hindu would have you put trust in the Vedas. That is why thorough Bible study is of such great importance. We can get to the bottom of truth in itself and be able to give reason for the faith that is in us."

The same writer farther says, "The Bible is not a book; it is a library." To a Bible student this is true. It contains literature of the highest class. Prophecy, history, science, poetry, romance, adventure, in fact anything in the line of good reading matter that one might care to read. It is so much above the average libraries in this, that it contains nothing but what is for our instruction and help.

There are many other books which are a great help and comfort, but more often the books which are read by so many are of a degrading character. Daniel March, in one of his writings says, "When I would inspire men with the loftiest sentiments of humanity, when I would awaken in their hearts the most ardent expectations of a reign of righteousness in all the earth, I quote a composition which was written before Rome was founded, before the history of Greece began."

What we read we think; what we think we are. If it is true that every thought we have, helps build a character for eternity, it is important again that we read that which will make the temple strong and beautiful.

In conclusion, a thorough study of the Bible is not necessary and important only for teachers and ministers, but it is a privilege of which every person may and should take advantage for their own happiness and blessing.

For the Herald of Truth.

FOR OR AGAINST HIM.

By S. E. Roth.

"He that is not with me is against me," Luke 11:23. These words spoken by our dear Savior should be well remembered by both the young and the old, the saint and the sinner. Our every deed, word and thought should be influenced thereby. To be with Him does not only mean to belong to the church or to be engaged in some kind of work with Him means that we give ourselves and all that we have to Him, not only in word but in deed also. It means doing His will at His appointed time and in the way He would do it were He in our place.

There is no use for us to try to choose our own way of serving God. He will not accept such service, and this is the reason that so often the efforts of men to save souls or to

do something for Jesus are not blessed. They are not with Him, but against Him. There is no such thing as being neither with nor against Him. Every person is either working for Christ or against Him.

Handy, Oregon.

God accepts our gifts at our own valuation. That which means little to us to give means just as little to Him to receive.

There is a calm flow in the life, and a deep rest in the soul, arising from the consciousness of being momentarily kept by the power of God.

The world is very indulgent to sin, but pitilessly severe on sinners.—Fenelon.

MARRIAGES.

High-Culp.—Bro. Alfred L. High and Sister Aida Culp were united in marriage March 4, 1903, at the home of the bride's parents in Lincoln, Ont. Bro. F. Coffman officiated. We wish our brother and sister the richest blessings of God upon their wedded life and may it be filled with spiritual labors and joys to the praise of the Lord.

DEATHS.

Pro. Joseph Nahrgang was born July 26, 1834, on the old homestead adjoining the village of New Hamburg, Waterloo Co., Ont. He was a son of the late Christian Nahrgang, who came from Switzerland to Canada in 1825. Dec. 22, 1857, deceased was married to Mary Shantz, daughter of the late John C. Shantz. He was ordained to the ministry for the Blenheim district June 16, 1876, and had charge of this congregation up to the time of his death, which took place on Monday, Feb. 16, 1903. On Sunday morning, Feb. 15, he, with his wife, went to the Gelmer M. H., a distance of four miles. After services he took dinner with his nephew, Oliver Nahrgang, returning home in the afternoon. After tea he accompanied by his granddaughter, went to the Beam M. H., where he preached a sermon from John 3:16, and started for home after a most successful usual good hour. When a short distance from home he was stricken with paralysis. He was quickly taken home, where he lingered in an unconscious condition until the following morning at about four o'clock, when he passed peacefully away. The funeral took place on Thursday, Feb. 19, from his home to the Gelmer M. H. for service and burial. Preaching in German by Noah Stauffer from Luke 2:29, and in English by E. S. Hall from Rev. 11:13. He leaves his wife, five sons and two daughters, two daughters having preceded him in death. Owing to the severe cold weather many of his members at Blenheim could not come to the funeral, so they asked Bro. Stauffer to preach a memorial sermon at the Blenheim M. H. on Sunday, Feb. 22, Text, 2 Tim. 4:7, 8.

Note.—The report sent to the Herald and published in a previous issue that Bro. Nahrgang had met with an accident on his way home, we are informed is incorrect.—Ed.

Troyer.—In November 1902, Valentine Troyer, son of Blah. Jones Troyer, deceased, aged 69 years. He leaves a son and a daughter, four brothers and two sisters.

Detweiler.—On the 25th of February, 1903, at Townsend, Montgomery Co., Pa., of paralysis, Bro. Jacob R. Detweiler, aged 80 Y., 11 M., 13 D. He leaves two sons and one daughter. His wife died in September 1902. Funeral services on the 1st of March in the Towamencin M. H. Interment in the graveyard adjoining.

Jones.—Murray Lloyd, son of Evelyn and Matilda Jones, died in South Cayuga, Ont., Feb. 23, 1903, aged 4 Y., 5 M., 9 D. Buried on the 25th in the Lake Shore cemetery near Seneca, Ont. The funeral service was conducted by Moses Hoover, assisted by L. J. Burkholder. Texts, Matt. 18:10; Rev. 21:4. This is another link that binds parents and friends to heaven.

Blixier.—On the 30th of December 1902, near Dalton, Ont., of kidney trouble, Bro. Daniel Blixier, aged 64 Y., 4 M., 19 D. He was married May 14, 1869, to Sister Catharine Hofstetter. He leaves his companion, 11 children, 31 grand-children, two brothers and two sisters. Buried on the 24 of Jan. 1903 at the Old Mennonite M. H. of which Cong. he was a faithful member over 45 years. The funeral services by Jacob Nussbaum, C. N. Amstutz and Jacob Moser.

F. T.

Hunsicker.—On Feb. 24, 1903, near Pinola, Franklin Co., Pa., of pneumonia, Bro. Abraham Hunsicker, aged 67 Y., 4 M., 25 D. During the six months of his illness his suffering was borne with Christian fortitude. Bro. Abraham was a son of Blah. John Hunsicker of near Chambersburg, who died about five years ago, and in the first to die in a family of six sons and six daughters. His wife, Elizabeth Kaufman, preceded him to the spirit world about fifteen years ago. He is survived by three sons and one daughter. The funeral took place on Friday, the 27th of February in the Strasburg burying ground. Services were conducted by Philip Parret and Henry Bricker from Phil. 1:21. "For to me to live is Christ, and to die is gain."

Sherk.—Magdalena Sherk died at the home of her son, Henry Emerick, at Bridgeburg, Ont., Feb. 28, 1903, at the age of 77 Y., 1 M., 24 D. Her maiden name was Miller. She was married to John Emerick Dec. 29, 1846, who died in 1869. Two daughters and one son survive. On Feb. 9, 1875, she married Peter Sherk, who died in 1889. Four step-children of Sister Sherk yet remain. She lived on the Peter Sherk farm until two and a half years ago. She has been a faithful and devoted Christian and was a member of the church for many years. She has departed this life leaving a blessed hope to the survivors. Two friends, and three remaining sisters attended the funeral services, which were held at the home on March 1 and at the Mennonite M. H. in Berlin March 2, where the Mennonite took place. Funeral services conducted by S. F. Coffman. Texts, Num. 23:10 and 2 Thess. 1:11, 12.

Hau.—Feb. 23, 1903, at her home near Culom, Ill., of paralysis and a complication of diseases, Sister Mary Hau, aged 67 Y., 9 D. Her sickness lasted for 27 months, the last of which she suffered greatly; but having learned to trust in God as a helper in time of need, she was able to hear up patiently through all the suffering. Death was a welcome messenger to her as she looked forward to the time when she could fall asleep in Jesus. She was born in Rhensia Bavaria, Germany, Feb. 14, 1835. She leaves her husband, four daughters, one son, eighteen grandchildren, one brother and two sisters to mourn her death. "Not dead, but sleeping." Upward of forty years ago she united with the Mennonite church, of which she has been a faithful member. In practical life she endeavored to conform to the teaching of the Master. The funeral was largely attended and was conducted by P. Unzicker and the writer from Heb. 4:9. May it be the happy lot of all who read to meet her at the Savior's right hand.

L. J. L.

Shelly.—On the morning of Jan. 23, 1903, Elmer B. Shelly, aged 25 Y., 2 M., 13 D., died at his residence near Shiremanstown, Cumberland Co., Pa. Brief funeral services were held at the residence on Sunday afternoon. The following morning the remains were taken to the Delaware M. H., Juniata Co., Pa., where funeral services were conducted by Samuel Hess and Samuel Leiter. Text, Ps. 39:4. The deceased is survived by his wife and daughter, who mourn the early loss of a husband and father. The death was the result of an illness which was of but a few days' duration. There were no alarming symptoms until the evening before his death, when brain-fever set in. He was born in Juniata Co., Pa., where he spent most of his early life. About two years ago he was married and moved to the place where he died. He has for several years been a faithful member of the Mennonite church. His soul has gone to God who gave it, leaving behind many friends who miss his presence and sympathize with the bereft widow and daughter. May God's richest blessing ease their bereavement.

Kratz.—On the 23d of Feb. 1903, in Bucks Co., Pa., of the infirmities of old age, Bro. Jacob Kratz, aged 88 Y., 8 M., 20 D. He was born on the 3d of June 1814, in the same neighborhood where he lived all his life and where he died. During his earlier years he taught school during the winter, while his summers were spent on the farm. He was a model Christian and a faithful exponent and defender of the principles of our Mennonite common faith and doctrine. He was a devoted Christian, kind, charitable and honest in all his dealings, and was always ready to give full value for everything he bought. During his last years his Bible was almost his constant companion, and his conversation was about spiritual things. In the blessed hope of the life to come his lamp of life went out on earth to shine anew in the realms of glory. Three children—two sons and one daughter—survive him. He was buried on the 27th at Blooming Glen, the place where during the whole period of his life he attended the services of God's house. On light, were conducted by J. B. Boser, S. Boser, Peter Henry Angelmoeyer, Pre. Peter Loux and Pre. VanTou, from Joh. 12:17.

For the Herald of Truth.
SELECTED NOTES.

By L. Z.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be a miracle. Every day you shall wonder at yourself, at the richness of the life which has come in you by the grace of God. —Phillips Brooks.

The century has closed, and still the Savior pleads with hands which were pierced for our redemption, pleading for our redemption, pleading for His agony and bloody sweat, by His cross and passion, and by that coming of the Holy Ghost which is the inspiration and strength of missions, that His church at last will rise as one man to obey His last command—yea, pleads with her that the measure of her love to her brethren may be nothing less than the measure of His own.—Mrs. Isabella Bird-Bishop.

That the heathen of Christendom should see no sense in carrying Christianity to their fellow-heathen of heathendom is most natural; but it is inconceivable that any Christian should feel able to accept Christianity for himself and deny it to the world. If it is a good thing for him, why is it not a good thing for the world? and if it is a good thing for the world, how can he be excused from giving it to the world?... That men should criticize the methods of missions and the missionaries themselves is natural and intelligible; but that they should criticize the missionary idea because of the total want of apprehension of the nature of Christianity and social obligations.—Robert E. Speer.

When Livingstone died, a few years ago, there was not a civilized town in Central Africa. Now Livingstone is to be lighted by electricity. The cost of the machinery and its transportation to the mission was about \$20,000. The only source of illumination for the home or the school or the church has been, hitherto, kerosene, obtained at a cost, by the time it reached Lake Nyassa, of \$1.50 a gallon. Steam power being out of the question on account of the scarcity of fuel, it was suggested that the falls of the river Mancheve, near to the mission, be used for the production of light and driving machinery. The natural waterfall will thus thresh wheat, grind flour, and bolt it in the mill by day, and at night give light to the people in their homes. The civilizing influence over the native of this electrical power is beyond calculation.—Northwestern Christian Advocate.

The heroism and self-sacrifice of missionary efforts seem rapidly to be becoming facts of the past. So great are the opportunities for a life full of hard, heavy, persistent, successful work that one is forced to realize that the bulk of whatever self-sacrifice attends a man in this business is experienced by the dear ones he leaves at home. Expectant young manhood sees in the wrestle between Eastern conservatism and Western progress the victorious struggle of the full-blooded ken, generous, the Christ-like life over the life

of lethargy and selfishness. Hand in hand with the enormous forces which are making for civilization in the Orient must labor those whose aim is to bring to the nations which are gradually receiving the veneer of twentieth century science and culture, the acquaintance of Him who has made the moral and spiritual attainments of our own civilization possible. Great as are the benefits of commerce, railroads, and industrial opportunity to Eastern countries, these must be considered the sole forces of regeneration. Picture the fearful results of tearing the influence of Christianity from the fabric of our own highly developed social order. To those peoples whose traditions on religion are being robbed by our commerce and our capital, our national unity becomes our Christian privilege in developing the character and implanting the ideals which for twenty centuries have brought the most abundant life to the student heart. Not until the students of America shall have realized their happy privilege in carrying the knowledge of the loving Christ to those whose hearts have never had the opportunity of thinking of their Creator as a God of infinite love will we be truthful toward ours as a Christian country.—Intercollegian.

BOOK TALK NO. 6.

The school boards in some of our cities are taking action against boys playing football. It is the testimony of physicians that the violent exertion causes permanent injury. This is wise, and would it not be equally wise if some parents would take more effective action against some of the influences which are sapping the spiritual life of their children? How about the opera, the social dance, card parties, the wine and other similar amusements are fully exposed and the proper remedies ably presented in "Pitfalls and Safeguards," by Bro. M. S. Steiner, boards, 50 cents; cloth, 65 cents; "Border Lines of Doubtful Practices," by H. C. Trumbull, cloth, 85 cents; and "Where Satan Sows His Seed," by M. B. Williams, cloth, 42 cents. These books are sent postpaid at these prices, and they ought to be read by every parent, and every young man and every young woman. Orders sent to the Mennonite Publishing Co., Elkhart, Ind., are filled promptly. Send for their classified pocket catalogue, which abounds in a large variety of standard books at reduced prices. They sell good books, and you can save money by sending your orders to them.

MENNONITE ORPHANS' HOME.

Received during Feb. 1903

Sister West Liberty, O., \$10; Elvie Miranda, Lippincott, O., \$4; Friend, Belleville, Pa., \$1; Brother West Liberty, O., \$1; E. D. Yoder, West Liberty, O., \$4.04; Maple Grove Y. P. M., Ligonier, Ind., \$10; Blanche Williams, West Liberty, O., \$2.20; Noah Troyer, West Liberty, O., \$1; Benj. Plank, Bellefontaine, O., \$8; M. K. Snoker, Roaring Springs, Pa., \$1. Total, \$42.24. Scottdale, Pa.—Friends, 100 pounds prunes. Bellefontaine, O.—S. B. Plank, 65 pounds flour. Urbana, O.—Jac. Knapp, 50 pounds flour, sack corn. West Liberty, O.—J. C. Byler, 50 pounds flour. Sister Smucker, pines, apples; Joe Smucker, sack flour; E. B. Stoltzfus, sack flour; Fannie Hartzler, comforter; Jac. Plank, 2 gals. pudding, 2 shirts, cap; J. Y. Smucker, sack flour.

Gratefully acknowledged,
A. METZLER, Supt.
West Liberty, O.

REPORT

Of Mennonite Old People's Home, Rittman, Ohio, for February 1903.

Receipts—Balance on hand, \$13.75; Otto Helm for board, \$8; Jonathan Schrems, Orrville, O., \$1; borrowed, \$158.03; L. T. Good, Elda, O., \$10; D. C. Amstutz, Rittman, Ohio, \$1; Rose-land Cong., Adams Co., Neb., \$15; Oak Grove Cong., Orrville, Ohio, \$10.59; sold calf, \$15; Mart Brubaker, Smithville, O., \$2; Joseph Mast, Morgan-town, Pa., \$6; Almer Hertler, Morgan-town, Pa., \$6; John Yoder, Sterling, Pa., \$6; J. K. Zook, Gunn City, Mo., for rent, \$25. Total, \$290.87. Expenditures—Postage, \$1; baking powder, tea, etc., \$5; sandals, 65c; R. boots, \$3.25; oil meal, \$1.50; tallow, 95c; chop and bran, \$3.05; B. Erwin for labor, 15c; Sam. Burkholder, \$1; butter, 44c; axle washers, etc., 10c; hauling coal, \$5.69; medicine, etc., \$2.69; turpentine, 25c; castor oil, 30c; Lizzie Brenning, for labor, 15c; Dec. meat bill, \$13.24; bran and chop, \$1.25; Oct. chicks, \$1; eggs, 50c; Nov. chicks, \$1.70; eggs, \$3.96; Dec. eggs, \$2.64; chicks, \$1.50; phone, \$1.10; Jan. chicks, \$2.25; eggs, \$2; furniture, \$30.02; 4 bags dressed, \$56.02; eggs, \$2; phone, 45c; coal, \$6.59; Katie Kurtz, for labor, April 1902, \$4; medicine, \$3; S. Burkholder, \$1; beans, 64c; lime gloves, etc., 25c; corn meal, 40c; feed, \$3.50; condition powders, 70c; matches, 10c; flannel, soap, turpentine, etc., \$2.37; butter, eggs, and vinegar, \$2.70; corn fodder, \$1.50; beef, 75c; kist, 35c; thread, 30c; sennel leaves, 10c; beans, expressage, etc., 90c; Jan. groceries, \$13.72; Feb. groceries, \$11.20; rock candy, darning, envelopes, etc., \$1.30. Bal. on hand, \$70.26. Total, \$290.87.

NOTE.—I failed to send in the list of donations of January, or at least I do not see them in the Herald of Truth, so will insert them here. Jan.—Donations of various articles. Yellow Creek Cong. of Elkhart Co., Ind., 2 bed comforters; Dan Lang, Wooster, Ohio, sack flour; D. P. Yoder, Wooster, Ohio, sack flour, 2 sacks corn meal. Feb.—Donations of various articles. —Jonathan Schrems, Orrville, Ohio, sausage and canned fruit; A. Burkholder, Marshallville, Ohio, 4 bu. apples; Mari Brubaker, Smithville, Ohio, 2 sacks potatoes, 1 turnip; David Hostler, Wellsville, Ohio, 1 sack flour. Gratefully acknowledged,
J. G. WENGER, Supt.

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Only \$33 Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, and many other Pacific Coast points, every day February 15 to April 30, 1903. One-way, second-class, only \$12.50 via Chicago, Milwaukee & St. Paul and Union Pacific line. To the Northwest via this route, or via St. Paul. Additional information on request.
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HOMES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good ten months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen & Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application.—W. C. Rinearson, G. P. A., Cincinnati, Ohio.

FOR SALE CHEAP.—We have taken in payment on a debt a brand new No. 1 "Racine" Fanning Mill for farm use. Sieves, 24 inches wide. Mill is furnished with a Wheat Hurdle with top sieve of zinc, one Wheat Screen and Grader with Side Spout, one Barley Sieve and one Oat or Corn Sieve. Gearing all inside out of harm's way. Capacity, 60 to 80 bu. per hour. Height of mill, about 40 inches; width over all, only 32 inches. A finely constructed mill throughout. Price, only \$25.00. Any further information will be cheerfully given.
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Published Weekly.

ELKHART, IND., THURSDAY, MARCH 19, 1903.

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EDITORIAL NOTES.

Are we wings or weights to the people about us every day?

It is only the power of God that can give perfect peace and quiet to the inner life when without is noise and turmoil grating upon our natures and deafening our ears.

Bro. J. M. Eby writing from Scottsdale, Pa., wishes us to state that in making announcement of their Sunday services we should have said that their Sunday school is held before church services, not after.

The "blessed are ye" of our Father is a sweeter benediction, an expression of loftier approval to the child of God than a thousand honors or flatteries that man may bestow.

The man who has not a true conception of the character of Jesus and who does not see in Him his highest ideal, may look upon a tender, gentle nature as being weak; and yet I believe that it is in just such characters that God sees the strength, courage and firmness that He needs to accomplish great things in His name.

It is reported that Pope Leo XIII. grants an indulgence of three hundred days to all Catholics who will spend fifteen minutes daily in the study of the Bible. Those who will study the word carefully and prayerfully will soon learn that the pope has no power to grant indulgences or to forgive sins, but that that power belongs to Jesus alone.

The annual conference of the Mennonite ministers was held Thursday (Mar. 5) at the Franconia M. H., when the dates for holding communion services were fixed as follows: Towamencin, Easter Sunday, Apr. 12; Plain, Apr. 19; Line Lexington, Apr. 26; Souder-ton, May 3; Rockhill, May 10; Franconia, May 17; Salford, May 24.—Harleysville (Pa.) News.

The great peril of civilization today is not the friction between capital and labor that is daily growing more dangerous, but it is the tremendous passion for money and show. The mighty force of the current of this passion threatens the church of God, thousands have already been and are being swept away by this tide. Only those who are built firmly on the sure foundation (1 Cor. 3:11) will stand, the rest are lost.

The majority rules, and therefore, by a vote of 262 "for" and 261 "against", the town of Bluffton, Ohio, decided to have the saloon evil continued in that place. One vote is a small majority, but it will mean a great difference in some families where, by the evil influences that emanate from the saloon, a hopeful son will be caught in its fatal trap or a bright daughter will be dragged down to shame as the wife of a drunkard.

Good Words. At a recent meeting of Methodists in Chicago, Governor John H. Mickey of Nebraska,

who would not allow an inaugural ball to be given in his honor because it was contrary to his principles, made an address in which he gave some excellent advice to the 500 Methodists present. His words deserve repetition. He said in part: "If we neglect to teach our children the word of God, if we set them a bad example in wicked things, like balls, and cards, and theaters, we will have to meet those things on the day of judgment." "My sympathy goes out to those poor women whose husbands do not belong to any church, and who have the responsibility all on themselves. We men must wake up and help them. All my life I have taught my children that it is wrong to dance and play cards and go to theaters." "How could I then, when I became governor of Nebraska and they wanted to give an inaugural ball, go back on those principles which I had taught my children, and over which I had prayed with them many a night?" "There are too many homes where the people do not pray. The home that is not a praying home, where the family altar is not erected, falls far short of being a religious home. The family altar is religion's surest defense." Such words as those appeal to the reader, not simply because they are spoken by a man in high authority, but because they are spoken by a man who has principles, and has the moral courage to live up to them. John 13:17; James 4:17.

Religious Freedom. The announcement is made in the daily papers that on the birthday anniversary

of Alexander III. of Russia, on the 12th of March, the Czar issued a decree providing for religious freedom throughout his dominions to all his subjects who profess a belief not in harmony with the orthodox (Greek) church, and to establish some degree of local self-government and making other concessions to the village committees. Just how

much this decree really means remains to be seen. Religious freedom has been granted to the non-orthodox subjects of Russia for over fifty years, Jesuits alone being excepted. The restrictions and modifications which surround this freedom are however but little understood. For instance, a person who leaves the Greek Catholic church in Russia is not molested or punished if he proves that the change of belief came as a result of a personal conviction from a study of the scripture. But should that person confess that he left the church because of some other person's teaching, the punishment will fall upon the teacher. Of course such fanatical outbreaks as that which occurred among the Doukhobors in northwestern Canada last fall are usually dealt with in a very different way by Russian authorities from that used by the Canadians. Evangelists are looked upon with suspicion by the Russian authorities. They are called religious propagandists, and probably in some cases, the name is not very misleading. The way in which some evangelists in this country advertise themselves and are advertised, would, if done in Russia, mean expulsion from the country if foreigners, and banishment to Siberia if the evangelist were a native. Beneath it all there is a reason for taking this position. If a man professes to be taught by the scriptures the Russian government seems inclined to be lenient with those who leave the church, but if taught by men the government seems to look at the matter in the light of sedition and at the teacher as a religious revolutionist, and scant mercy is shown. It is to be hoped, however, that the recent decree will really mean a further step in the direction of real religious liberty in Russia and the discontinuance of a form of government that places local affairs in the hands of a man who, if unscrupulous—as the great majority seem to be—has the power of a tyrant over any and all who fall under his ill will, and who, with the aid of superiors, in reality has the power to largely nullify the pacific intents of the Czar in the matter of religious toleration.

Secret Societies. An agent of a fraternal organization recently stated

to the editor that every Christian should be a member of some fraternal organization, preferably the one which he, the agent, represented. Now I may not be understood, but it is my opinion, and I have stated it to secret society men, that so far as the world's knowledge of spiritual

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things is concerned, every true Christian is a member of a secret organization, and that one is sufficient. It is fraternal because Jesus said, "My brethren are these which hear the word of God, and do it" (Luke 8:21); and "whosoever shall do the will of my Father which is in heaven, the same is my brother" (Matt. 12:50); and in that society there are no "masters" and "worshipful masters", etc., for Jesus says to all His disciples: "One is your Master, even Christ, and all ye are brethren (Matt. 23:8-10), and one who by solemn promise or oath becomes "unequally yoked together with unbelievers" forfeits his right to discipleship and the fraternity of which Jesus Christ is the Head and Master, for the unbeliever in Christ is in enmity with Christ, and is condemned (Mark 16:16). For that reason, if for no other, fraternal relation with Christ is infinitely preferable to any fraternal organization outside of Christ. Christ will not enter into fraternal relations with mammon, or any iniquity or foolishness, oath bound or otherwise, and we are His brethren only if we walk in His footsteps and do His will. This clear statement of the Word makes a clean and deep cut (Heb. 4:12), and no argument can change its import. Some people, through the spiritual anesthetics which Satan administers by means of false teaching have become so insensible to the operation of this two-edged sword, the word of God, that though it cuts them and their theories ever so deeply they do not feel it.

That every Christian belongs to a secret organization, so far as the world's knowledge of spiritual things is concerned, is plain from Paul's statement that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. 2:14); and because the world does not know Jesus (John 8:19). At the same time the Christian is not afraid to let the broad daylight of publicity shine on all his acts. Christians are the sons of God, and Jesus is our elder Brother, and the world "knoweth us not, because it knew him not" (1 John 3:1). Beside all this the Christian's life in the spiritual sense is "hid with Christ in God" (Col. 3:3) and that is a place which even the wisest of the world cannot see into (Matt. 11:25). Moreover this fraternity in Christ and with Christ makes a society of which usefulness is one of the most prominent features, for true "charity vaunteth not itself, does not behave itself unseemly, seeketh not her own." This is in sharp contrast to the so-called charitable features of all the well known fraternal organizations of this world. Members of these latter pay their dues, most of them, in the hope of some time getting out more than they paid in. But whether they pay in much or little, neither they nor their family, nor their church, in the meantime derive any benefit from that money. I believe that if all professors of the Christian religion who are members of secret societies and worldly orders would add to the church funds what they pay into and spend for those societies, they would be just as well off, there would

be no needy in the church uncared for, and home and foreign charities and missions be helped amazingly. The alluring bait of financial gain is the means by which Satan catches thousands of well-meaning souls in this secret society trap, but what will it profit a man if he gain the whole world and lose his own soul; or what will a man give in exchange for his soul? Certainly not the hope of financial gain if it be linked or yoked with conditions that place his soul in jeopardy. Think on these things. So far as the charity feature of these fraternal organizations is concerned they are so only in name. If they are charitable then every Building and Loan association and every kindred institution becomes a charitable institution. No, the charity feature is simply a bait. There are hundreds of institutions that make no pretense whatever of charity, but are purely business, where money can be invested in much the same way as is done in lodges, and where the money on an average is safer than in these fraternal organizations, as is amply shown by statistics. It is ridiculous to lay so much stress on the charity feature when it is well known that a member or his family gets no benefit unless all dues are paid up on date. It is a case of charity to him who pays for it, and a fraternity that does not and could not take in the Master, and in which the Master could not and would not be found.

For the Herald of Truth.
BELIEVE NOT EVERY SPIRIT.

By David Burkholder.

A great many of the most popular and best educated preachers are still strongly advocating the doctrine that the world is getting better and that in the near future all the people will be converted, and righteousness, universal peace and truth shall triumphantly reign throughout the whole world. Dr. Talmage (considered by some the greatest preacher of the present age), in a sermon on Jan. 6, 1901, gives a most glorious description of what he expects that the next hundred years will achieve. He said: "In the realm of invention I expect something as startling as the telephone and the telegraph and the X-rays. In the realm of poetry I expect as great poets as Longfellow and Tennyson. In the realm of medicine I expect the cure of cancer and consumption. In the realm of religion I expect more than one pentecost like that of 1857, when 500,000 professed to have been converted. I expect that universal peace will reign and that before the two thousandth year gunpowder will be out of use, except for blasting purposes and for pyrotechnic entertainment. I expect that before this new century has expired the millennium will be fully inaugurated." * * * "When our cities shall be revolutionized by the gospel of the Son of God, and all the darkness of sin and trouble and crime and suffering shall be gone from the sky and it shall be a morning without clouds." * * * "I want you to understand, all you who are telling for Christ, that the castles of sin are all going to be captured, the victory for Christ in these great towns is going to be so complete that not a man on earth or an angel in heaven can dispute it. How do I know? I know it just as sure as God lives and that this is very truth. The old Bible is full of it. The nation is to be saved." * * * "I am not making a guess, I am telling God's eternal truth." * * * "Will there be any unwashed,

unfed, uncombed children? Will there be any blemishes on the streets? Will there be any inebriates staggering past? No! No wine stores, no lagerbeer saloons, no breweries where they make the X's, no bloodshot eye, no bloated cheek, no instruments of ruin and destruction, no fast-pounded forehead."

Now, if we had any scripture at all as a proof that this prophecy is true or that this man spake as he was moved by the Holy Ghost, then we would almost feel like praying, O Lord, grant that we may live out this century and witness these glorious times! If this man had only said, Such is my opinion, instead of saying, "I know it as certainly as God lives," then there would be a little reason in the assertion. Of course, this man has now gone to his long home and had not the opportunity of making him a booth like Jonah in the shadow of which he might sit and see what should become of these cities. "Beloved, believe not every spirit, but try the spirits, whether they are of God," because many false prophets are gone out into the world (1 John 4:1), and the only way of proving a man's prophecy is to compare it with God's word, and if it is in harmony with the teachings of Christ and His apostles we may conclude that it is from God, but if contrary, it must be from some other source.

Christ, when speaking of the last days and of His second coming, says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect." Matt. 24:24. John says, "Little children, it is the last time, and as ye have heard that antichrists shall come, even now are there many antichrists, whereby we know that it is the last time." 1 John 2:18. Paul says, "This know also that in the last days perilous times shall come. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:1, 13. Again, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrine of devils," etc. 1 Tim. 4:1-3. Peter says, "Know this first, that there shall come in the last days scoffers walking after their own lust." 2 Pet. 3:3, etc. Again, "There shall be false teachers among you who shall bring in damnable heresies," etc. 2 Pet. 2:1. "Let no man deceive you by any means, for that day will not come except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Tim. 2:3-13. "When the Son of Man cometh, shall he find faith on the earth?" Luke 18:8. The Savior warned His disciples and told them that in the coming of the Son of Man it shall be as it was in the days of Noah, and in the days of Sodom and Gomorrah, when they were spending their time in eating and drinking, buying and selling, etc. "And iniquity shall abound and the love of many shall wax cold."

Now, in comparing Talmage's prophecies with the above prophecies of Christ and His apostles we notice that there is about as much agreement as there is between darkness and light! And as the wickedness grows great in the earth in the days of Noah, so instead of universal peace to reign at the end of the world, according to Talmage's prediction, it is clear from Christ's prediction that iniquity shall abound in the world, and that it shall be ripe for destruction. Talmage swears to his prophecy: "I know it just as certainly as God lives"; but in all his sermon he fails to give a plausible reason for his bold assertion. There must soon be a change for the better if all the castles of sin shall be captured in the near future, such as the saloons, the breweries, the theaters, the ball games, the ball rooms, the bowling alleys,

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Sunday excursions, etc. No, but on the contrary, a close observation convinces us that they are getting more numerous every day. The mystery of iniquity does already work in the three measures of meal. In the first measure it worked from Adam to the flood; in the second to the birth of Christ, and in the third till the end of the world.

We see this leaven working in mob law, evil men waxing worse and worse. We had an example of it in the city of Leavenworth, Kansas, about the time this sermon was preached, where an enraged mob of 5,000 men, like so many maddened brutes, armed with steel tie railings, rammed open the jail door and with sledge hammers smashed in the cell door and dragged out a negro and chained him to a post, piled wood around him, then poured kerosene oil over him and the wood, and applied the match; they slowly roasted him to death while he was pleading for mercy and with his last breath declared his innocence. This is indeed no sign that the world is getting better. It was a tragedy horrible enough to make uncivilized barbarians and savages shudder. This does not indicate victory for Christ in that city. And when we look at other evils or crimes prevalent in our land, such as strikes, trusts, train robbing, safe breaking, kidnapping, profanity, murder, suicide, adultery, fornication, intoxication, lying, cheating, covetousness, avarice, extortion, monopoly, pride, hypocrisy, infidelity, gambling, pleasure seeking, secrecy, etc., etc., we must conclude that there must soon be a change for the better if the world is to get rid of all these evils in this present century.

Nappanee, Ind.

For the Herald of Truth.
BROTHER RESSLER'S VISIT.

By Benj. B. Weber.

We believe that Bro. Ressler's visit will be appreciated by all who are interested in missionary work, and we trust even by those who have not made missionary work a subject of interest as yet. We trust that his visit will be a source of encouragement to those who may in the future be called to the field of missionary service. We also trust that we all may be encouraged in the work so as to give our service to the cause as much as God will give us grace. Dear readers, those of us who will be so fortunate as to be blessed with a visit from Bro. Ressler (as we trust he will also, by God's grace, visit Maryland), let us lift him to a throne of grace; pray to the Father that the Bro. may be enabled to accomplish that which he has designed in the Brother's visit to his native land. We believe it would be an honor to God and a blessing to His people if every minister who has charge of a congregation, and who expects to be visited by the Bro., if he would encourage his flock to give Bro. Ressler all encouragement possible, both spiritual and temporal. Dear readers, let us open our hearts to the rich treasures of the Lord and give to Him of the rich treasures with which He has blessed us. May the Lord help us to realize that when we give unto His cause we are helping some poor soul, yea many a poor soul out of sin and degradation, into the light of the gospel. Our prayer is that every one who is visited by Bro. Ressler will be encouraged in the work of the Lord; and that many more may be encouraged to go into the mission fields; and also that the people of this land who are prospering may contribute so liberally that the mission funds may be greatly increased so that the workers can continue their work of love to a greater extent than ever before. May the Lord bless us all.

Reid, Md.

HERALD OF TRUTH.

For the Herald of Truth.

WHEAT AND TARES.

By J. G. Eshleman.

God's word teaches us that there is no union between the true church of God and the world, yet by the parable of the wheat and the tares we are shown that corrupt seed is sown among God's people by the enemy. These tares at first were known in Christ's time, or as the world in our own time; but they were connected with, and mixed in the true church. Tares do not thrive well in poor, uncultivated soil, but grow best in good ground. Just so the hypocrite has little chance to grow in saloons, gambling dens and the like; he must have a hotter place than that to thrive. In fact the better the surroundings, the better and deeper he can become rooted. Christ said the tares and wheat should grow together until the end of the world. At another time He gives the command, not to be unequally yoked with unbelievers. Possibly the tares choke the wheat somewhat and stunt its growth. Believers are not theater goers or drunkards. God's children are commanded to abstain from all such things. Every person has some besetting sin, and just as this weakness or besetting sin must be guarded against, so the erring ones must be dealt with speedily and purged out or they will leaven the whole lump. A few bad men in a church will soon corrupt the whole; a few rotten potatoes in a barrel will, if not taken out, ruin all the rest. These tares were not leaven but yet a corrupt seed. The true church of Christ is cut loose from the world and its associations. The Christian is not conformed to this world, but has been transformed by the renewing of his mind. The Psalmist says in his first Psalm that "his delight is in the law of the Lord and in his law does he meditate day and night." He feeds on the word of God and spends much of his time in meditation and prayer. God's promise to such a one is that "whatsoever he doeth shall prosper." His spiritual life will be a success. The ungodly are not so; their time is all given to things that satisfy the natural man and his inclinations; to things which seem to bring happiness, yet bring only disappointment; to seek after those things which endure only for a moment. The Psalmist says they "are like the chaff which the wind driveth away." Oh, Christian believer, beware! Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him. Many of the church members of today direct all their strength and effort toward the one end of becoming rich in this world's goods and laying up for themselves treasures that shall pass away with this world, and still they claim to be good Christians. It is no wonder that churches are losing their spiritual power. Man's thoughts are not given enough to spiritual things; there is too little communion with God, quiet waiting before Him and me that the unsaved conclude that there is no reality in religion, for they see little manifestation of it in those who profess the same. We are commanded to come out from among them, that is, while we are in the world. We shall not be of the world, but be encouraged to go into the mission fields; and also that the people of this land who are prospering may contribute so liberally that the mission funds may be greatly increased so that the workers can continue their work of love to a greater extent than ever before. May the Lord bless us all.

Mechanicsburg, Pa.

For the Herald of Truth.

ETERNITY.

By Benj. B. Weber.

I believe it would be well for us to meditate upon this subject more frequently. It would cause us to be more interested in the salvation of the unsaved around us.

Not long since I heard a comparison to eternity which I believe will help us to realize its endlessness. It was given thus: Suppose a little bird should undertake to carry the earth, this great earth, to the moon by taking each time a little grain of sand, fly to the moon, deposit it there, return to the earth, get another grain of sand, fly to the moon again and thus continue till this earth would be removed to the moon. Eternity would be just as long after the little bird had finished its task as before it began. Eternity has no end. Or we might say, if we have spent a million years in eternity we will be no nearer the end than we were at the beginning.

Oh, dear reader, how will we spend eternity? Will we spend it in happiness, or will we spend it in sorrow? Oh, may it be in happiness. Is it not worth our while to put forth every effort so to live in this world that we may enjoy eternity with the saints of God; and also that those who are yet unsaved might accept the Savior and enjoy eternity in happiness with us.

Reid, Md.

For the Herald of Truth.

AM I MY BROTHER'S KEEPER?

By a Brother.

These were the words uttered by the first murderer the world ever knew. He asked our blessed Savior this when he knew his guilt and saw his crime. Those who know their guilt and feel condemned before God, how awful must be their condition! Dear readers, let us keep our consciences void of offense toward God and man. If our conscience condemn us not then have we peace with God. We might ask ourselves the question, "Am I my brother's keeper?" Surely we are all brothers in God's family here on earth and heirs of God to that inheritance that is incorruptible, "undefiled and that fadeth not away. May we always remember how responsible we are for our brother when God so loved the world that He gave His only begotten Son to die for us. If we love our brother as we are commanded to do, how much are we willing to sacrifice for him? Let us lay aside all self and ask God to teach us in what way we are responsible for our brother. Let our love for our brother make hidden away. "We know that we have passed from death unto life because we love the brethren." Love is one of God's richest gifts to man. "Faith, hope, charity, these three; but the greatest of these is charity," or love. "If we love not our brother whom we have seen, how can we love God whom we have not seen?" Let us not offend in word or deed; for "whatsoever ye have done to these the least of my disciples ye did it unto me." May we all so live that when life with its labors and disappointments is over we may all meet in heaven.

Scottsdale, Pa.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is visible to the mariner. Let your light so shine.

HERALD OF TRUTH.

March 19, 1908.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

Scottsdale, Pa., March 9, 1903.—Feb. 15 we had baptismal services. Three dear young souls were added to the church by water baptism and one from another denomination. On the 21st of Feb. Bro. S. G. Shetler came here and preached the same evening and on Sunday morning and evening three soul-stirring sermons. From here he went to Masontown, where he and our minister, Bro. A. D. Martin, held a number of meetings. We are glad to welcome Bro. Province and his family in our church and Sunday school again. They are moving here from Waynesburg, Pa., having lived here before. Sister Province will take up her work as a teacher in the Sunday school. May God bless us all and keep us faithful. J. M. Ely.

From Allensville, Pa.—Pre. D. D. Miller of Middlebury, Ind., has been holding a series of meetings both at the Belleville and Allensville meeting houses, and we feel to thank the Lord through Jesus Christ that eight precious souls have accepted Jesus Christ as their Savior. They will be received into church fellowship by water baptism March 14. As about twenty or more of our church members will move to Surrey, North Dakota, in the near future, we believe it has been wisely decided to hold communion services on March 15, and with the help of God to ordain a minister among the colony who contemplate moving to that place. By the kind providence of God they

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March 19,

expect to hold church services, Sunday school and Bible meetings regularly every Sunday as soon as they arrive at their destination. May the grace and richest blessings of God rest and abide forever on the new church. Cor.

From Spring City, Chester Co., Pa.—On Sunday, March 8, the brethren Jesse Mack and John Gotwals of Montgomery Co., visited our church at Vincent and confirmed us in the faith of Christ. Bro. Mack spoke from Matt. 7:24-27 and admonished us to "hear" Christ and put our faith and trust (like Job) in the Lord and not be unequally yoked together with unbelievers in insurance companies and other organizations of the world that conflict with the teaching of Christ. Jas. 1:27. It is taking unnecessary thought for the morrow. Matt. 6:31-34. Love of money is the root of it. 1 Tim. 6:5-19. How much better it would be if the church today would have the love and charity one toward the other as Paul says, "And whether one member suffers all the members suffer with it." 1 Cor. 12:26; Acts 2:45. God's people are a holy, separate and peculiar people from the world (1 Pet. 2:9), and should not indulge in the use of tobacco (1 Cor. 10:31), foolish and worldly talking and jesting (Eph. 5:4), especially after church services, neither the adorning of the body (1 Pet. 3:3-4), in conformity to the proud, ungodly and sinful world (1 John 5:19). We rejoice in spirit that there are still some in this age of apostasy and falling away from God who, like Paul, are not ashamed of the gospel of Christ, for it is the power of God unto salvation unto all them that believe. Cor.

For the Herald of Truth.

LESSON FOR SUNDAY, MAR. 22, 1903.

By Daniel Kauffman.

PAUL'S MESSAGE TO THE EPHESIANS.

Eph. 2:1-10.

Golden Text.—"By grace are ye saved through faith." Eph. 2:8.

Three things are impressed upon our minds as we study the lesson before us: (1) the pitiful state of the wicked; (2) the blessed state of the righteous; (3) God's transforming power.

The first verse is a concise statement showing the difference between the saved and the lost. "And you," the Ephesian brethren—likewise all who have been saved by grace—"who were dead," dead through your trespasses (R. V.), "hath he quickened," given life. The difference between those who are saved and those who are lost may be summed up in the one word, "Life." Later on we shall endeavor to show the connection between the inner life and outward life.

The pitiful state of the wicked. (2, 3.) The course of the ungodly is clearly described in the verses: 1. "Walked according to the course of this world." 2. "According to the prince of the power of the air, the spirit that now worketh in the children of disobedience." 3. "Conversation in the lusts of the flesh." 4. "Fulfilling the desires of the flesh and of the mind." Let the reader pause for reflection. Let each of these indictments be given full weight; for they are signs that those who are thus described are (5) "by nature the children of wrath." The apostle goes on (V. 12): "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." Earth has no darker picture to present than that of the unsaved, dead in trespasses and

sins, defiled and blinded by the deceitfulness of sin, groping their way in darkness, shut out from the joys of the Christian, confronted by the horrors of eternal death. Thank God, there is a means for their escape if the way is taken in time. Let the children of God awake, and miss no opportunity to do anything that may be a means of causing lost souls to turn from the error of their ways.

11. The blessed state of the righteous. (6, 7, 10.) In pleasing contrast to the foregoing gloomy picture, is Paul's portrait of the faithful follower of Christ. 1. "He loved us." 2. "Saved by grace." 3. "Hath raised us up together." 4. "Created in Christ Jesus unto good works." 5. "Made to sit together in heavenly places in Christ Jesus." 6. "In the ages to come he might show the exceeding riches of his grace in his kindness toward us." Read on. Alternate pictures of darkness and brightness are presented until the climax is reached in verses 19-22. "We are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

This is a wonderful change; yet it is but what we may expect the God of miracles to do. With amazing grace and boundless love He lifts the penitent sinner out of the depths of his depravity, cleanses him from sin, puts new life into his soul, puts upon him the robe of righteousness, gives him the blessed experience which we call "foretaste of heaven here below," and in the end gives him an everlasting crown. Contrast the condition of the righteous in this world with that of the sinner. Who would want to choose the dark picture of sin! Contrast their condition in the ages to come. Who would not want to choose the blessed picture of eternal joy!

III. God's transforming power. (4, 5, 8, 9.) The change from darkness to light, from death to life, can be wrought only by the mighty power of God. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Salvation is God's work, and God's work alone. Man is powerless. As well might he attempt to reach into the starry heavens and pluck therefrom a silvery gem, as to presume to reach beyond, even into the "heaven of heavens," and take to himself the true Light which is the life of men. All that man can do is to grasp the promises of God by faith, accept the mercy of God, and God will do the rest. "God who is rich in mercy, for his great love wherewith he loves us, when we were dead in sin, hath quickened us together with Christ."

It must not be understood, however, that man has nothing to do. While man is "saved by grace," it is "through faith." "Without faith there is no salvation." "Without faith it is impossible to please him." "We are his workmanship," the apostle declares. Depend upon it, when sin, that man is reconstructed after the wisdom of God, we find no bunglesome job, but we find one who is "created in Christ Jesus unto good works." God's children bear His image. There can be no life in the soul without the same being manifested in the outward life. "Of the abundance of the heart, bring forth evil fruit." "Can a good tree bear forth evil fruit?" Making allowance for human imperfections (not human negligence or disobedience), it is a fact that the inner life and outer life exactly correspond. God has ordained that His people should

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walk in good works (10). Let us do our part and "walk worthy of the vocation wherewith we are called." May we never cease to praise the God of our salvation for "delivering us from the power of darkness, and translating us into the kingdom of his dear Son."

Versailles, Mo.

For the Herald of Truth.

THE FOREIGN FIELD AND ITS DEMANDS.

By Amanda Troyer.

"The field is the world." Matt. 13:38. So what we speak of as the foreign field is a part of this great world, inhabited by a class of people for whom Jesus died, the same as for our beloved America.

We live and act sometimes as if the fair-faced Americans were the only people redeemed by Jesus' precious blood. But no field is foreign in the sight of our Master. He gave His Son for all alike. Jesus did His part, now He leaves the work for us to do. Or rather He wants to do the work through us. But before the servants of the Lord Jesus will be stirred with the same divine compassion which moved our dear Master's great heart of love when He looked upon the multitudes scattered abroad as "sheep having no shepherd," there must be that same pitying, sympathetic glance of His followers upon the twentieth century harvest fields. Christ said, "Lift up your eyes and look on the fields." John 4:35.

South America is very dark. The dark continent (India) needs the light of the gospel. Africa has long been white and ready to harvest. China's millions are waiting for the gospel. The poorer classes in the South in our own country, and the American Indians in the West, and the isles of the sea are stretching forth their hands to the white man for help and for teaching.

The following are the touching words of an Indian chief as he pleaded that to him and his people might be sent the "white man's book."

You have never stood in the darkness,
And reached out a trembling hand,
If, haply, someone might find it
In the awe of a lonely land;
Where the shadows shift so strangely,
And the quick heartbeat is stirred,
If only the leaf be rustled
—By the wing of a passing bird.

You have never stood in the darkness,
And said good-bye to the wife,
The little child, or the mother,
Who have sat in your house of life,
And knew not where they were going.
As birds that cross our sight,
Flitting within from the darkness,
Flitting without to the night.

You have never stood in the darkness,
When soul after soul went by
In the mighty rush of a battle,
Where kinsman and comrade die;
And something says they are living,
Although we hold them prone,
With eyes that stare out blindly,
As yet shall do our own.

You have never stood in the darkness,
You do not know its awe;
On your land a great light shineth,
Which long ago you saw;
For in the light of the world we ask you,
We plead for the Book which shows,
The way to win to His footstool,
Which only the white man knows.

Is it not a solemn fact that of every three persons two have never heard the gospel,

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never seen a Bible, know nothing of heaven or hell? The United States, with a population of over 70,000,000, claims the labor of 100,000 preachers of the gospel. The unevangelized portions of the world, numbering about 1,000,000,000 souls, have in their midst less than 10,000 missionaries. One worker to every 700 people in the United States, one to every 100,000 in heathen lands.

Think! While you read these things about the heathen, nearly a thousand who were alive at the beginning of the reading will have passed into eternity without Christ before you close. It is said, the church in the United States spends every year \$80,000,000 in its work among the people in this country, or about \$1.25 for each person. To the 1,000,000,000 heathen she gives only \$5,500,000 yearly, or less than one-half cent for each poor soul in heathendom.

"Freely ye have received, freely give." Let us consider for a moment the condition of the heathen. They are uncivilized, unholly, without a ray of the light of the gospel, except the few who have been reached by a few of our co-laborers who are in the field. They want a God to worship and instead of the true and living one, how down to idols. They are superstitious, wicked, cruel, ignorant, brutish. Their sick especially are cruelly treated. Some when sick or injured are left to die. Some are burned with hot irons, others are cruelly beaten. In Africa when a child is in convulsions, a red-hot iron is pressed to the skull until a hole is burned down to the brain, to let the demons out (as they say). If death occurs to one of these poor souls, there will be no comforter at hand, to point them to the Guide of the shadowed valley. In America we have the hospitals, trained nurses, physicians, kind friends, and best of all the Great Physician. We are thankful to God it is so. But why this vast difference? Has the voice of Jesus become so feeble that we can not hear it? Or are we following afar off as Peter did, so that He can not reveal His secrets to us? Or do we hear, and fail to heed? Beloved, God demands workers. Where will He get them? As the Good Shepherd looked upon the fainting, scattered multitudes, He turned to His disciples and said, "Pray ye therefore the Lord of harvest, that he will send forth laborers into his harvest." Matt. 9:38. Today as the servant of the Lord Jesus looks out upon the world, he sees the same sight—souls bound for a Christ-less, hopeless eternity. He can only cry, "Lord, send forth more laborers."

Christ says, "Pray ye." Have we heeded the command? Perhaps we do not pray more because we think that in answering this prayer, God might require us to make some sacrifice. But He says, "Pray ye." He means what He says.

Shall we because of selfishness in our hearts fear to obey God? No, let this thought be far from everyone's reckoning by the precious blood of Christ. Christ needs more of those men and women who will say, "Here am I, Lord, send me." Not those who think in their heart, I want God to send out workers, but I hope He will not send me or my children, or my brother, sister, father or mother. Let us gladly commit ourselves to Him, and leave Him to choose any He may think best. The men He wants are men of God, truly converted in heart, and holy in life, baptized with the Holy Ghost and with fire; taught by the Spirit, led by the Spirit, filled with the Spirit—men of one idea, one aim and one object, like the great apostle of the gentiles, counting all things but loss for excellency of knowledge of Christ, determined not to know anything save Jesus Christ and Him crucified; loving Christ, living Christ, ready and willing, if need be, to die for Christ. Education is helpful, but not essen-

tial. Like the man in the natural harvest field, who can cut grain with the sickle, but can do it so much faster and better with the binder, so is the man with education in the spiritual harvest field. But if you have not education, do not think that you are excused. God has no room for idlers in His field. Use the talent you have to His glory. If you cannot cut grain, you can possibly bind sheaves or carry water to the weary reapers. He that giveth a cup of cold water in the name of a disciple, shall in no wise lose his reward.

We say much about the sins of commission among professed Christians, such as card playing, dancing, drinking, etc. But, beloved, the blackest crime that will be charged against the church when she meets her Lord, will be the withholding of the gospel from the perishing millions of heathendom, keeping back the bread of life from souls to whom she could easily have ministered. If in feeding the five thousand the disciples would only have fed a few of the nearest rows or companies seated on the grass, how absurd it would have appeared to us! That is just what we are doing with the bread of life. We pass it again and again to those nearest us; they refuse it, while the millions beyond are starving. Who will answer to God for all of those lost souls?

Christ says, "Whatsoever ye do unto the least of these my brethren, ye do unto me." Our last command from Jesus was, "Go ye into all the world and preach the gospel to every creature." Mark 16:15. "And till a hole is burned down to the brain, to let the demons out (as they say). If death occurs to one of these poor souls, there will be no comforter at hand, to point them to the Guide of the shadowed valley. In America we have the hospitals, trained nurses, physicians, kind friends, and best of all the Great Physician. We are thankful to God it is so. But why this vast difference? Has the voice of Jesus become so feeble that we can not hear it? Or are we following afar off as Peter did, so that He can not reveal His secrets to us? Or do we hear, and fail to heed? Beloved, God demands workers. Where will He get them? As the Good Shepherd looked upon the fainting, scattered multitudes, He turned to His disciples and said, "Pray ye therefore the Lord of harvest, that he will send forth laborers into his harvest." Matt. 9:38. Today as the servant of the Lord Jesus looks out upon the world, he sees the same sight—souls bound for a Christ-less, hopeless eternity. He can only cry, "Lord, send forth more laborers."

Many, alas! only stand on the shore,
And gaze on God's ocean so wide,
They never have ventured its depths to explore,
Or to launch on its fathomless tide.

And others just venture away from the land,
And linger so near to the shore.
That the surf and the slime that beat over the straits,
Dash o'er them in floods evermore.

Oh! let us launch out on this ocean so broad,
Where the floods of salvation o'erflow.

PATRIOTISM.

By John C. Havemeyer.

For many years I have carefully studied the popular idea of patriotism, both as a sentiment and as a practical truth. My conclusion is that there exists a great deal of misapprehension, and I feel prompted to present my views. I invite, and even challenge, any of your readers who do not agree with me to prove that I am in error.

1st. There is not in any part of the Bible even a sentence that requires or justifies "patriotism."

2d. The sentiment called by this name, like the word which expresses it, is probably of heathen origin.

3d. The usual definition of patriotism is "love of country." The man who seeks to learn what this phrase means and to carry out its teachings in his life attempts a hopeless task.

4th. It is an exaggerated form of selfishness and is one of the devil's most successful devices to deceive and mislead the human race.

5th. It is, in fact, a delusive method of inducing a violation of the Sixth Commandment—"Thou shalt not kill"—and is practically in opposition to the spirit of the other nine.

6th. Ministers and others who teach the co-ordinate obligation of religion and patriotism have no warrant in reason or scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.

7th. The religious organization which sends missionaries to foreign nations to preach the gospel of peace and good will and the duty of self-render and obedience to God, and rests its claims for support on the value of the human soul, and at the same time approves of and advises its members to enlist for war, occupies a position so absurd as to be essentially grotesque.

8th. No man has a right to risk his own life, which is a trust for which an account must be rendered, except in the effort to benefit his fellowmen.

9th. The claims of the state are inferior to the claims of God, and should be regulated by our relations and obligations to Him.

10th. The continued life and prosperity of nations depends primarily and indispensably upon righteousness.

11th. No government has a right to make a training for war a fixed employment for its citizens, and every man who thus devotes his life violates divine law and jeopardizes his happiness for eternity.

12th. The maintenance of a navy, except for police purposes, such as may be required to suppress piracy or other open violations of human and divine law, cannot be justified.

13th. It follows that the study of the art of war in military and naval academies has a demoralizing influence, and that the tendency is to blunt the moral perception and unfit men who pursue it for useful lives.

14th. It is a disgrace to Christian people that men who have excelled in the deceptive arts and brutal destruction of life, limb and property involved in war should be hailed as benefactors, treated with exceptional honor and often placed in high official positions.

15th. This high estimate of the merit and proper reward for military

service disparages self-denying men and women who consecrate their lives to the effort to lift up and save their fellowmen, and makes a false standard of excellence.

16th. It places brute force above moral worth, fosters worldliness and low ideals, and ignores the fact that a man is to be judged by mind and heart, and that what he thinks and how much he loves is the true test of worth.

17th. A nation that maintains a great army and navy to be indispensable for protection disregards the Bible requirement of trust in and dependence on God, and eventually will reap a harvest of disappointment and humiliation.

18th. The teaching of "patriotism" in public schools is illogical and harmful and will lower the tone of citizenship with the coming generation. The salvation offered a piece of bunting called the Flag is a form of idolatry.

19th. The true patriot interprets "love of country" to signify love for the people who are in it. He will express this feeling by a special interest in their welfare and effort to make them the purest, noblest and happiest among the nations of the earth. This love will necessarily expand into a world-wide love for all men have a common origin, need, nature and destiny.

Yonkers, N. Y.

For the Herald of Truth.
CHARITY.

By Silas Bauman.

Charity is a wide and deep subject and it would take a man's lifetime to wholly consider and explain it, because it means Christ in His fulness; however I shall try to give a few thoughts for my own welfare and that of the church. Paul says in 1 Cor. 14:1: "Let us love each other with all the heart, mind, strength, and desire spiritual gifts, but rather that ye may prophesy." My thoughts dwell on church government. I believe if the nominal church would practice charity, true charity in every respect, it would be, as Paul says, "without spot or wrinkle." Charity comes first, and then the spirit of prophecy. God wants to have the church warned of danger, therefore He gives to some the spirit of prophecy that they may speak to the edification of the church. God reveals to His servants the condition of things, and the true prophets have to speak the truth, and just as things are, so we have to speak. Then comes the cry of some, "Have charity." I am afraid we are sometimes practicing charity (excellence) which is not true charity. If we have true charity we took to the future welfare of the church. I do believe that the church is suffering today because of false charity. Let us try to feed the lambs, but let us warn them of the wolf in sheep's clothing. Say, "Here we see that if we have true charity we must suffer long. How long? Till God proves the truth. But some have no such charity that they do not need to 'suffer' at all. That is false charity.

Charity is kind to all, treats brothers and sisters and even enemies kindly in word and deed. The spirit of Christ prompts thus, but carnal man deals differently. Read 1 Cor. 13.

Who are to practice charity? Only

the leaders of the church? Certainly the message was meant for all Christians. How easy it is for the ministers and deacons to practice charity when the whole membership stand by their side and have charity, and look to the welfare of the church; but on the other hand, how hard it is when the members try the patience and charity of their leaders by uncharitable conduct. Just so long as we cannot prove by the Bible that they are wrong, charity is willing to give up her rights for the welfare of others. We can easily see this in Christ; therefore let us have charity with the sinner, but not with sin.

Floradale, Ont.

Accustom yourselves in everything that happens, to recognize the hand and will of God. This lesson is of more consequence than you think. Whether it be some great wrong, or some little offence that you meet in daily life, before you fix your thoughts on the person who did it, first be still, and remember, God allows me to come into this trouble to see if I shall glorify Him in it. This trial, be it the greatest or least, is allowed by God, and is His will concerning me. Let me first recognize and submit to God's will in it. Then in the rest of soul which gives, I shall receive wisdom to know how to behave in it. With the eye turned from man to God, suffering will be not so hard as it seems.—Andrew Murray.

As there have been repeated requests that the Primary Lesson Helps contain only the "Memory Verses" instead of the full text of the lesson, that plan was adopted for the first quarter and given a trial. It has proven unsatisfactory, however, to most of our patrons, and so for the second quarter the Primary Lesson Helps will contain the full Lesson Text again, as formerly. Superintendents and primary teachers will please bear this in mind. It is also well to order all S. S. supplies for the second quarter as early as possible.

BOOK TALK NO. 7.

It is told of Oliver Cromwell that when one said to him, "You, sir, know well the usefulness of pety," he promptly replied, "I know something better—the pety of usefulness." A very proper answer indeed. Theoretical pety may be good, but practical pety is better. This side of the question needs more of our thought. One of the best stimuli is to receive inspiration from good books, such as "Stalker's Life of Paul" (very appropriate at this time in connection with the study of the S. S. Lessons), cloth 42 cents; "Paul, a Servant of Jesus Christ," cloth 80 cents; "George Mueller, the Apostle of Faith," cloth 62 cents; "Culture of Christian Manhood," cloth 1.20; "The Investment of Influence," cloth 1.00; "Right Living," boards, 40 cents; and many other valuable books found in the classified catalogue issued by the Mennonite Publishing Co., Elkhart, Ind. Many a successful man and woman attribute their success in life to the reading of such literature as gives lasting food to the mind and heart. It is such books as this that the Mennonite Publishing Co. offers in their catalogue. Send for one. Be sure to order some of the above books. They are all good.

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HERALD OF TRUTH

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VOL. XL. No. 13.

EDITORIAL NOTES.

It is easy to cultivate love for God in our hearts when we meditate on His mercies.

The Harleysville (Pa.) News is responsible for the statement that in Bedminster Twp., Bucks Co., a German school, recently started, is taking the pupils away from two English public schools.

God would not and could not have made the wonderful provision for our salvation if He had not "so loved." And He has made no provision for our salvation because He can not, if we do not so love Him that we give ourselves entirely to Him.

As subjects of a king or other ruler or as citizens of a certain country we may engage in the business of killing our fellow beings in war, but as subjects of the King of kings and followers of Christ this business is impossible for us to engage in. John 18:36.

Does God love the dance, cards, the theater and such like? How can we question the right or wrong of these things for us when we ask God the question, "Lovest thou these things?" And in return He asks the question, "Lovest thou those things more than me?"

The wolf does not kill and devour the lamb because he hates the innocent creature, but because he loves it—in his way—and wants it for his own benefit. The wolfish kind of love should, however, not obtain in our methods of church work. That kind of assimilation is unchristian.

The Blooming Glen congregation in Bucks Co., Pa., has thirty-three applicants for baptism, all young people. The earnestness and interest manifested by the entire class is indeed commendable. We hope they may continue as they have begun, and become bright and shining lights indeed, in the church, and may God ever give them grace to be living witnesses for the truth and the simplicity of the gospel, remembering that he that endureth to the end shall be saved. F.

Another one of those short, crisp, pointed articles that presents the truth in a nutshell as it were appears in this issue by Bro. Daniel Kauffman. It may require more study to prepare an article in such concise form for publication than it would to write in more verbose style, but the great majority of readers prefer a paragraph in print that

induces a whole chapter of thought to a chapter in print that produces scarcely an afterthought. Let us have more such articles, brethren; they will be read and understood and appreciated.

Madame Baker, one of the ultra fashionable leaders in the style of dress in this country, said, in a recent address to dressmakers, "Softness everywhere is the latest mandate of fashion." We believe it. Whether the mandate of Dame Fashion or Dame Baker be haircloth or ciderdown effects, those who are forever blindly following the orders of the aforementioned authorities show that there is somewhere above the medulla oblongata a softness or weakness that no amount of crinoline can change or hide. But when the mandate comes: Softness "everywhere", pity changes to fear.

The simplicity of the gospel is what makes the religion of Jesus Christ unpopular. If Jesus had been born in a royal palace instead of a stable, and dwelt in kings' houses instead of the humble home of the Carpenter of Nazareth, the Jews might have believed that He was the Messiah and accepted Him as the Lord of glory. But when He came as the poor despised Nazarene, who had not where to lay His head, and chose the poor fishermen of Galilee and tax-gatherers for His companions and followers, He was despised, rejected, persecuted, condemned and crucified.

We need not be surprised to see the impenitent and non-professing world despise, reject and scorn the great Author of our salvation, His gospel, His followers and their religion; but when we see professors who claim Him as their teacher, example and Redeemer, engage in persecuting, maligning and reviling other followers of the same blessed Master, speak all manner of means against them, and by all manner of means and misrepresentations seeking to destroy their reputation and influence, it becomes a matter that makes the true child of God blush for shame. Truly, he that does not gather with Jesus and His followers, scattereth, and he that hates his brother whom he hath seen, how can he love God whom he hath not seen. "A kingdom divided against itself will not stand." The difference between the world that rejects Christ, and the professor that does the same thing is simply this: the worldlings do it boldly and above board, while the so-called professors do the same thing, act the part of the hypocrite, and

under the cloak of religion, carry on their unrighteous deeds, and trample the pearls of divine wisdom under their feet, and "crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:6: F.

Little That God can use the little Workers. people in the mission work has been shown in the case of a number of little folk in the Maple Grove Sunday school at Topeka, Ind. The sum of ten cents was offered to every child who would take it and invest it in any honorable and honest way, and make all they could for the India Mission. Twenty-four dimes were given to as many children. The money was invested in various ways. One little girl bought a setting of eggs, and the proceeds of the sale of the chickens amounted to \$4.48. The investment of \$2.40 brought a total of \$39.07 for the India Mission fund. The effort of our little friends at Topeka is surely a praiseworthy one. It is suggestive of what may be done when we do with our might what our hands find to do, and that while God gives the increase, it is our work to plant and water.

Who and What. The pastor of the "First" Mennonite church of Philadelphia, Pa., in a recent issue of "The Mennonite," makes the following comment on the item in the Herald regarding the General Conference Mennonites:—

"It is amusingly interesting to notice to what extent the editor of the Herald goes to explain who the General Conference people are. We regret, however, that the statement that the organizer of the conference had been excommunicated from the ministry, seemed necessary to be made. Especially so, when it is a fact that the person referred to had not been expelled from the church nor excommunicated from the ministry. Even though a poisonous arrow darts now and then out from the camp, the work of the Conference is recognized and its various features and methods of church work are imitated and followed, from the work of the Sunday school to the organization of a General Conference. It is sad indeed that in these times of crying need for a pure gospel and united efforts against the evils of the world and in the concentration of forces to win the world for Christ, that the minds of the rising generation must be prejudiced against those who are not responsible for divisions. One, even Christ is our Master. Can it be in accord with the spirit of that Master to be-

little the work of one family and train the young to hate instead of love the brethren? Even though our fathers had differences, shall we in this enlightened age continue to hinder the work of grace by dealing out that leaven which fosters malice? God forbid. Let us strive for better things, brethren.—N. B. Grubb.

We gladly make the correction regarding Oberholtzer's expulsion or excommunication. A formal expulsion and excommunication was not necessary. He was not allowed to preach in the Mennonite houses of worship, neither would the ministers from whom he became separated, fellowship with him. Our friend makes a mistake, however, when he assumes or makes it appear that our conferences have taken "the various features and methods of church work" of the General Conference—"from the work of the Sunday school to the organization of the General Conference"—as a pattern. That would have been neither wise nor necessary, even if it were true. But least of all have "the various methods and features of church work" in a general way been followed, as the aforementioned pastor knows, especially not some of the features and methods in vogue in his own congregation. The Herald simply tried to explain to the reader who are meant when the term "General Conference Mennonites" is used, and had no intention of casting any reflection upon that brotherhood, and yet seems to us that only some petty prejudice or assumed superiority could have read into it any such intent, especially when one reads the comment that has been quoted. In order to bring us into closer fraternal relations on a gospel basis we need to make every effort possible to remove, on both sides, all "methods and features" that are in opposition to the spirit of the gospel, and if we value these fraternal relations we will not reach out continually into the world and introduce features into our church work that tend to draw us further away from each other, but we will use every endeavor to take such steps as will lead us together. It would be easy to say who and what a very great many of our brethren comprising the General Conference Mennonites are, but it would be pretty difficult to explain who and what some few of those in it are who claim to be living in an "enlightened age," and who use methods and allow things that are repudiated by the General Conference as a body just as strongly as they are by our conferences.

Doing Good. Good works are an essential to Christianity, and when men have the opportunity, they are an essential to salvation. No one who is a true child of God, converted and changed in his heart and brought into a living fellowship with God, through faith in the Lord Jesus Christ, can sit down and do nothing—nothing at all—for the Lord. There must be something to tell the story of God's love in your heart, and if it is only the giving of a cup of cold water to one of the least of the followers of Jesus. If there is not, I fear, you, my brother, or my sister, whoever you

may be, will be counted among the number of those who have hid their talents in the earth, and will receive the reward of the unfaithful. Read also Pr. 26:13.

The well known hymn that tells us of the story of the young man who was converted on his death bed, and lamented that he must go from this world "empty handed" is a beautiful illustration of this truth.

We are plainly taught that we are saved by grace, and not by works, and that our salvation is not of ourselves, but that it is the gift of God, and that even the dying thief, who suffered with Jesus on the cross, was saved, and went with Jesus into Paradise, but if these were saved as by fire, as brands plucked from the burnings of hell, without time or opportunity for performing any good works, it is no reason and no argument to prove that we, who are converted by the grace of God, in the days of health and strength, and who have opportunity upon opportunity to do something for the Lord, should sit down, and fritter away our time in doing nothing.

There was an accident; a little boy was badly hurt, in danger of being killed, and there was a great commotion among the people there; everybody was excited and everybody wanted to do something to help in the trouble, and when it was all over and the people had become quiet again, and they could think and talk calmly, someone asked this one and that one, what they had done under the exciting circumstances, and all had done something to help the matter along and relieve the sufferer, and then, at last, came a little girl, quite small and helpless, as far as doing anything was concerned, and she was asked, "And what did you do?" "Oh," said she, "I couldn't do nothing; I only sat down in the corner and cried." Ah, was not that doing something, too? O, yes! She fulfilled, by doing that, one of the best and grandest admonitions of God's blessed gospel. The apostle tells us, Rom. 12:15, "Rejoice with them that do rejoice, and weep with them that weep." So the little girl in weeping with those that wept, brought a blessed tribute into the great fund in the storehouse of God's love, and like the poor widow that gave her two mites, she did more than all the rest, because she gave all she had; and like the woman who came to Jesus when in the house of Simon, at Bethany, and anointed His head with the precious ointment, it was said of her, "She hath done what she could." God is pleased with us when we have done what we could, but we who have ability, strength and opportunity must not think that we have done what we could, when we have not improved our opportunities.

Many people, however, do grand things—do great works—and don't seem to know it. The apostle (Heb. 13:2) admonishes us not to be "forgetful to entertain strangers, for thereby some have entertained angels unawares."

When Jesus told those at His right hand to come in with Him into the kingdom prepared for them, He gave them this encouraging reason, "I was an hungred, and ye gave

me meat; thirsty and ye gave me drink; a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; I was in prison and ye came unto me." This was a surprise to these faithful disciples of the Lord. They possessed the true spirit of humility, and could not remember that they had ever met Jesus anywhere under these conditions of suffering. They could not think of having done any act of kindness and charity such as were mentioned here to the great King of heaven, to the great Judge of the quick and dead, and they eagerly ask, "When saw we thee an hungred, thirsty, naked, etc., and ministered unto thee?" Ah! now comes the explanation, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." F.

Conference. The time for the spring conferences is again drawing nigh, and we shall be glad to publish the announcements. In connection with this item we feel that a suggestion or two would not be out of place, in order to call the attention of bishops and conference workers to certain existing facts which we believe should be changed; some of them should be improved and some should have no existence at all in any conference. In connection with this we are reminded of what a certain bishop once said in regard to the bishops counsel, "I will never again leave the counsel room until I reach a full understanding and agreement with all my fellow bishops." This has the ring of genuine metal, and when our conference workers get to the point where they will work on this line, their trumpet will give no uncertain sound, conference deliberations and resolutions will not be so soon forgotten, and the brotherhood will know what they have done, and they themselves will not need an interpreter to explain the meaning of ambiguous resolutions. This will result in more unity among both ministers and the laity.

1. Many resolutions or decisions of conferences lack due deliberation. They are passed without proper consideration, and without the united voice or even the united acquiescence of the conference, and this causes dissension and disagreement. Since, in some of our churches the methods used by political bodies and worldly societies—the ballot and the majority rule—have been adopted, church unity and harmony, especially among the ministry, has suffered, and will continue to suffer so long as these methods are followed, for the essence of these methods is coercion, compelling the minority to submit to the majority, and this very often at the expense of right. It is no absolute sign of right, even if the majority favors a measure. The first great purpose that we must keep in view, is, that all our resolutions harmonize with the word of God, and the second, that the entire body agrees and is willing not only to accept it, but to comply with it and teach it.

2. Another point that should be borne in mind is, that resolutions or decisions should be written in plain, distinct and positive language, so that the resolution says just

what the conference (not a part, but the whole conference) wants it to say, and nothing else and nothing more. Resolutions have been adopted many times that one person could make it mean one thing and another would make it mean another thing, and so it would cause division of sentiment and a great deal of trouble. And has not sometimes this ambiguous, double meaning language been intentionally used to mislead those who did not so well understand its meaning, and this for selfish and personal ends?

3. Whenever new resolutions and decisions are brought before the conference, we should know whether the same resolution has not been passed before, and if it has, no new one need be passed; or, if it needs to be changed the old one should be rescinded and the new one put in its place. At least no resolution should be adopted, that conflicts with former resolutions, without making provisions to set aside the conflicting part.

4. Another thought. It might be well for the secretaries of our conferences to remember that with the large number of conferences that want their reports published in the Herald, these reports should be as brief as they can be and yet state the actual work done by the conference. Do not attempt to write what everybody said, because in very many cases it cannot be given accurately and the same thing has been said and printed so many times that it becomes monotonous, and people don't care to read it. Give resolutions and decisions, and let that suffice.

Let brotherly love continue and the unity of the church be preserved.

PERSONAL MENTION.

Change of Address.—Pre. J. S. Horner from Kokomo, Ind., R. F. D. No. 2, to Amboy, Ind., R. F. D. No. 1.

Pre. S. J. Swartzendruber of Earlham, Iowa, in company with J. V. Gunden of the same locality, have been visiting some of the churches farther east. They were at Pigeon, Mich., the first week in March.

Bro. J. F. Funk and wife returned on the 18th inst. from a three weeks' visit in Bucks and Montgomery counties, Pa., whither they were called by the death of Bro. Jacob Kratz of Levin, Pa., father of sister Funk.

Bro. Jacob Shank of the Olive Cong., Elkhart Co., Ind., returned from a two weeks' visit with the Blanchard Cong. in Putnam Co., Ohio, on the 6th inst. He held a number of meetings there, but the high water in that section interfered with the meetings, so that they had to be closed. Nevertheless there were nine confessions.

Bro. Christian Erisman and wife of Sportling Hill, Pa., owing to their age and feebleness are not able to enjoy the services of the Lord's house as they did of yore, and it was a great pleasure to them to have Bish. J. N. Brubacher of Mount Joy, visit them on the 8th inst. and hold services for them and some of the neighbors who assembled.

Pre. John Blosser of Rawson, Ohio, President of the Elkhart Institute, was at Goshen, Indiana, recently. Bro. J. S. Shoemaker of Freeport, Ill., also was at Goshen in company with Bro. C. K. Hostetter, Manager of the school, and together they looked over the propositions Goshen has to offer for the removal of the institution to that place.

Pre. John Gross, the oldest minister of the Deep Run Congregation in Bucks Co., Pa., is now in his eighty-ninth year. He had a stroke of paralysis some time ago, which affected his left side, so that he is confined to his home, and no longer able to take part in the public ministrations of the church. But he is cheerful, and pleased to receive visits from his friends. John F. Funk in his recent trip east spent a couple of hours with the aged brother and was much pleased to find his mind and memory still vigorous, and his devotion to the cause, the church and his former covenants unabated. He was grandfather to William S. Gross, the youngest minister of the same congregation, who died on the 6th of March. May God bless and comfort him in his declining years.

For the Herald of Truth. WHY OPPOSE WAR?

By Daniel Kauffman.

1. It is opposed to the heaven-proclaimed gospel of Peace. Christ was proclaimed the Prince of Peace (Isa. 9:6); when He arrived the heavenly hosts attested to the doctrine of peace by proclaiming "Peace on earth, good will toward men." Luke 2:14. How does this correspond with the fact that the so-called Christian nation of today is the greatest fighting nation on the earth?

2. Citizens of Christ's kingdom do not fight. Christ says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." John 18:36. Paul says, "The weapons of our warfare are not carnal." 2 Cor. 10:4.

3. The source is wrong. "Whence come wars and fightings among you? Come they not hence even of your own lusts?" Jas. 4:1. There is no difference between the source of warfare among individuals and among nations.

4. It conflicts with the Bible doctrine of nonresistance. "Resist not evil." "Love your enemies," "Pray for them which despitefully use you," "Recompence to no man evil for evil," and many other passages of like nature are directly opposed to the practice of wholesale resistance and slaughter, known as war.

5. It is not the Bible mode of bringing sinners to repentance (Luke 13:6-9; 10:10; Rom. 12:19, 20). On the other hand, the successful warrior is the one who can surprise the enemy and kill the greatest number before they are in a position to defend themselves, to say nothing of their lack of opportunity for repentance. War substitutes a baptism of bullets and blood for the baptism of water and Spirit as commanded in the Bible.

6. It never pays. It seldom pays expenses, and never pays for loss of life, peace, morality, and other things that always suffer in time of war.

7. It substitutes brute force for justice. When war begins it is not a question as to who is right, but who can whip.

8. It is barbarous. Picture to your minds the agonies in the battlefields, and add to this the heartrending scenes in the homes of

those who see their loved ones stricken down by bullet or sword. Read the acts of brutality as practiced by the armies of the most civilized countries, then add to this the loss of life, health, wealth, morals, etc., and you are prepared to receive the definition of a noted warrior, "War is hell."

9. Militarism cultivates a spirit of savagery. Anything that puts into the youth of our land an ambition to ride to worldly glory over fields of blood can not but help to educate a race of savages.

10. Our church opposes it. Here someone is liable to forget the points already mentioned, and prepare to tear this point to tatters; but hold on. Any law passed by any organized body, temporal or ecclesiastical, is valid unless shown to be unconstitutional by some higher tribunal. Church regulations are binding upon the members unless shown to be unscriptural. In this case especially, when it is clear that the church in opposing war is simply planting itself upon gospel grounds, we are glad that we can mention the laws of God and the church, as our reason for opposing wholesale butchery, more commonly known as war.

Versailles, Mo.

For the Herald of Truth. PRESERVED BLAMELESS.

After a shower in the spring-time you see many little pools of dirty water by the roadside. Let the rays of the sun play upon them, and in a short time the dirty water has disappeared, and on yonder sky you see a beautiful white cloud—the unsightly pools of dirty water are transformed, preserved blameless. So our lives. Allow the Sun of the Righteousness to shine in your life, and "the very God of peace will sanctify you wholly and preserve you blameless. Faithful is he that calleth you, who will also do it." 2 Thess. 5:23, 24. Elkhart, Ind.

For the Herald of Truth. "LET YOUR LIGHT SO SHINE."

By F. H. M. C.

It is sometimes said of those churches whose members wear plain clothes that their hold upon Christian faith must be slight indeed if it needs such outward expression. Or in other words, if the lives of the members of those churches are really governed by Christlike motives, the fact should be apparent to all observers without the "label" or "advertisement" of peculiar dress.

The comment is not to be set down to unkindly criticism alone, for it may be the sincere argument of an earnest seeker after light, or the shrewd wisdom of one who has been hindered by the inconsistencies of some who profess to be followers of our Divine Master.

Yet, accepting it as mere criticism, there are reasons for the custom of plain dress—plain living, let us say, for not only our attire but all the appointments of our lives should be included—that the controversialist may be pleased to consider.

In ultra-fashionable society, one's position is largely determined by one's willingness and ability to follow the dictates of fashion, dress, and these are the outward expression of definite lines of thought. Why then should not the professed followers of Christ be known among men by similar devices? When we see men and women wearing elaborate and expensive apparel, we know at once that much thought has been expended

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March 26, 1903.

ABRAM B. KOLB, Editor.

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2. Eastern District (Frankonia).
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4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

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CORRESPONDENCE.

Harrisonburg, Rockingham Co., Va., Mar. 17, 1903.—A renewal of the Sunday school work for the summer is expected at all of the four meeting houses in the Middle District with the beginning of the second quarter. On Sunday, the 15th inst., the brethren Jos. W. Coffman and Jos. H. Good were chosen as superintendents of the Sunday school at the Bank M. H., with Bro. Emmer Rhodes as secretary.

Iowa, Louisiana, March 16, 1903.—Dear readers of the Herald:—Greeting in Jesus' name. We are thankful to the Lord for His goodness. In February Bro. A. Shenk was with us to inquire into some troubles that were existing among the brotherhood, and which are now all peacefully adjusted. We hope that all may be watchful and prayerful. After Bro. Shenk left us, Bro. N. Z. Yoder of Tennessee preached an interesting sermon to us. We thank the brethren for visiting us. John Shrock.

Pre. S. G. Shetler of Davidsville, Pa. is here since the 13th, engaging in evangelistic work, and some very profitable meetings have already been held at the Bank M. H. The congregations on Sunday and Sunday night of the 15th were largely attended, and the interest and attention was most marked as the brother spoke earnestly and pointedly in behalf of a higher and nobler standard of Christian service. We trust that during his three weeks' stay in our midst the Lord may

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use him to His glory and the awakening of many who should come to a saving knowledge of the truth. Cor.

Woodside, Pa., March 18, 1903.—Greeting in Jesus' name. We feel to say with David, "I praise ye the Lord for his goodness." Sunday, March 15, while the congregation at the Mazon town Mennonite M. H. were gathering for worship we were very much surprised to see our dear Bro. Daniel Bender of Springs, Pa., come into our midst. He preached to us both in the morning and evening, taking his texts from Acts 2:37 and Matt. 5:8. The brother gave us three instances in which the Christian can see God. The word was preached with power. That the blessing of God may ever accompany the brother in his labors, is the wish of our brethren and sisters. As we are left without a regular minister we hope and pray for more of God's able messengers to come to us and expound to us the word of God. Cor.

McVetown, Pa., March 17, 1903.—Our churches have been quickened and made to rejoice with the angels in heaven, because the Holy Spirit has moved many hearts to better things than this world can afford. In the churches and among the unsaved, souls have been touched and filled with a desire to know, love and serve God. A goodly number have turned to the Lord: in the Allensville congregation three, at Belleville five, at McVetown seventeen. D. D. Miller of Middlebury, Ind., a brother greatly beloved for his labors of love, came to Belleville, Feb. 24. Meetings were held there and at Allensville until March 6. That evening a series of meetings was commenced in the McVetown church, and continued until March 16, when Bro. Miller left for Ohio. There was good attendance and the best of attention and order throughout all the meetings. When it was proposed to hold evening meetings at our church about ten years ago some fears were expressed that our meetings would be annoyed, if not broken up, by the rough, disorderly class that are sometimes found among railroads. At the beginning of our evening Bible classes there was some misbehavior a few times, but so far as I know it did not come from the railroads; and now there is a growing sentiment of respect for the house of worship, and a feeling that misbehavior there during the meetings is discredit. Beneath the roughest exterior there often is a kind heart and a longing for something that only God can satisfy. On Sunday, March 15, a special communion service was held by the congregation at Belleville, according to the desire of those who are about to remove to North Dakota. There are five families, eighteen members in all. Bro. Isaac Mast, one of the number, was ordained to the ministry. As they are going to a place where there is no church of our faith, they desire to settle together as a church. May the Lord go with them. Cor.

La Junta, Colo., March 16, 1903.—On hearing that Bro. I. M. Nunemaker of Roseland, Neb., was making an effort to settle a colony of our people in the Arkansas valley of Colorado, I left my home in Ohio on the 21 day of Dec., 1902, and came to this state, and after a careful investigation of the climate and other advantages and the prospects for a future church, I concluded to locate near La Junta. Since that time, I am glad to say that Bro. Nunemaker has also permanently located with his family at this place. The next month he has been preaching at various places and expounding the word of the Lord. When we look around us and behold the vast extent of the promising mission field now open before us, we are

made to lift our hearts to God in prayer that He would send forth more laborers into His harvest. Bro. D. S. Brunk of Elida, Ohio, spent the early part of this winter in this valley, holding meetings at various places and preaching the word as the Lord directed and it did our hearts good when many who seldom attended divine worship could be seen attentively listening to the preaching of the gospel. Bro. Brunk having spent a number of weeks in Colorado, started for his home in Ohio on the 20th of January, favorably impressed with this place. On the 19th of February he returned to Colorado, accompanied by several other brethren who came to investigate the valley, among whom were Bro. George Ross and Bro. S. B. Stemen, both of whom have decided to locate with us this spring. Bro. Ross has gone back to Ohio and expects to return in a few weeks with his family. May the Lord so bless him that he may preach the word with power, so that many who are yet unsaved may be moved to forsake sin and turn to the Lord. Lately we were informed that Bro. Amos W. Rhodes and Bro. Jacob Brunk of Ohio expect to move to this place with their families in the near future. May the Lord so direct that all the brethren and sisters who locate with us may be fully consecrated to the work of the Master, so that this move to the western field may result in a prosperous church. J. M. Brunk.

From Waterloo Co., Ontario.—We have reason to be thankful to God for His blessings upon us the last few months. While our pathway was strewn with deep sorrow, it was also with great joy. Indeed, a few months in this year have brought remarkable changes. I wish to give a brief summary of the events and experiences of some of our church districts.

Deaths.—John Ernst of the Latschar district; Preacher Joseph Nahrgang of the Blenheim district; two of Sister Myself's daughters of the Berlin district; Ephraim Snyder of the Snyder district. Death is the great divider of time and eternity. Over such as live in Christ, death has no power, and those who die in Christ are victors over death. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Church Accessions.—At present we are having instruction meetings in some of our churches. The applicants for church membership are from the following churches: Weber, Berlin, D. Eby, Cressman, Snyder, Conestoga and North Woolwich. As far as the writer has information, the numbers are as follows: Weber's church district, 3; Berlin church (including D. Eby and Bridgeport districts), 16; Cressman's church (including one from Snyder's district), 8; Conestoga and North Woolwich district (including two from Snyder's district), 21; total, 48.

Ministers ordained.—At the Snyder church a minister was ordained on Feb. 21. Three brethren were nominated: the brethren Benj. Horst, Jesse Martz and Moses Hunsberger. The lot fell on Bro. Jesse Martz. A minister was also ordained at the Bean church on March 3. Five brethren were nominated: the brethren Ephraim Casel, Noah Cressman, Osiah Cressman, Zenas Snyder and David Bergey. The lot fell on Osiah Cressman, son of Bish. Amos Cressman. "The lot is cast into thy lap, but the

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whole disposing thereof is of the Lord." "Now there are diversities of gifts, but the same Spirit." God gives us gifts and qualifications to do the work He assigns to us. Let us all labor faithfully in our calling while it is day, for the night cometh wherein no man can work." Cor.

"LET YOUR LIGHT SO SHINE."

By F. H. M. C.

Continued from page 99.

upon its preparation. Sitting in church in the midst of such a display, it is wellnigh impossible to withdraw one's thoughts from worldly themes and center them upon the God whom we have come to worship.

On the other hand, when we see men and women plainly attired and leading simple lives, we realize at once that some things of more lasting consequence find room in their minds.

Fashion's devotees weary of the remorseless routine of their frivolous lives. It is even said that they welcome the season of Lent because of the few brief weeks it affords of release from social obligations. Mankind is hungering more than perhaps is indicated by their outward life for that food which alone can satisfy the soul. And shall we criticize any emblem that may point them to the Living Way? Or shall we be ashamed of any garb that may awaken in another a resolve to forsake mere worldly pursuits and strive for the life eternal?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
Elkhart, Ind.

HOMEWARD BOUND.

I have just come back from a short trip about Port Said on foot with three other missionaries from England. It seems quite cool to us here after our residence in India. I went along we saw the familiar sign, "British and Foreign Bible Society," and we stopped to pay our respects to the person in charge, whoever that might be. We found Mr. Brown in charge of the sales and Mr. Taylor, who has been in Port Said for nineteen years, in general charge of the depot. We had a very pleasant talk and a season of prayer, and we travelers proceeded on our way.

From Aden to Suez, all the way up the Red Sea, we have had rough weather and most of us were very uncomfortably sick. And we had quite a good deal of rain, an unusual thing in these parts. We have beautifully calm weather now and we hope it will continue. We are due at Naples about the third of March. I expect to leave there for New York on the 11th.

Port Said owes its existence to the Suez Canal. It is a cosmopolitan place. Its people speak almost every European language. It is dangerous for an European to go alone into the Arab quarter of the town. The Arabs are Mohammedans and they are quite fanatical. Their respect for Christianity is not improved by the specimens of "Christians" they meet on the ships that pass this way.

The canal itself is a wonderful piece of work. It is difficult to describe one's feelings as one enters this passage from the wide sea. It seems almost like going over the land itself in a ship. There are no locks in the canal. It is open from sea to sea. It is not wide enough for two ships to pass while in motion. One has to tie up to the

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bank while the other passes. Posts are placed at short intervals all along both sides for this purpose. We passed fully a dozen ships during our passage of the canal. Traffic seems unusually heavy at the present time or else has increased very much since we passed this way four years ago.

A few hours more and we shall try the mercies of the Mediterranean. For the present, Adieu. J. A. Ressler.

Harbor of Port Said, Egypt, Feb. 26, 1903.

LATER.

S. S. Raffaele Rubattino, Straits of Messina, March 2, 1903.

We are just well under way out of the harbor of Messina, where we spent the day. Sicily is a very fertile island and Messina is an exceedingly beautiful city. Perhaps it looks all the more beautiful to those of us who have been used to the dirt and filth of Indian cities because of the contrast. Three U. S. cruisers were in the harbor and, while we could not enter into the spirit which prompts the building and sending out of ships of war it did make us feel a little more at home to see the old familiar flag once again.

We had an excellent view of Mount Aetna in the morning as we came up the straits. There was a cloud of smoke around the crater which sometimes almost cleared away and then quickly gathered again. Beneath the cloud lay a beautiful carpet of snow. The lower slopes of the mountain were bare. We are now keeping awake in hopes of seeing Stromboli in eruption at night.

There are many "deck passengers" on board. These travel for very little money, but their accommodations are correspondingly poor. Among them we noticed one man who used to spend most of his time in a long chair on deck between Bombay and Aden. He attracted little attention except by his pale and weak appearance. At Aden a number of passengers disembarked and in mistake this man's baggage was also removed. He discovered his loss after the ship was under way. Then we heard his story. He had spent a number of years in India and Ceylon and had saved about one thousand francs (\$200) and was now on his way to his home in Turin, Italy. The money he had saved was in the boxes which went ashore at Aden. He was completely prostrated by his loss and he grew rapidly weaker. A collection was taken up among the passengers and ten pounds (250 francs) were secured. At the first port the captain wired back to Aden to try to secure the lost property. The man was cheered by the kindness he received and yesterday he seemed better than he had been for some days and he fully hoped to get home all right. But just as the order had been given to make the ship ready for sailing today the word was brought that the poor man was dead. As no one was present when he died a jury was called and an inquest was held. The body was then placed into a coffin and lowered to a boat, where it will have to remain for the night and be landed in the morning. The money collected will be used to defray the expenses of the burial. The man was a Roman Catholic, but little could be found out about his spiritual condition as he was too weak to comprehend a spiritual conversation or else purposely avoided it. Sad! The event cast a gloom over our company. This morning he was a soul among us. Now—? This death delayed us about three hours and will cause us to get into Naples, if all goes well, about ten o'clock tomorrow morning.

The fact of your receiving this will be proof in the canal. It is open from sea to sea. It is not wide enough for two ships to pass while in motion. One has to tie up to the

voyage of 12 or 13 days and I hope to be in New York a little more than a week after this letter reaches you. God bless you all. J. A. Ressler.
P. S.—Safe at "Pension Poli," Naples.
J. A. R.

For the Herald of Truth.

OUR COMMUNICATION.

By Jacob Woolner, Sr.

"But let your communication be yea, yea; nay, nay; for whatsoever is more than this cometh of evil." The above words, spoken by our Lord, have for some time been deeply resting upon my mind. Christ says, "Swear not at all." Matt. 5:34. The apostle says, "But above all things, my brethren, swear not." Jas. 5:12. "But let your yea be yea, and your nay, nay, lest ye fall into condemnation." It is by disobeying God's commands, that we fall into condemnation or bring condemnation upon ourselves; it was through disobedience that our first parents brought condemnation upon themselves and upon all their offspring. But Christ came and took upon Himself that condemnation which we might be free, and whosoever that we might be free, is free indeed. Now through repentance and faith in the Lord we become His disciples, are made free. Now it becomes us to obey His commandments—"If a man love me he will keep my words." John 14:23. Christ says to His disciples or to those that name His name and claim to be members of His body, "Let your communication be yea, yea; and nay, nay; for whatsoever is more than these cometh of evil." Matt. 5:37. So all performing of oaths must come from an evil source, and if we do evil we will become evil, and yet we do not understand these words, "yea, yea, and nay, nay," as referring only to swearing of oaths, but we are always to speak the truth, and not to have any slang phrases to bind or affirm what we say, but what is yea is to be yea, and we are to hold to that. Yet how often do we hear people promise things and then do the contrary? Is that not making yea nay? Does not that come of evil? How many Christian professors are guilty of the same! "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 1:9. John states the matter very distinctly so that each one can easily discern for himself where he stands. But what impresses me most is not only the carelessness of many so-called Christians regarding these things, but the fact that it comes home to our own beloved Mennonite church. Although our church is by some considered to be advanced much more than it was fifty or sixty years ago—and we do not dispute that this may be true in some points—yet when it comes to our text, "yea, yea, and nay, nay," where do we find men and women whose words can truly be relied upon? People used to say that the word of a Mennonite was better security than many a man's note—"you can rely on what they say." But what is said of us today in this respect? I am sorry to say that we must often hear that we must watch the young Mennonites; that their yea means no more today than the yea of any other person, and when it comes down to practical piety they say that the Mennonite piety in earlier days were more pious in their conduct and dealings than a great many Mennonites in this day; for they would not wrong or deceive anyone. We should be careful what we say and do; for we are either casting out an influence for good or for evil.

So many vows are made to God to forsake

the world and all the works of darkness, and to be faithful to the doctrine of our Lord Jesus Christ unto death, giving their yea to God, and in a short time changing it to nay, and turning back again to the beggarly elements of the world, which they had renounced. Does not that come of evil? Is not Christianity and the word of God evil spoken of on that account, and sometimes even blasphemed? How careful ought we to be that our conduct will not cause the word of God to be evil spoken of, knowing that the time is coming that we must give an account to God for everything we do. "Let your yea be yea, and your nay, nay; for whatsoever is more cometh of evil." Why must so many people of our day have some word to affirm what they say? Does it make the yea or nay stronger? "Whatsoever is more cometh of evil." "Yea, nay," means to me that we as Christian professors are simply to tell the truth and nothing more whether it is believed or not; we should hold to our word and by so doing we would gain confidence and would come nearer to the commands of Christ, and would be a better light to the world. Matt. 5:34.

Another thought on these words for us who are parents. When children ask their parents for this or that they sometimes promise them so and so, and when the time comes that it shall be fulfilled they will say, "No, you cannot have this or that, or go here or there this time; you must wait till some other time," and so making their yea, nay. Again parents will say nay to their children, and in a short time turn around and grant them their request, making their yea yea. O parents! what influence are we giving our children? Is that bringing them up in the nurture and admonition of the Lord? (Eph. 6:4.)

Written through love, for consideration and admonition.

Kossuth, Ont.

For the Herald of Truth.
AN ALL-ROUND CHRISTIAN LIFE.

By A. S. Bauman.

Some people wonder what an all-round Christian life is. There are those who think that if they are baptized and belong to church they are Christians. Others say they believe in a Supreme Being, therefore they are Christians; another says, "I believe that Christ was the son of God, therefore I cannot be called an unbeliever." Still another says, "My parents were Christians, therefore I cannot be classed with the heathen"; or, "I had a Christian wife, who went home to Jesus, but she prayed so much for me that I cannot be shut out of heaven." And yet another—"I never committed any crime, I deal honestly with my fellow men, why should I be cast into everlasting punishment?" Many more such thoughts Satan brings to people's minds, and with that they try to content themselves, and feel satisfied to take their chances. We want to consider the matter with the word of God. Does baptism alone save you? When John the Baptist saw many of the Pharisees and Sadducees come to his baptism, he said, "O ye generation of vipers, who hath warned you to flee from the wrath to come? Bring therefore fruit meet for repentance." Matt. 3:7, 8. If we read further we learn that it requires more than water baptism. Peter says, "Repent and be baptized, every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. Unless a man repents he has no promise to receive the Holy Ghost, and without Him he has no power from God, and cannot overcome the power of Satan.

Many Christian professors, I fear, have never received the gift of the Holy Ghost, because so many of Satan's works are seen among them. It is a good way to prove every thing by the word of God before we do it. If Buffalo Bill's Wild West show or the like comes along and Satan tempts us to go, we should always ask ourselves this question, "Would Jesus do it?" The best way to answer that is to look into the life of Christ. Are people trying to save souls there? Are they Christian people who run the money that can be made from it? If that money were given to some poor orphan or to some other good cause God could bless it. Christ said, "The world hateth me because I testify of it that their works are evil." John 7:7. I wish that someone would prove by the scriptures that such works are not evil. If you cannot, you may know that you are no better than those who do it. It is not only those who do evil works but also those who "have pleasure in them that do them." Rom. 1:32; Prov. 1:10; 5:22.

Baptism is not putting away the filth of the flesh. 1 Pet. 3:21. Being received into the church does not save a person. We must also bring forth fruits of righteousness if we are laborers in His vineyard, and work with the talent which He has given us, though it be only one and small. Let us not hide it, lest our fate be like that of the one spoken of in Matt. 25:30.

Faith alone cannot save you. If I want to believe that I shall reap a harvest, I first do all I can in the matter of ploughing and sowing, or I should certainly have a vain faith in a harvest. If a person believes in Christ he must also do as Christ did before he undertook to preach the gospel: He was baptized, because it becometh us to fulfil all righteousness. If Christ had not been baptized, then it would give us more chance to drop water baptism, although we have many passages of scripture to prove what the apostles have done.

Our faith must be manifested by our works. James 2:14-18. If you believe in Christ you must surely believe that you need a helper to cleanse you from your sin. Nicodemus was a ruler among God's people and made a good profession before Christ (John 3:2), but Christ said, "Except a man be born again he cannot see the kingdom of God." If anyone try to enter into heaven otherwise than through Jesus Christ he is a thief and a robber. (John 10:1.) If a son imitates his father he is his follower, and if we imitate Christ we follow His footsteps. Christ was baptized and called it a fulfillment of righteousness; He communed with His disciples and washed their feet and said, "Happy are ye if ye do these things."

The one who expects to be saved because his parents are Christians must class himself with those that know to do good and do it not, in other words, he confesses himself a sinner. And the one who is hoping to be saved through his wife's prayers must obey the call of God when He knocketh at his heart and then follow Christ's footsteps. The one who thinks he will not receive everlasting punishment because he was honest and had not committed any great crime, shall know that Christ said, "He that gathereth not, scattereth." Upon what has your heart been fixed since you know right from wrong? Christ says, "Where your treasure is, there is your heart also." Paul says, "that the natural man receiveth not the things of the Spirit of God." 1 Cor. 2:14.

An all-round Christian life is to obey the commandment of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," Matt. 22:37. The second great commandment takes more than an honest life; it re-

quires self-denial, it must have the fruits of the Spirit, it requires a being born of the water of life and of the Spirit, otherwise he is unable to lead a Christian life.

Idle talk cannot be in a Christian life. James says, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is in vain." James 1:26, 27. How many Christian professors keep themselves unacquainted with the word of God, how much we even so much as listen to their idle talk, we are helping them along. Christ says that man must give an account of every idle word he speaks (Matt. 12:36, 37). But through repentance those idle words spoken before we learned to know Christ, will be blotted out, and afterwards we will not love to hear vain talking, much less do it (Eph. 4:29; 5:4). "They are of the world, and the world heareth them," 1 John 4:5, 6. "Out of the abundance of the heart the mouth speaketh," Matt. 12:34.

Mayton, Alberta.

For the Herald of Truth.

SOME UNSEASONABLE THOUGHTS.

By A. A. M.

I was much interested when I read the subject, "Some Seasonable Thoughts," in a recent issue of the Herald. I agree with the writer till he gets to the thoughts of hymn writers. I think he presented some very unseasonable thoughts by referring to a hymn like "Oh, for a thousand tongues to sing." This, in my opinion, was not the thought of the author, Charles Wesley. I think he was wishing or praying, not for himself alone, but meant to ask as we today would say, "Oh, for a thousand people to sing, 'Blessed be the name of the Lord.'" How could this be otherwise than pleasing in the sight of the Lord, when sung in the right spirit and with the understanding, especially if it be done by a thousand tongues together as in Eph. 5:19, but being together in this way we should be very careful of unseasonable thoughts which are so apt to destroy our rejoicing in the Lord. So we may also become interested in a sermon and just one unseasonable thought, either by the minister or by ourselves, may destroy the good seed sown.

Sugar Creek, Ohio.

Note.—There are always two sides to a question. I believe, however, that Bro. A. A. M. will allow the statement that Charles Wesley's hymn above referred to was suggested by Johann Mentzer's well known hymn,

"O, dass ich tausend Zungen haette,
Und einen tausendfachen Mund"
written in the early part of the 18th century. This shows very plainly that not a thousand individuals, but one individual with a thousand tongues is the picture which the author wishes to present. The second stanza contains the same outburst of feeling:

"O dass doch meine Stimme schallte
Bis dahin, wo die Sonne steht!"

—Ed.

For the Herald of Truth.

THE GREAT NEED OF MORE DEEPLY INTERESTED CHRISTIAN WORKERS.

By Bessie Landis.

Before our Savior ascended to heaven He commanded His disciples to tarry at Jerusalem until they be endued with power from on high. He told them they should be baptized with the Holy Ghost not many days hence, and that they should receive power

after that He came upon them. They with one accord continued to pray until this promise was fulfilled. After this they had a power which before they knew nothing of. The apostles had received a three years' training under Jesus, yet they were not prepared or qualified for real service until after Pentecost. If they with their unparalleled preparation for work were not permitted to enter into service before they were endowed with the power from on high, how much greater then is the need for us to receive this power if we wish to see good results from our work?

The church and the Sunday school need more Spirit-filled men and women. We need not only more workers, but that our workers are more deeply interested Christians—workers that are able to bring more blessing.

We all confess there is a great deal of work, a great deal of teaching, of machinery, and of earnest effort of various kinds, but there is not enough of the manifestation of the power of God in it. Too much of the work is done in the power of the flesh. We need more deeply interested Christian workers who drive all this machinery to useful purpose.

In Eph. 15:18 we read, "Be filled with the Spirit." If we are not filled we are living in disobedience to God. So many Christians seem to think only missionaries, ministers, or those that have some great work before them, need this power of the Spirit. But it is a command to every child of God.

There must be an overflow in our lives, before anyone else can be helped. What power has he who has only enough spiritual life to sustain himself? Too many workers are satisfied with just such a shallow life. This overflow is in direct proportion to the inflow.

It is essential for the Christian worker to have a knowledge of God's word. It is the object of all lines of Christian work to teach and be taught the word of God. To do this requires a study of it. In 2 Tim. 2:15 we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." God will not pour His word into us without an effort on our part. We must study prayerfully, search diligently, then God will do His part.

Neglecting to study the Bible is the cause of the lack of spiritual power. The effective Christian worker must make it a part of his very life by his own Christian experience. It is impossible to lift souls higher than we ourselves are. The worker cannot do much for God if he is content with a shallow or meager acquaintance with the word of God. So he must study that he may be a workman that needeth not to be ashamed rightly dividing the word of truth.

I trust we may all be made to see more clearly than ever before the great need of more deeply interested Christian workers, more consecrated, Spirit-filled men and women with an abundance of God's grace. May God hasten the day when there will be less living for self and more living out and for God.

Sterling, Ill.

For the Herald of Truth.

SIN.

By Mollie J. Reynold.

To what numerous ills has sin exposed the body from the cradle to the grave! Disease invades it in a thousand forms. Jesus not only showed His power, but His compassion in healing diseases, and though we seldom need such cures now to manifest His divinity, yet blessed be God, that there is no dis-

MISSIONS.

For the Herald of Truth.

LETTER FROM INDIA.

Dhantari, C. P. India, Feb. 17, 1903.
A. C. Kolb, Elkhardt, Ind.
My dear Bro.—Greeting. Your welcome letter of Jan. 10, with the enclosed check for \$27.50 was received yesterday. Your letter to Bro. Lapp with the check enclosed for \$807.73 was also received. The amounts given for other missions will be forwarded as soon as we get the return from the banks.

If money was ever thankfully received, these checks were. We had gotten down to the bottom of the hopper, but the Lord had the money on the way for us. It is a blessed thing to trust in the Lord.

Last week when no checks came and we hardly had enough to see us to the end of the week, I felt somewhat hardened about it. I took my Bible and looked up all the references that I could think of, and then went into my prayer closet and spent an hour with the Lord, reading His promises and seeking His guidance and asking Him to supply all our needs.

He answered by taking the burden away and also gave me the assurance that money was coming, and, praise the Lord, over \$1,000.00 came with this mail. God does hear and answer prayer if we walk in the light. He gives us through His word.

Bro. Lapp will answer the letter you wrote to him. He went with Bro. Ressler to Bombay, but will be back in a few days. Bro. Ressler is on his way to his homeland. Yes, it would have been pleasant to go with him, but the Lord does not want me to go home yet.

The work on the new station buildings has been going slowly. The buildings are not nearly all up yet, but we hope soon to have enough ready so that the girls can be moved there.

This leaves us all well and happy in Jesus. Yours in His name, Jacob Burkhardt.

We don't like to hear anyone who is always complaining because he cannot do as he pleases. Such a person is almost sure to be one who does not please to do right.

MARRIAGES.

Brown—Resor.—At Cedar Grove, Ont., March 12, 1903, at the residence of the bride's parents, Wade R. Brown and E. Adeline Resor were united in matrimony. L. J. Burkhardt officiated. May the Lord bless this union.

DEATHS.

OBITUARY.

Pre. William S. Gross, of the Deep Run Mennonite Congregation in Bucks Co., Pa., died on Friday, March 6, 1903, aged 35 y. 8 m. Some six weeks before his death his foot had been bruised by a horse stepping on it. Later he suffered, as the doctors said, with pleuro-pneumonia, which terminated in tetanus (lockjaw), from which he suffered intensely, but retained his consciousness to the last. During the last five years the family has had one affliction after another. Their little son, Elmer, was afflicted with hip disease, and after many months of anxious care and watching, both at the hospital in Philadelphia and at home, the Lord blessed the efforts made and the boy began to improve. A little later on the father was chosen to the ministry, in which capacity he served a little more than a year. The ministerial work seemed, to the dear companion, a very hard trial, but submitting herself to the will of a kind heavenly Father, the brother took up the work, to which he was called. Recently they moved to a new home on a farm, but before they were really settled there the dear brother was stricken with sickness and died. His parting words were, "I have a Savior; He is pleading in glory." Good-bye, little boys. He was buried at the Deep Run meeting house, on the 10th. Services were conducted at the house by Peter Loux and Abram

Peabody, Kansas.

If self-sacrifice does not come in some where in your life, it cannot be the Christ-life that you are living in a world like this.

Peabody, Kansas.

"Is she a nice girl?" "I don't know; I have never seen her at home." It was a short answer, but one worth thinking over, girls.

March 26, 1903.

Hestland and at the meeting house by Pre. John Leuberman and H. B. Rosenberger in German and John F. Funk of Elkhart, Indiana, in English. Besides a deeply afflicted companion and two sons of eight and three years, respectively, he leaves an aged grandfather, whose place he was to fill in the ministry, a bereaved father, friends and relatives, and a sorrowing congregation, who had learned to love and esteem him for his work, his sake, and to appreciate his labors, which was manifest from the large number of people present. May God comfort and bless all who are called to mourn over this sad dispensation of His providence.

Kulp.—Bro. Henry Kulp of Blooming Glen, Bucks Co., Pa., died of cancer of the month, aged 89 Y., 2 M., 3 D. Five children survive him. Interment was made Feb. 2 at the Blooming Glen M. H. Services were conducted at the house by Pre. H. G. Anglemeyer and at the M. H. by Bish. Henry B. Rosenberger.

Krider.—On March 8, 1903, in Soudersburg, Lancaster Co., Pa., of catarrhal fever, Walter G. son of Benj. M. and Susie E. Krider, aged 1 Y., 1 M., 1 D. The little one was ill about ten days. The funeral was held on March 11 at the Paradise Mennonite M. H. by Isaac Eby and Christ. Interment in the cemetery.

Jones.—On the 23d of Feb. 1903, in Haidlman Co., Ont., of convulsions, Murray Lloyd, only son of Evelyn and Matilda Jones, aged 1 Y., 6 M., 1 D. He leaves father, mother and three sisters, and to mourn his early departure, but we have the blessed assurance that he has gone to rest. Funeral services conducted by Bro. Moses Hoover and Bro. Louis Burkholder at the Mennonite church.

Hunsberger.—March 13, 1903, at his home in Leighton Twp., Allegan Co., Mich., of paralysis, Amos Hunsberger, aged 69 Y., 1 M., 8 D. He has been a faithful member of the Mennonite church for about 35 years; he remained true to the last, and we believe he is now at rest with the saints. He leaves a widow, three sons and one daughter. Interment in the Galena cemetery. Funeral services were held at the First Gaines U. B. church, conducted by Bishop H. T. Barnaby, assisted by Pre. Alvin C. Barnaby of that church. Text, Phil. 1:21.

Wenger.—On the 1st of March 1903, in Farmersville, Lancaster Co., Pa., suddenly, of apoplexy, Fannie Wenger, aged 51 Y., 9 Y., 2 D. She ate a hearty supper just as she was about to retire, her spirit took its flight. She was a member of the Mennonite church and was the daughter of the late Martin and Wenger, both deceased. Her daughter, Sister Susan Wenger, and one brother, Dr. Franklin, are the only survivors of that family. Funeral services on the 5th at Grossdale M. H. by Joseph Wenger and John Kurz. Peace to her ashes.

Burkhart.—On the 21st of Feb. 1903, in Hareville, Lancaster Co., Pa., Barbara Ann, oldest daughter of Bro. Aaron and Sister Anne Burkhart, aged 6 Y., 6 M., 3 D. Twelve days before she took sick of la grippe and died suddenly of paralysis of the heart. Barbara was a bright little girl, beloved by her parents and friends. She leaves her bereaved parents, grandparents, great-grandmother and one brother and two sisters to mourn her departure. The parents may comfort themselves with the thought of having one awaiting them in the glory world. Funeral services were conducted on the 23d at Grossdale M. H. by Joseph Wenger in German and Noah H. Mack in English.

Kratz.—On the 10th of Feb. 1903, near Hariyeville, Montgomery Co., Pa., of heart failure and dropsy, Abraham F. Kratz, aged 77 Y., 7 M., 12 D. He bore his sufferings with much patience. He spent much of his time in reading the word of God and praising Him in song, which is indeed a great comfort to the bereaved ones who mourn the death of a kind-hearted and beloved father. He was a reader of the Herald almost from the time it was first published. He was buried at the Lower Salford burying ground. Services were conducted at the house by the brethren, Henry Bower and Michael Moyer, and at the M. H. by Chr. Allnach and Jacob Moyer from the text, "For we have no abiding city here, but we seek one to come." May the Lord bless and comfort the sorrowing and bereaved children and friends.

Moyer.—On the 8th of March, at the residence of her son-in-law, H. C. Beiler, in Allentown, Lehigh Co., Pa., of heart failure, brought about by an attack of pneumonia, Elizabeth Moyer, aged 65 Y. She resided with her son-in-law since last fall. Her husband died eighteen years ago. The following children survive her: A. C. Moyer, Mrs. John Stanifer of Quakertown, Daniel Moyer, Mrs. J. Bergstresser of Louderton, Mrs. Jacob Rush (minister) of Plumsteadville, and Mrs. John Flick of

Landsdale. A number of brothers, sisters, grandchildren and friends survive her. She was a member of the Plumstead Mennonite church. Her remains were brought to the house of Pre. Jacob Hush, here former home, from which place the funeral proceeded to the Deep Run M. H., where the burial took place.

Detweiler.—Bro. Enos Detweiler, of near Chalfont, Bucks Co., Pa., died on Feb. 3, 1903, of a bronchial affection, aged 89 Y., 28 D. He was born Jan. 5, 1834, and on Oct. 8, 1860, was united in matrimony to Sarah Sherm. Twelve children were born to this union. The widow, four sons, two daughters and a number of grandchildren survive him. He also leaves a brother, John Detweiler of Missouri, and a sister, wife of Bro. Henry Detweiler of Sterling, Ill. The remains were laid to rest Feb. 7, at the Line Lexington M. H., where the services were conducted in the English language by Pre. Aaron Freed and Pre. John Walters on John 14:18, 19, followed by remarks on Rev. 14:13, and prayer by Pre. Weidner, of the Reformed church. May he rest in peace.

Swigart.—On the 4th of March 1903, near Farmersville, Lancaster Co., Pa., Edna, only child of Bro. Jacob and Sister Annie Swigart, aged 2 Y., 4 M., 13 D. About two weeks before she took sick of what they thought were the measles, but which affected her lungs and soon laid her low in death. A bright blossom which budded on earth has now gone to bloom eternally in God's garden. Why God took her home so soon we do not know, but we believe her mission here upon earth is finished and now she is sweetly resting in the arms of Jesus, awaiting the loved ones to follow. Funeral services on the 6th at Metzler's M. H. by Joseph Wenger and Bish. Benjamin Weaver from Psal. 128: May God comfort and richly bless the bereaved ones.

Wenger.—On March 4, 1903, near Linville Station, Rockingham Co., Va., of bronchial troubles terminating finally into pneumonia, Sister Lydia Wenger, aged 75 M., 1 D. The funeral services were held from Lindale M. H., at which time a large concourse of sorrowing relatives and friends came to pay a last and worthy tribute to her memory. Disinterment on the occasion by Lewis Shank, L. J. Heatwole and Jos. W. Gell from Heb. 11:13. Sister Wenger was a member of the Mennonite church for 55 years and although life's pathway to her was strewn with many sorrows and disappointments, yet through all, from early life down to old age, she has proved a noble example of humility, patience and an abiding faith in her Redeemer. She leaves behind an aged and greatly endeared husband, nine children, 75 grandchildren and nine great-grandchildren to mourn her departure.

Barge.—On March 2, 1903, near Strasburg, Lanc. Co., Pa., on the old homestead where he lived all his life, of bright's disease, Bro. Jacob M. Barge, aged 59 Y., 10 M., 18 D. Bro. Barge had been ill for over a year, but seldom hearing any complaint from him, there seemed no cause for alarm till a month before his death, when he was taken with convulsions. It was feared at that time that the end was very near, but he again revived and lingered thus, sometimes better and sometimes worse, till a week before he died, when his mind became like that of a child. His last days were days of great suffering. There came to him beautiful visions of the home beyond and several times he thought he was almost there. At the very last his suffering became quiet and he slept peacefully away. He was a loving father, and husband and faithful member of the Mennonite church for nearly thirty years. He leaves a sorrowing widow, five sons, one daughter and five sisters. Three children have preceded him to the spirit world. Funeral services were held on March 4, at the Strasburg Mennonite church by Elias Groff and A. H. Brubaker, from Matt. 24:44. A. N. B.

Rupert.—Solomon Rupert was born in Fayette Co., Ohio, Oct. 28, 1825, and died in Delphos, Ohio, March 8, 1903, aged 77 Y., 6 M., 10 D. He with his father's family moved to Mercer Co., Ohio, and in 1845 he was married to Sydney Watts. To this union were born three sons and six daughters; two of these children have preceded their father to their long home. He has 48 grandchildren and three great-grandchildren. He was of a family of 21 children; five brothers and five sisters are still living. He has lived in and near Delphos for 31 years. His wife died nine years ago, and in November 1897 he was married to Mrs. Martha Knave, who survives him. He was a member of the Mennonite church for a number of years. He was a man who would make any sacrifice in his power to help his children or neighbors, and it can truthfully be said of him that he loved him best loved him most. He was of a quiet and kind disposition. He would rather suffer wrong than wrong or harm anyone. He seemed fully prepared to die. A few days before his death he asked his physician what he thought of his condition. When the doctor told him that it looked as though the

end was near, he said, "Well, I have been here almost 78 years, and I am ready to go any time." He in his last days would ask his children to sing for him. His last words were, "I am going home." Buried on the 10th at the Pike M. H., where funeral services were conducted by D. S. Brunk and J. M. Shank.

A GREAT DISCOVERY.

Here is what may be almost rightly termed a World's Wonder. Among the most important achievements of the last Babylonian Expedition of the University of Pennsylvania, 1898-1900, was the determination of the Babylonian temple and its storied tower or zigurat (the Tower of Babel), and the discovery of the Temple Library. Twenty-thousand Cuneiform Tablets which are known to date back 3,000 B. C., or before the time of Abraham, have been recovered. These inscriptions have an incalculable value in the complete confirmation which they give to many important statements of Old Testament History. Much is added to our knowledge of early great Bible events. The title of the new book just published describing the above, is "Explorations in Bible Lands During the Nineteenth Century," edited by Prof. H. V. Hilprecht, and contains nearly 900 pages, with about 200 illustrations and maps. The book is bound strongly in Buckram cloth, with gilt top; \$3.00 net; postage 40c additional. This book makes a very valuable addition to the library, and should be read by all Bible students. Send orders to the Mennonite Publishing Co., Elkhart, Ind.

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HOUSES IN THE SOUTH are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good ten months in the year, and where the climate and the requirements are comparatively light. When you go south remember that the Queen & Crescent Route offers the best inducements. Free reclining chairs, cars for night trains. Parlor cars on day trains. Home-seekers' tickets sell at only a small amount over one fare for the round trip. Books, maps and further information as to stock and fruit raising in the South will be sent on application.—W. C. Rineason, G. P. A., Cincinnati, Ohio.

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Published Weekly.

ELKHART, IND., THURSDAY, APRIL 2, 1903.

VOL. XL. No. 14.

EDITORIAL NOTES.

Stand by your convictions.

Are we living as we shall wish we had lived when we come to the day of final reckoning?

The kind of paradise many people try to make for themselves on earth unites them for the paradise of God.

If we could see our plainest task as the Lord's work, what a radiance would be shed over our lives, and what gladness we might bring to other hearts!

The various religious orders of the Roman Catholic church have received a severe blow in France by the government of that country, their existence in that country being forbidden.

The number of candidates for baptism in the Blooming Glen congregation, Bucks Co., Pa., since our last report has been increased to thirty-eight. Baptismal services will be held April 19th. May God continue to bless the efforts of the brethren and may many others that are still walking out in the ways of sin be brought into the fold, and made heirs of glory, through faith in our blessed Redeemer.

There are no people in the world whom God so much needs as the very most common, and He wants them to do their work as unto Him, no matter how commonplace or small it may seem. There are so many more little things than larger ones that the Father is waiting for us to do, and He wants them done cheerfully and gladly. Earth has no joy so sweet as that which comes from the knowledge of having done what our Father has assigned to us, and the assurance of His approving smile.

Directly in the wake of the announcement that the Czar of Russia had determined upon giving greater religious liberty to the non-orthodox sects in his dominion, comes the report from Finland that 43 clergymen have been deposed and deprived of their livings because they refused to cooperate with the authorities in carrying out the new military service law which is now the same there as in other parts of Russia. The national seminary for school teachers at Sor-danala has also been closed by the Russian authorities. The Finns are a peace loving

people and when, a few years ago, the iron hand of Russia was laid upon them to draw them more directly under Russian dominion, many of the people refused to accept the new order of things, and like our own people in the '70's, these pious people preferred emigration to military service. Thousands of them have come to the United States and Canada.

As one cannot learn a trade for another, even so can one not be a Christian for another. One man's abilities or experiences in any line, material or spiritual, can be a valuable aid to another, but actual knowledge comes only by personal practice or experience. The man who has learned may tell and show another how to use the plow, the plane or the pen, but the theory without the actual practice and experience is of no practical value to the one instructed. Even so it is in the matter of salvation. In the parable of the ten virgins each virgin needed oil for herself; none had any to spare. Those who had could only instruct the others where to obtain, they themselves could not give. The Christian experience of a father, mother, sister, brother, wife or any other fellow being can be a valuable aid, yet our salvation depends on a personal experience of a change of heart and a newness of life. One can not claim another's virtues as his own, nor will God accept them as such. God's book records opposite my name only those virtues which I by the merits of His Son possess, and no man possesses so much merit that he has some that will be or can be spared from his own account to swell the credit of another. Rom. 14:12, 13.

The Whole The great commission of our Savior to His church in all ages is to evangelize all nations.

Gospel. Saviors to His church in all ages is to evangelize all nations and teach them to observe all the things He has commanded. Christ did not demand more to be observed than He knew was necessary to preserve the church in her purity, nor does He demand any more than we can do or than is for our good. Hence, to ignore or pass by one jot or tittle of the things He has commanded to be observed is to openly invite condemnation. He makes no restrictions or modifications, gives no hint or suggestion that certain things which He has commanded will become obsolete and need not be observed after the world shall have reached a certain stage of "enlightenment." Why then try to explain away any one of the things He has com-

manded us to observe? Some people seem to think that we have reached that "enlightened age," in which man can choose for himself what he should observe and what not, no matter what the Savior said in His parting address. To them some things which the Savior commanded are out of date. They do not need to obey them. They have received better light. Where does that better light come from which they imagine they have? There is a way that seemeth right to a man; but the end thereof are the ways of death. He that offends in or ignores one part of God's commands is guilty of all, for in God's economy all His commands are so inter-related that they cannot be obeyed only in part without peril to the soul. Who then would dare to set up his own wisdom against the almighty wisdom of God and proclaim that certain things which His only begotten Son declared should be observed, need be observed no longer? And yet this very thing is done openly in the pulpit and by the press. But Paul declares that if any man or even an angel declare any other gospel than that which Christ brought, that man is accursed. What of us, then, if we declare a part only and not the whole? Woe is unto me if I preach not the gospel of Jesus Christ in its fullness. I cannot atone for my neglect in one particular by preaching another part with more emphasis, any more than I could atone for stealing or lying or murdering one day by living very uprightly the day before or after. Woe to them that are wise in their own eyes and dismember the gospel, keeping and teaching only such things as seem agreeable, and ignoring the rest. We cannot keep or teach one thing as we should if we ignore another. Woe to them who say that we can do as we please about observing or not observing a positive command of our Lord. No amount of charity will cover such a sin. Charity was not intended to cover such iniquity. To demand and to teach that the plain commands of Christ ought to and will be observed by all who desire to walk in the light as He is in the light is neither narrow nor shallow teaching, nor is it the demand of church creed, but it is as broad and as deep as God's providence, and is as far above simple church rule or creed as God is above man. If we say that we are in the light or under the influences of an enlightened age, and ignore God's commands or gospel requirements, let us know for a surety that we are walking in a false light. Satan has transformed himself into an angel

For the Herald of Truth.

SAVED TO SERVE.

By N. A. Lind.

"Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."

It is very natural when we speak of saving life that there is something from which it may be saved, and when we speak of losing life there is a way in which it may be lost. Neither will anyone deny that when something is saved it is generally done so for some purpose.

"Believe on the Lord Jesus Christ and thou shalt be saved," rings just as clearly and distinctly to us as in the day it was spoken. And sometimes when we look at the lives of some professors of this true religion, we wonder if they really believe on the Lord Jesus Christ.

When the question of being saved is put straight at them they twist and stammer, generally flush in the face and say, "I belong to church."

It is a sad fact that in this sense the pales of the church are simply a hiding place for many who never taste of that true peace and comfort which God's word and a really changed life should bring them. And for such the question of salvation is a hard one, for they feel and know that they profess to have something which they do not have. It is also a fact that some profess to know the Lord and yet claim we have no right to say we are saved.

Who is he that is going a road which leads down over a precipice, and seeing the danger ahead of him would not turn and take another road? As soon as he had changed his course, would he not be saved from that danger? Even so we being warned of God, by His servants, through His word, see that unless our course is changed we will be led down over the precipice of eternal destruction, and, seeing this, change our course and then have a perfect right to say we are saved.

But does this being saved mean a saving for nothing? We have already said that being saved, we are saved for something.

What more beautiful thought can there be than this, "Saved to serve?"

Our service must also be of some real use to the Master. And in the face of the one great fact that we are placed in the world for a particular work—something which no one can do for us—how natural that the life which claims to have been saved should be an active one, that we answer the purpose for which we have been saved.

How much good would have been accomplished if those with whom Jesus came personally in touch would have been as self-ish with that higher life as are some of our twentieth century so-called Christians?

The great blessings which we enjoy are simply the Christ life imparted and taught from heart to heart until it reached us, and Oh, what it has cost—the very life of our dear Savior. Not only His life, but since then how many have sealed their faith with their own blood! And before Jesus gave His life on the cross He had already given it in service.

We picture Him as a busy little prattler full of action, later busy at school with His lessons, engaged with His father at the carpenter's bench, with not a selfish thought or action. Soon we find Him even deserting His profession and devoting His whole life to training and teaching a few men for the propagation of that higher life which He so implicitly put into practice. It certainly must have been with opposition that He left His vocation for that work. Can we not easily imagine how they scoffed at Him in

that simple expression, "Is not this the carpenter?"

Ah! He was the carpenter who followed His convictions, not to where it best pleased Him, but where it was the most expedient. And the place where He was most needed was even the most pleasant to Him.

Jesus said, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." What we need to do is to die to self, and unless we do this we abide alone. It is then, and then only, that we really serve God and are a blessing to others. If we have the salvation as a free gift from God, though it cost Him so much, what should discourage our giving it out to others? For surely we can not enjoy it to the extent that we should unless we are doing just what God would have us do. Some are fortunate in having chosen the life work in which God can best use them, but of others God must demand an entire change.

Some men are following one line of work when they have the conviction that God needs them somewhere else. Because some men are afraid of being harnessed in God's service they discourage questions, the importance of which eternity only can measure.

O! for a salvation which is willing to serve—a life which for Christ's sake is willing to be lost.

Upon such the church must depend, and such only can realize a heart experience in religion. How many of us have a salvation that serves, that something which only the true Christ life can bring to us?

We need such in every department of church work.

"Whosoever will save his life for my sake shall lose it; and whosoever will lose his life for my sake, and the gospel's, the same shall find it."

Elkhart, Ind.

For the Herald of Truth.

IMPRESSIONS OF NAPLES.

S. S. Lombardia, Mediterranean Sea, Mar. 13, 1903.

Dear Editor:—Nature has been lavish in her gifts of beauty to the city of Naples. The bay with its islands, the surrounding hills, the lovely valleys opening to the sea, and above all in interest, Vesuvius smoking in the background, combine to make the ancient motto, "See Naples and then die," strikingly expressive.

On board the R. Rubattino, among other pleasant companions, I had met A. C. Clarke, a Church of England missionary of Amritsar, India. He had planned to spend a few days in Naples before going on home and I took him along to my boarding place. I had no special object in view in Naples except to rest and put in time until my ship sailed, so it was an excellent thing for me that I had some one with me who could plan trips on an economical basis. We visited together the ruins of Pompeii, that city of the dead which was buried by an eruption of Vesuvius in A. D. 79, and is now being excavated. We walked the very streets once trodden by those ancient people and saw in the very houses once occupied by them.

In the museum of Naples we saw many of the relics taken from the ruins of Pompeii. There is grain to be seen as it was sold on the market place, but charred by the burning ashes. Bread fresh from the oven, now no longer edible. One loaf had been cut in two. One-half was perhaps eaten, the other half remains to this day. The tools and utensils used by the people are preserved to us and are very interesting, since they serve to show that the Pompeians had attained a

very high state of civilization. Unfortunately for us the National Museum, where most of the Pompeian relics are kept, is undergoing repairs and much of it is closed to visitors.

Another trip of intense interest was to Patuzoli, ancient Puteoli, where Paul landed on his way to Rome. Part of the old Appian way to Rome is still pointed out. The old mole is in ruins, but its place is filled by a long breakwater of modern construction. In the days of St. Paul this was the seaport, and Naples, if it existed at all, was of little importance. Here we visited the crater of a semi-extinct volcano called Solfatara. We saw them refining sulphur by the natural heat of the volcano. The guide told us that this volcano shows greater activity when Vesuvius is inactive and vice versa.

During the last three nights of my stay Vesuvius was very active. The sight reminded me of an immense blast furnace. Every few minutes a vast shower of red, glowing sparks was thrown up. Sometimes after such an explosion streams of lava could be seen flowing down the sides of the cone. It was a sight long to be remembered and the people who live there say that such an exhibition is quite rare.

One who has lived in India, where open idolatry is practiced and defended, can scarcely help making comparisons between the modern acknowledged idolatry of the East and the ancient acknowledged idolatry of Italy, and again comparing these two, in their most remarkable parallel, with the modern unacknowledged idolatry of the West. By "the West" in this sense we mean all of Western Europe and America. The parallel between Hinduism and Romanism is very striking. Ancient Rome worshipped Minerva. Modern Rome worships the same image, but calls it the Madonna—the Holy Mother. In the Cathedral at Naples we saw pictures of God the Father in conversation with the Son. Not even the grossest obscenities on Hindu temples could shock one's sense of propriety more.

But aside from the idolatry of the church of Rome one cannot help thinking of the state of mind of these thousands of persons of "refinement and culture" who flock to these cities to adore in professed rapture what ancient heathen Rome worshipped. Many of these people are Protestants and claim to be spiritually minded. Perhaps the writer has not received sufficient culture in "art for art's sake" to appreciate these relics of heathendom, but the sight of actual living heathendom has so much in it to disgust one that one cannot help raising the question of the real inner motive of those who worship at the shrine of "art" in the form of these ancient relics of a departed heathenism.

Contrary to our previous supposition we are not expected to stop at Gibraltar. We are to see that place tomorrow morning and then follow almost in the track of Columbus within a short distance of the American coast. This letter is to be posted in New York.

Yours in Him,

S. S. Lombardia, near Algiers, Africa, March 14, 1903.

Dear Brother:—"Our times are in His hand." I had just written the enclosed letter in duplicate, one copy for the Herald and one for the Budget, and had started another letter and had just half written the date when the machinery began to thump and there was a sensation like that produced by the sudden application of the air brake to the wheels of a swiftly moving train, only more pronounced. Explanations later gave the information that the screw propeller had

broken and we were helplessly afloat in the Mediterranean. But owing to the presence of mind of the engineer the engine was saved from explosion and the ship itself escaped serious harm and all lives are safe.

The signals were hoisted and all waited for about an hour and a half when smoke appeared on the horizon. All eyes were turned in that direction. Some could not climb into the rigging shouted out, "Vapore! e' vero!" (Steamer! it is true!) Then everyone began to talk more freely and anxious waiting gave way to speculations as to what would be done next. The steamer proved to be the Pauline II., registered at Algiers, on her way from Marseilles to Algiers, and she took us in tow to this place. No one knows just what will be done. There will be some delay and it will be necessary to get another ship to carry over the passengers, but how much delay or what ship and all such details are not known to anyone. There is a cable from here and we can communicate with the rest of the world.

There are four Americans on board. The question of wiring home was raised, but we have decided not to do so for if the news of our accident reaches you the news of our safety will reach you at the same time and you will all know enough to await letters of explanation. As soon as it is known what can be done we shall write further. God bless you all.

Yours for service,

J. A. Ressler.

Harbor of Algiers, North Africa, March 16, 1903. To the Editor of the Herald of Truth.

Dear Brother:—We have now pretty definite details as to just what happened in our shipwreck the other day. In the first place the entire screw dropped off. The sudden release of pressure allowed the engine to "run away" and one of the main cylinder heads was blown off. This was just under the second class smoking room, where a number of men were. The explosion broke the leg of one of the tables where they sat. It was all through a very providentially guarded accident.

The Sardegna started from Genoa for Algiers last evening at six o'clock. She should get here by tomorrow morning and the captain thinks we should be under way in her by tomorrow night. They are now removing our cargo into barges, so as to be ready to work as soon as the other ship arrives. It is supposed that we shall get to New York about four or five days late. I shall not post this until after the Sardegna arrives, but I shall have little time for writing then, so I write now. Your receiving this will be a voucher for our safety so far. God is with us.

P. S.—March 17, 1903.—The Sardegna is at anchor beside us and our cargo is going into her.

Good-bye till New York is reached. J. A. R.

For the Herald of Truth.

THE MINISTER'S CALLING.

By John F. Fung.

The minister's calling is a high and worthy calling, and he that desireth the office of a bishop, saith the apostle, desireth a good work. It is indeed a sacred office, and carries with it great responsibilities. He who does not comprehend and appreciate this is unfit for the place. He who would make this sacred office simply an honorable profession, or a position of emolument and profit, is desecrating the ordinance of God. He who seeks the office for the sake of influence and authority is unworthy of the high trust, and is a hypocrite. He who is too indolent to work, and in this way tries to

attain to an honorable position, among good, honest, hard-working people in order that he may be supported by them and enjoy a nice, pleasant life, has denied the faith and is worse than an infidel. He who makes the ministerial calling a means of getting people's money, under the pretense of charity and benevolence, for personal and selfish ends, is—well, for charity's sake we will forbear. He is certainly not the servant of God, for the apostle tells us that the man whom God would choose must not be greedy of filthy lucre, not a brawler, not covetous, not lifted up with pride and vanity, not double-tongued, must not give heed to seducing doctrines, must not speak lies, not be given to hypocrisy, not have his conscience seared as with a hot iron, and must not be a busy-body in other men's matters. He must not strive, but be faithful, true, obedient, submissive in the things required of him and without partiality in the administration of his duties, apt to teach, patient, or able to bear with the disobedient or ungodly. He must be ready and willing to suffer for the sake of Christ, to be evil spoken of, to have his motives misconstrued, to be misrepresented and made a scapegoat for all men, sometimes even for his own brethren, who through envy and for selfish interests are seeking to destroy his good name and influence. A minister who is not ready and willing to bear all these things meekly for the Lord's sake has not yet learned Christ as he ought to have learned Him.

Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5:11, 12.

Again, when a man thinks he is called to the ministry, he must consider well his motive and the evidences of his call. If it were wise to do so, we could give many instances where men have pressed themselves into the ministry, without being called, and also of many who sought to press themselves in, and did not succeed, because they lacked the gospel qualifications. They thought they had them, but the church did not see as they themselves saw, and a man himself is generally a poor judge of his own qualifications, especially when he has a large degree of self-esteem. A false spirit had deceived them, and they did not know it.

The apostle says, "How shall they preach except they be sent?" Moses once thought he would begin on the Lord's work and help his oppressed brethren, before the Lord had sent him, and he made a great failure. He had to flee to Midian, and be the keeper of sheep for forty years, before the Lord saw proper to put him to the work; and when the proper time came the Lord called him, clothed him with divine authority and sent him, and the Lord being with him, the work prospered in his hands.

Once also the three men, Korah, Dathan and Abiram, assumed to take upon themselves the duties of the sacred office of the priesthood, when the Lord had not sent them and for their audacity and self-exaltation the Lord made the earth to open her mouth and swallow them up with all who had joined them. This was indeed a terrible punishment, and shows us that we must not dare to trifle with the designs of God, nor with the order of God's house.

God has established His church, and given full instructions through Jesus and His disciples, the apostles, as to how the churches shall be supplied with laborers, and the au-

Concluded on page 109.

of light and many are deceived by his glitter and splendor and are running after him. He has polished servants, whitewashed ministers, sugar coated sermons, attractive mechanical devices to draw the crowds, plenty of religious ceremony to deceive, if possible, the very elect, plenty of shell and shine and show and sham everywhere; plenty of spirit, too, but that part of the gospel which speaks of true self-denial, of real submission to Christ and His word, of seeking those things which are above, of service that is void of all selfishness, and full of spiritual life and energy, is lacking, because the uplifted Christ is not in all their thoughts and teachings. The superstructure may be ever so good or grand, if the foundation be hay, straw, wood, stubble or sand, the whole building will suffer. Other foundation can no man lay than that is laid, which is Jesus Christ. Let us seek, not for new things and theories or try to interpret God's word by the wisdom of this world, and let us seek, not the ruts of a soulless, spiritless, Christless formality, but let us rather seek for the old paths, the old landmarks which have been tried by saints and martyrs, and which, though they have led through trials, and self-denials, and misrepresentation, and the death of the old man, they have led by the way of the cross to the crown, and no man can obtain the crown unless he enter in at the strait gate and strive lawfully; for that alone leads to life.

PERSONAL MENTION.

Pre. Noah Metzler of Nappanee is reported ill with pneumonia. We hope to hear of a speedy recovery.

Bro. J. A. Ressler is expected to arrive at New York by S. S. "Lombardia," but up to Saturday morning the register of arrivals at New York had not yet recorded the arrival of the above named vessel.

Later.—The letter on another page from Bro. Ressler explains the delay.

Pre. J. C. Slabaugh of the Old Amish Cong. near Nappanee, Ind., called at our Publishing House on the 27th. Bro. Slabaugh is still quite active and carries the weight of 78 years very lightly, 47 of which have been spent in the ministry. He expects to go to Ohio in a few weeks to visit some of the congregations there.

Bro. A. Metzler, Superintendent of the Orphans' Home, went to Pigeon, Huron Co., Mich., on the 24th ult., accompanied by Columbus Hooper, the little boy who was brought to the Home last fall from North Carolina, and who has found a new home with Bro. and Sister Moses Heckendorff of Pigeon, Mich. One of the homeless boys received from the Putnam Co. (Ohio) Infirmary and afterwards taken to Scottdale, Pa., recently united with the church there.

When anything is too small for you to do, you are too little to do it. Out of the littles come the great.

HERALD OF TRUTH

April 2, 1903.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

Milan, Okla., March 25, 1903.—March 10 Bro. S. C. Miller of Windom, Kansas, came here and held nine meetings. He earnestly admonished the Christians to so live that they may let their lights shine and that men could see that they have been with Jesus. He also warned sinners to flee from the wrath to come. Some seemed to be almost persuaded to come to Jesus, but did not yield. May God bless the dear brother for his labors among us.

Simon Hershelberger.

Skippack, Pa., March 23, 1903.—The S. S. at Skippack will open again for the summer season on April 5. William J. Bean and John T. Landes were selected to conduct the S. S. On Sunday, March 22, Pre. Christian Allebach from Kulpsville was in our meeting and admonished us of our spiritual duties from the first part of the 27th verse of the sixth chapter of St. John. The same day we were also reminded of the necessity of living a Christian life by Pre. Jacob C. Moyer of Harleysville. Cor.

Farmersville, Pa., March 15, 1903.—Dear readers of the Herald:—Greeting in Jesus' name. "Glory ye also in his holy name, and praise his name for ever more." Thanks to God for the blessings granted unto us. Twelve of the applicants were baptized and one received upon confession. May the Lord keep them under His guiding hand unto the end. Ministers that were present beside our home ministers and Bishop Benjamin Wea-

HERALD OF TRUTH.

ver were Bishop Abram Herr and Pre. John LeFever. Let us not flatter our ministers, but let us praise God and be on our guard and pray for them and for all ministers that God may continue to enlighten them in His holy word, that thousands upon thousands may be led to cry for mercy and find peace in the Savior. Morning services were conducted by Bro. Noah H. Mack from Matt. 7:1-12. S. S. was fairly well attended. May God still add His blessing. The Lord willing, S. S. will be organized at Metzler's Sunday, the 22d.

Lizzie M. Wenger.

Harrisonburg, Va., March 23, 1903.—On the evening of March 13, Pre. S. G. Shetler of Davidsville, Pa., came into our midst, and the next evening opened a series of meetings at the Bank M. H. The dear brother has labored faithfully for the Lord and much interest is manifested in the noble work. Up to this time two young persons have confessed the Lord Jesus and a number more are expected to come soon. Some are almost persuaded to be Christians. Bro. Shetler will continue the meetings at the Bank until the 24th, then he will go to Weaver's M. H. We hope all who read this will pray the Lord of the harvest to gather in many golden sheaves. Arrangements are being made to organize all the Sunday schools in this district in the near future. Pre. Jos. F. Heatwole has had the West Va. file assigned to him for this year, and he, with his wife, will go ere long to that work. All those who have the work of the Lord at heart should earnestly pray for the dear brother and sister that they may have grace to make the great sacrifice of leaving children, house and home, and the home church to go into the West Virginia mountains to seek those that are yet in the wilderness of sin, and bring them home to God. If any of our traveling ministers can visit them in their new home and help in the good work, it would be much appreciated. Their address will be Job, West Va. Good wishes to all readers of the Herald and to all mankind.

Kokomo, Ind., March 24, 1903.—On Sunday, March 22, nineteen souls were received into church fellowship by water baptism. Pre. Henry Weldy officiated at the service and also preached two very interesting sermons on Saturday and Sunday evenings. These precious souls are yet quite young, but His grace is sufficient to sustain all that put their trust in Him, whether they be young or old. It also behooves us as older ones in the cause to set such examples before them as Paul speaks of in Titus 2:7: "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity and sincerity." By living up to such a standard we may be the means of great encouragement and help in times of temptation; for the enemy is ever about seeking whom he may devour and entrap in the wicked snares of sin. We especially commend them to look to God, from whom all help cometh in the time of need, and "who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." In time of need it is a great consolation to know that we have the Lord and His promises on our side. We are then sure of the victory and each victory makes us better and stronger soldiers to fight the enemy. A brother and sister who had been standing aloof from the church for a time, desired to be reclaimed. Their willingness was made manifest by the renewing of their covenant relationship with God. May His choice blessings rest upon them. Do we realize fully our duty toward

those who are outside of the fold? Apparently we are somewhat unconcerned about their souls' best interest. We should not treat them indifferently, but rather show love unto them and win them back into the fold of Christ. May God's richest blessing rest on Bro. Weldy and his labors. We are glad for the visits of our ministering brethren at any time.

Ira Mast.

For the Herald of Truth.

LESSON FOR SUNDAY, APRIL 5, 1903.

By A. D. Wenger.

PAUL'S FAREWELL ADDRESS TO THE ELDERS OF EPHESUS.

Acts 20:28-38.

Golden Text.—"Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts 20:35.

A Workers' Meeting.—The elders of Ephesus, Paul, Luke, Timothy, Titus and quite a number of other faithful laborers in the Master's vineyard were present at the meeting. While their ship anchored at Miletus Paul sent thirty-six miles across country for the shepherds of the flock at Ephesus. He was returning from his third missionary journey with collections for the poor saints in Jerusalem, to which place he hoped to come in time for Pentecost, and, believing that it was his last opportunity to meet some of his old friends and co-laborers, he called for them. It was a very solemn meeting. On that momentous occasion, Paul, who believed that bonds, afflictions and death were soon to be his portion, delivered a pointed and touching address.

Guarding self.—No professor of religion is fit to guard others until he has taken heed to his own life. It is natural to overlook our own faults and see the faults in others. The Scotch poet, Burns, says:

"O wad some power the giftie gie us
To see oursel's as athers see,
It wad fra many a blunder free us

And if we could look still farther and see ourselves as God sees us we might find many crooked ways to be made straight.

Feeding the flock.—Wholesome food is not fine-spun and speculative theory, "old wives fables," learned flights of big-worded oratory, ignorance of the scriptures, traditions of the elders or anything else that is substituted for the word of God rightly divided. If fed on these things the flock will grow lean and die off, but if nourished by the truth so simplified that even the lambs may digest it, it will grow fat and multiply. It is not enough to feed the flock only on rich pastures, but there should be increase from year to year, which will be best accomplished when all the gospel methods are employed.

Bishop Guardianship.—Faithful "overseers" have received their appointment from the Holy Ghost and occupy a very trying and responsible position. If they do not carefully guard their own lives they become lifted up with pride, seek the honor and glory of self, and, contrary to the scriptures, become "lords over God's heritage" (1 Peter 5:3), and are unfitted to guard the flock. They, as well as the ministers, are the servants of the church. The power to bind and to loose lies not in the hands of a few, but in the church, where "in the multitude of counselors there is safety."

Wolves.—If the shepherds see a wolf coming they may save the flock, but sometimes he enters in "sheep's clothing," and the wolf is not detected until some of the flock are slain. Then it is the shepherd's

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duty to drive out the wolf. Some who are not vigilant allow the wolves to remain until the flock is destroyed. All hypocrites are ravening wolves who destroy the spirituality of others. Are not the Mormon teachers who compass sea and land under the garb of Christianity, wolves in sheep's clothing? Often, too, wolves pounce down upon the flock and scamper away with their prey. The moralist who persuades Christians that it is better outside the church than in it; the double member who endeavors to draw disciples of the Lord away from the church with the plea that the lodge is sufficient; the Universalist who says, "Quit your religious fanaticism, for all will be saved," the victim of vice who seeks to entice the follower of Christ into sin, are all wolves after the flock.

Twisting Scripture.—In every age since Paul's time perverted truth has been a great hindrance to the cause of Christ. In our day there are many warping and twisting of the scriptures in order to give them a meaning that will suit the carnal mind. The restrictions of God's word concerning theater-going, dancing, card playing, horse racing, church festivals, fashionable dress, war, law suits, secrecy, swearing and many other things are explained away. The ordinances of feet-washing, the kiss of charity and the devotional head-covering are switched off to mean something else. Those who do advocate and practice the unperverted truth in these matters are said to be fifty years behind the times by such men as Alexander Dowie, a false teacher, who has been very successful in drawing away disciples after him.

Continued Work.—There is a tendency nowadays to do away with serious, sober, weighty teaching in the house of God and to substitute something light to amuse and entertain. Three years of unceasing toil were given in tears by the apostle for the church at Ephesus. He labored "night and day." He must have preached very often, for we know that that was his way of building up churches. The apostles also held many meetings, preaching and teaching continually (Acts 1:14, 15; 2:46, 47; 5:42; 17:17, 19, 20). Apostolic methods of work are right and it is wrong to stand against them.

In Safe Keeping.—In the everlasting arms and guided by His word a spiritual upbuilding will be the result. Although Paul leaves his brethren they are now in the hands of Him who is able to keep them from falling and to present them faultless before the presence of His glory with exceeding joy." Jude 24. Such an inheritance belongs only to the sanctified.

No Salaried Ministry.—Paul did not preach for money, although he took up collections which he gave to the poor. He made tents for a livelihood and by the proceeds of his own toil contributed to the necessities of others. In times of need the Macedonian brethren sent him the necessary means (2 Cor. 11:9; Phil. 4:15, 16). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things." (1 Cor. 9:14, 15). He was an exception to the rule. Needy ministers with families should receive support, but there is grave danger in a fixed salary. "The workman is worthy of his meat" (Matt. 10:10). "Who goeth a warfare any time at his own charges?" (1 Cor. 9:7.)

Christian Giving.—The spiritual growth of many Christians is hindered because they are not cheerful givers. Many ministers fail to do their duty in teaching the grace of giving. The giver receives a greater gift from the Lord in the blessing he receives than the gift which he bestows upon his fellowman. The Christian will be rewarded for giving

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only a cup of cold water while the sinner will receive no profit if he bestows all his goods to feed the poor. None but Christian givers shall inherit the kingdom above. Matt. 25:34-46.

A Touching Scene.—Paul led in prayer. They all prayed. They did not rise to their feet or sit in fine pews, but they knelt before the throne of grace, a most befitting posture for the humble followers of the Lord Jesus. They manifested their affection for Paul by embracing and kissing him, the highest expression of love. Paul had become endeared to them in their few years' labor together at Ephesus, and now the belief that they were earth was a sorrow that brought sore weeping. At the shore of the sea they parted to meet again on the shore of eternity. Such a sacred parting is worthy our imitation.

Millersville, Pa.

THE MINISTER'S CALLING.

By John F. Funk.

Concluded from page 107.

thority for choosing workers for His vineyard cannot be delegated to anyone except to His church.

Those who go out to preach, unless chosen and sent by the authority of the church, cannot be recognized as properly authorized laborers or ministers in the vineyard. Every orthodox church will, we think, support this view of the matter. Schools and colleges may instruct and teach; corporate bodies, societies and associations may provide the means to defray the expenses, and conferences may adopt measures, lay plans, suggest, devise, direct and make rules and regulations for the work, etc., but according to the word of God, the sending belongs to the congregation in which the one to be sent is a member.

We know of a man (a Mennonite) who now figures as a prominent minister and leader in religious work, who contrary to the will and wishes of his home congregation went to a foreign country and was there ordained to the ministry. Such subterfuge is and must forever be an abomination in the sight of God. Ministers and churches should under all circumstances, do their work honestly. Truth and sincerity must be manifested in all that we do, and especially in our religious work, otherwise it is all in vain and God can never bless it.

"Sent of God," with the Christian church, means, to be chosen according to the order of the church, by an organized Christian congregation, that is in the order of the gospel, in peace, and not disturbed by contentions and dissensions among the members, and that the overseers of the congregation, who have the work in hand, must also be such as the scriptures demand.

If anyone should feel that he is called to preach the gospel, and has not been called by his church, let him have patience. If God wants you He will find you. Be faithful and zealous; hold fast to the established order of the church and sound doctrine in an obedient, submissive life, and as soon as you are worthy and the work is ready, God will call you. Do not be in haste, but wait patiently for your appointed time. You may need more trials, more experience, more knowledge. Do not get the idea that because you have a good literary education, because you are a college graduate, and have grand elocutionary powers, a large fund of scientific and classical knowledge, etc., that you ought not to account be in the ministry. God does not measure up His messengers in that way. You may possess all these, and yet have much to learn in order to do the Lord's work.

It is true, if a minister has a good education, and a sufficient degree of heavenly wisdom to use it to the glory of God, it will be a great help to him, but in this very thing lies the danger. According to the word of God a college or classical education is by no means an essential to preaching the gospel. Experience teaches this. The apostle says, "Knowledge puffeth up, and the wisdom which is not from above is earthly, sensual, devilish." God says, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Let us abide in the simplicity of the gospel, and seek after that wisdom which is from above, and is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Read carefully 1 Cor. 1.

Elkhart, Ind.

For the Herald of Truth.

SOME INCONSISTENCIES.

By Y. Ney.

It is inconsistent to pray for unity of mind and the guidance of the Holy Spirit at conference or other religious assemblies and then go on debating and disputing in a human spirit, and finally deciding by the majority of voices or the weight of argument instead of letting the Holy Spirit by the word be the arbiter. Hence so many conference decisions on the records of the various conferences are conflicting, and cause more doubt and confusion, than unity and edification to the church at large.

It is inconsistent for members to talk and gossip about other members in regard to their children, and wonder why they do not correct them more and teach them better manners; why they do not get them into the church, and if they are in the church, why do they let them do and dress so fashionably, etc., when at the same time they themselves are not up to the gospel standard of piety and humility, and their own children do as they please and run riot in worldliness. "People who live in glass houses should not throw stones."

It is inconsistent for conferences to spend time in discussing such mooted questions as marriage, musical instruments, voting, photographs and others of like nature, and then pass ambiguous, weak, indecisive, and often suicidal resolutions of protest (that few are afraid of), which are of no practical use for the reproof of offenders, because of the "uncertainty of sound." 1 Cor. 14:8. Hence the inroads that the above and kindred forms of worldliness make in the church.

It is manifestly inconsistent for some of our people to denounce and speak disparagingly of Adventists, "Millennial Dawn" people, "Gospel Trumpet" revivalists and others, who hold and teach the doctrine of the literal and bodily coming of Christ and His reign of a thousand years on earth, and yet teach and preach the very same doctrine themselves, in fact, about all they know concerning the Millennium doctrine they have learned from the writings and teachings of the ones they denounce. The doctrine as believed today was not so believed generally by the Mennonites of martyr times, and it is doubtful whether Mennonites should follow the modern teaching.

It seems inconsistent for a bishop, in public assembly, to emphatically declare that

Jesus had many followers. Some of them

History verifies the fact that it is an in-

As we go through life we are often impressed with the limitations of our knowledge, especially is this true in the dealings with our fellow men. There are many things in our lives and in the lives of those with whom we associate which we do not understand. We may in a sense understand each others' actions, but we do not understand the motives which bring about those actions. In any measure, the motive which brings about these actions. And often when we form an opinion, perhaps and harshly as we sometimes do, we find that we entirely misjudge the person about whom the opinion is formed. When we criticize someone, how often we would save misunderstanding and misjudgment if we only understood his opinion, we only took time to think of the possible influence of which we know nothing, that may have caused the action. Life is so short that at best we can do but little for the benefit of our fellow men. It is then always a mistake to judge rashly those whom we might help. If we may not judge rashly, we must allow for some of the temptations which came in an unguarded hour." After having judged harshly how many times would we do anything in our power to have the memory and the results of our dark suspicion removed? There is but one means by which we may help this failing. We may cultivate the habit of interpreting kindly and always indulgent about the actions of others. It is always a great deal safer to err on the side of kindness than to interpret in a cold and cruel manner the actions of others. "Judge not, that ye be not judged." When the Master gave this commandment He must have thought of the sorrow and heartache that is caused by the failure to interpret kindly. He must have indulged in order to impress His followers with the danger of hasty judgment. He warns them not to judge at all. It is our privilege to help and warn

Think of it! Such nonsense and foolishness from those who profess to be sent of God and missionaries of Jesus Christ. Satan

Paul says, "I have not shunned to declare unto you all the counsel of God." Acts 20:27. If he had taught only a part of God's will it could never stand the final test that will be placed upon it. I often fear that a

May the good Lord bless all His chosen ministers wherever they may be and especially our dear brethren and sisters in India (the brethren Burkhard and Lapp I know personally.) May they let the light of Jesus Christ shine in its purity that the darkness may disappear in the hearts of the heathen.

Milford, Neb.

Last week two more boys were received into the orphanage. They were taken to the hospital as usual, where they are given special diet for several days after they come. May His Spirit be in us.

Irvin Detweiler.

MARRIAGES.

Smucker-Slabough.—On the 26th of Feb. 1903, at the residence of Isaac Hostetler, near Napanee, Ind., by Bish. Moses Burkholder, Eli S. Smucker to Dena J. Slabough of Island Lake, N. D.

DEATHS.

Correction.—In the obituary of Pre. William S. Gross, his age should have been given 36 Y., 4 M., 8 D. instead of 36 Y. and 8 M.

Shaub.—Bro. Jacob Shaub of Akron, Lancaster Co., Pa., died of old age, aged 87 Y., 5 M., 29 D. W. H. Benner.

Metzler.—On the 16th of Feb. 1903, in Lancaster Co., Pa., of pneumonia, Bro. David Metzler, aged 33 Y., 3 M., 2 D. Buried on the 19th at Metzler's M. H., where services were conducted by the Brethren Hensl, Weaver and Noah H. Mack. May God comfort the bereaved widow and three children.

Lowe.—March 15, 1903, near Boiling Springs, Cumberland Co., Pa., of dropsy, Sister Pauline E. Lowe, aged 61 Y., 7 M., 10 D. Sister Lowe was a shining light in the community. She suffered much during her last sickness of twenty-three weeks. Death was gain to her in every sense of the word. She leaves a husband and two sons to mourn their loss.

Saltzman.—Near Hopedale, Ill. March 18, 1903, Mitchell Saltzman. He was born March 8, 1817, came to this country in 1844, was married to Elizabeth Schrock April 10, 1848. To this union four sons and two daughters were born. His companion preceded him to the spirit world four years ago. He reared the age of 86 Y., 10 D. and leaves six children, 18 grandchildren and 12 great-grandchildren to mourn their loss. Funeral services at the A. M. church March 20th by John C. Birky, John Egli and Joseph Egli. Interment in the A. M. graveyard west of Hopedale.

Shirk.—On the 19th of March 1903, at his residence in St. Joseph Co., Ind., of paralysis, Christian Shirk, aged 80 Y., 6 M., 28 D. He was born in Lancaster Co., Pa., on Aug. 31, 1822. He was married to Frances Hoffman March 8, 1853. To this union were born seven children, all of whom survive him. His companion died June 9, 1873. He leaves besides his seven children, 13 grandchildren and two great-grandchildren, one brother residing in Kansas and one sister in Lancaster Co., Pa. Services were conducted at the Olive M. H. on the 21st by John F. Funk and Jacob Schenk of 2 Cor. 5:1.

Gerber.—On Feb. 16, 1903, near Harper, Harper Co., Kansas, of heart failure, Bro. Abraham Gerber, aged 69 Y., 1 M., 23 D. He started to go to work in the morning when the Mennonite church, his horse got fast in the snow drifts and in getting him out he became very cold and so went to a neighbor's house to get warm, where he dropped dead as soon as he entered the house. He was born and lived in Wayne Co., Ohio, until the year 1891, when he moved to Harper Co., Kansas, where he died. He united with the Swiss church in his youth, but after coming to Kansas he united with the Mennonite church. Funeral on the 16th, conducted by Tillman Erb from Jas. 4:13, 14.

Garber.—On March 16, 1903, in Jackson Co., Kansas, Barbara S., wife of Bro. S. Garber, aged 69 Y., 10 M., 26 D. She was born near Harper, Pa., and was the daughter of Jackson John Nissley, deceased. They moved to Kansas in 1878. Early in the year of 1894 she, with her husband, was converted and united with the Mennonite church, in which they remained faithful and consistent members. They had eight children, seven of whom, and her husband, survive. She was buried near her home on the 19th. Funeral conducted in the M. E. church, South, by Tillman Erb of Newton, Kansas, from Psalm 23, which was always a favorite passage of scripture to the sister ever since she learned to know the Lord.

Guengerich.—On Feb. 26, 1903, at Centralia, Mo., Ida, wife of Lewis O. Guengerich, aged 21 Y., 8 M., She was married near Ames, Iowa, on Jan. 16, 1902, and moved to this place about one month later. Father, mother, two brothers, two sisters, her husband and infant daughter Gertrude May, eighteen days old, survive. She was a member of the Amish Mennonite church. Funeral services were conducted by John Zimmerman of this place and John Miller of Vandalla, Ill. Interment in the Amish cemetery. Emanuel C. Beachy.

Cronk.—On March 14, 1903, at 1403 South Main St., Elkhart, Ind., of dropsy and other complications, Bro. Leonard Cronk, aged 57 Y., 9 M., 13 D. He was born in Columbiana Co., Ohio, May 29, 1845. Had been in Ill health for nearly three years. He is survived by a sorrowing companion, one son and three daughters. Funeral was con-

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ducted by J. S. Hartzler at the Mennonite M. H., of which Cong. Bro. Cronk was a member.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for February, 1903.

RECEIPTS.

Contributions.—David L. Garber and wife, \$2; F. J. Denlinger, \$1; J. A. Umble, \$3; J. A. Umble, collected, \$7. Total, \$13.
Received for Mds., \$283.50; for labor, \$2.19. Total, \$285.69.
Total receipts for Feb., \$298.69. Previous receipts, \$613.85. Total, \$912.54.

EXPENDITURES.

Paid for Mds., \$306.01; for labor, \$39.93; for sundry expenses, \$27.11; for orders, 75c. Total, \$345.40. Previous expenditures, \$541.55. Total, \$889.95.

SUPERINTENDENT'S REPORT.

Goods contributed.—Amos Hershey, provisions, \$1.70; Mrs. Henry Hershey, quilt, etc., \$2.85, \$3.75. Gratefully acknowledged.

NOAH H. MACK, Treas.

New Holland, Pa., Route No. 4.

FINANCIAL REPORT

of the Mennonite Evangelizing and Benevolent Board for the Month of February 1903.

RECEIVED.

Evangelizing.—John H. Eby, \$5.
Chicago Mission.—Allensville Bible Class, Milfin Co., Pa., \$5.40; Liberty Cong., Iowa, \$1.05; sent by A. A. Wall, Minn., \$17.40; Mary J. Sher, \$5; Joel Baumgardner, \$4.50; S. D. Ream, \$5; Henry Smith, \$5; Sarah Smith, \$1.50; Grandia Hess, Pa., \$5; Bro. and Sister Wolf, Pa., \$5; Bro. Aug. Burger, Ind., \$2; C. D. Saltzman, \$2.50; Susan Heckelman, \$5; two friends, Panama, Ill., \$5; Hattie Ebersole, \$2; Mary Zimmerman, \$2; Bro. Smith, Mo., \$5; Mary Zimmerman, \$1; Rents, \$18. Total, \$97.35.

India Mission.—Belleville S. S., Milfin Co., Pa., \$23.92; Mrs. Jacob Leatherman, \$5; N. S. Hoover, \$5; Little Folks, Maple Grove S. S., Ind., \$39.07; \$3; Little Folks, \$3; Metamora S. S., Ill., \$6.15; a friend, Elkhart, \$1; Cullum S. S., Ill., \$5; a friend, mission pennies, \$6; Lena East, 90c. Total, \$108.41.

India Orphans.—Y. P. C. A., Elkhart, \$15; L. J. Lechman, \$15; \$15; Catlin S. S., Peabody, Kansas, \$15; Wm. M. Rosenberger, \$15; Andrew Natziger, \$15; D. M. Schertz, \$30; Alensville S. S., Milfin Co., Pa., \$10.40; Catlin S. S., Peabody, Kansas, \$11; Jos. R. Fretz, \$2; Liberty Cong., Iowa, \$1.60. Total, \$150.

Orphans' Home.—Liberty Cong., Iowa, 40c.
Old People's Home.—Friends of the old people, Pa., \$2; Liberty Cong., Iowa, 50c. Total, \$2.50.
Chicago Mission Building Fund.—S. M. Hoover, \$1; Mrs. E. E. Eby, \$5; Daniel Hoover, \$1; \$1.50; Mrs. E. E. Eby, \$5; Y. I. Yoder, \$3.50; Mrs. A. E. Eby, \$5; friends, per Y. I. Yoder, \$3.50; Eliza Burkholder, 50c; Lizzie Brunk, 50c; Elias Brunk, \$2.50; P. S. Heatwole, \$1; D. J. Good, 50c; C. S. Showalter, 50c; R. D. Good, 25c; Rebecca Weaver, 50c; R. D. Weaver, 75c; L. H. Jones, 25c; A. B. Weaver, 25c; E. W. Burkholder, 25c; Anna Weaver, 5c; collected by Fanny Tschand, \$1. Total, \$15.80.

(Collected by A. A. Resler and sent direct to India.)
Specified Orphans.—C. Neff and Anna Shaub, \$15; Jacob Hartz, \$15; Rebecca Burkholder, \$2.75; Weaverland S. S., \$16.35; Mattie Rutt, \$7.50; Mrs. A. E. Eby, \$22.50; collected by B. F. Herr, \$24. Total, \$104.10.

Orphans, General.—Paradise S. S., \$11.93; Mission.—Collected by John H. Eby, \$15; S. S. class and teacher, \$17.70; Josiab Mellinger, \$2; a brother, \$5; Slate Hill Cong., \$18; S. S. class and teacher, \$2; Henry N. Hostetler, \$5; collected by P. F. Herr, \$7.50; Intercourse S. S., \$28; Levi Brackbill, \$2; H. P. Andrews, \$1. Total, \$87.20. (Sent direct to J. A. Resler, Dhamart, India.)

Oct. Nov. Dec. 1902, Reports.
S. C. Brunk, \$10; Christian Herald, \$5; Chas. Martin, \$4.20; a brother, \$1; Roseland S. S., \$18; S. L. Warye, \$1; Sister Miles, \$1; Ed. D. Yoder, \$20; collected per P. E. Brunk, \$25; for lepers, from Scotland, \$500; J. K. Zook, collected, \$61.83; collected by J. L. Mast, \$21.04; Welsh Mt. Mission, \$135.00; A. Schiffer, \$15; D. S. Weaver, \$15; Sugar Creek Budget Readers, \$30; collected by J. J. Brontager, \$46; Lizzie B. Hoidt, \$2. Total, \$953.09.

PAID.
Evangelizing.—David Garber, \$25.
Chicago Mission.—Payment on Mission Building, \$509.50; domestic, \$6; stove, \$17.60; coal, \$7.50; charity, \$5; clock, \$1.25; clothing, \$10; plumbing, \$2.50; coal, \$8.50; postage, \$1; express, \$3.25; car fare, \$5; labor, \$2; shoes, \$1; living, \$9.15; gas, \$3; sundries, \$4.59. Total, \$959.29.
Orphans' Home.—J. G. Wenger, \$25.27.
India Mission.—M. C. Lapp, \$135.

April 2, 1903.

India Orphan.—M. C. Lapp, \$145.
Gratefully acknowledged,
G. L. BENDER, Treas.

EASTER.

Every boy and girl has great anticipations when Easter comes. Many stories are told and it is surprising to know how many children there are who have never been taught why Easter is celebrated. Parents often neglect this. However there are many children who have been taught to reverence the event, who love to have the interesting Bible story repeated to them. Naturally, such are usually those who attend Sunday school, and many expect that their teacher shall present them with at least a little something by which to remember Easter. For this purpose, Sunday school teachers and parents can suit themselves thoroughly by ordering Easter cards, either plain or in special designs, from the Mennonite Publishing Co., Elkhart, Ind. The prices range from one-half cent to 50 cents each, and better and more appropriate cards were never offered for the money. Owing to the increasing business, they have put in a larger and better line than ever. They have also put in a new line of fine Sunday School Scripture Text Cards in English and German. A sample package only costs 15c. If you want Sunday school cards, or Easter cards or novelties, be sure to write them. It is always good policy to order early.

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Mennonite Publishing Co., Elkhart, Ind.

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HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 9, 1903.

VOL. XL. No. 15.

EDITORIAL NOTES.

The resurrection life is the life of power.

Jesus died for sin; His followers are dead to sin.

A good heart will bear good fruit. By their fruits shall ye know them.

True manhood will always be drawn by and toward the uplifted Christ.

Every cross that we bear for Christ's sake will in due time become a crown.

The fact that some wolves look like sheep does not make one single sheep a wolf.

The most touching picture in all the world is, Christ the sinless dying for the sinner.

As brethren of humanity let us get closer to Him who suffered for us, and we will get closer to one another.

The invitation to sinners is to come to Christ just as they are, but not to remain as they are. Matt. 22:10; Rom. 12:1, 2.

It is a terrible calamity for a human life, with all its grand possibilities, to result in failure. The life that is without Christ is a failure.

It is God's wonderful love, and not His anger, that reveals the certain, eternal, terrible destruction of the impenitent, in order that man may escape it.

The real condition of the heart is shown by what a man does for Christ in His humiliation, not by what man would do for Him in His glory. Matt. 25:35-40.

The unsaved are condemned and "come short of the glory" not only for the evil they have done, but for the good they omitted to do—not giving God the glory for Jesus sake.

Many children are hindered from accepting Christ by neglect, by example, by false teaching, by fault-finding at good people and good things. Parents who are guilty of placing these and other stumbling stones in the way of their children's acceptance of salvation will find that guilt awaiting them at the judgment. Eph. 6:4.

The man who spends one hour or more per day studying or discussing the weakness of other people need not be surprised if weak timbers and second-grade stock are found in the character he is building for himself. We cannot pay so much attention to other people's business or character without slighting our own.

The Herald has been well supplied with good original matter for a number of months and the many good words from our readers show that they have been edified. Though summer work has begun and some of our correspondents will be very busy, we hope they will find a few minutes now and then to write for the Herald.

A number of our brethren in Waterloo Co., Ont., are leaving their old homes for the Canadian Northwest this spring, and will settle in Alberta, where a considerable number of our members already reside. We hope that they will like their new home. It is estimated that about 300,000 people, chiefly from Great Britain and the United States, will settle in the great Canadian Northwest this year.

Elder Henry Davidson, one of the oldest and most prominent ministers, and also one of the most active workers in the church of the "Brethren in Christ" (River Brethren), was called from the active scenes of life, on the 17th of March, 1903, at the "Messiah Rescue and Benevolent Home," Harrisburg, Pa., aged 79 Y., 11 M., 2 D. He was of Scotch descent, and was born in Westmoreland Co., Pa., in 1823. He was thrice married and was blessed with a family of thirteen children, one of whom, H. Frances Davidson, is a missionary in Bulawayo, South Africa. He was in the ministry over fifty years, and during most of that time he filled the position of an elder. He took an active part in the various lines of work, in which his church was interested. He was a prominent figure in the various conferences of the church, and many years ago began to agitate the necessity of having a church periodical, and continued to press the question until he finally obtained permission to establish one. He was then living at White Pigeon, Mich., only eighteen miles from Elkhart. This was in 1886. He came to Elkhart and made arrangements with the Editor of the Herald of Truth for its publication, and the Evangelical Visitor was printed and sent out by the Mennonite Publishing Company for several years, after which the publication office was transferred to Abilene, Kansas. Bro. Davidson was its editor for nine years. He was a man of more than ordinary powers of mind, kind in disposition and honorable and honest in all his dealings. We found in him all the characteristics of a faithful and devoted Christian. He

The will of the late sister Barbara Kauffman of Milfin Co., Pa., bequeathed a certain amount of the proceeds of her estate to the M. E. & B. B. for mission work. Of this bequest \$244.00 became due on the 1st of April and was paid over by the executor, who however added \$100 to the amount out of the legal fees to which he was entitled for the settlement of the estate, making the total amount \$344.00. Commendable!

There are many people who are perfectly honest, or who want to be considered so, who will go just a little out to one side or the other of the strait and narrow way for a hundred dollars, or for fifty, or even for five cents. But whether the bait that draws a man out of the right way be five cents or five hundred dollars, it is the same principle, or the lack of it, that lures in either case, and though the man's name may not be Ananias, he is of the same family.

The editor of "The Mennonite" predicts a division in Dowie's Zion, possibly before Dowie's death. What if they use the same style of warfare against each other then, as their teacher and example now uses against people who are not members of his "Zion"? If a division comes, Dowie may be surprised

died rather unexpectedly of paralysis, and was buried at Wooster, Ohio. He was also an earnest advocate of mission work and it is, no doubt, due to his earnest efforts that the Brethren in Christ church have now a well established mission in Africa, where, as stated before, his own daughter is still an active worker.

Gethsemane. In reading of Christ's sufferings in the garden (Matt. 26) again and again, one cannot help being drawn more and more into sympathy with the Sufferer. There, very near to the place where Abraham showed his faith and Isaac his patience, the suffering Savior shows both. He "began to be sorrowful," just as if all of His former sufferings were as nothing in comparison with His last. At the bare apprehension of the terrible ordeal He "began" to be sorrowful, as if the "Man of sorrows" had never been "acquainted with grief" until then. His former griefs and afflictions were like scattered drops, compared with which the Gethsemane affliction was a deluge. His soul was on the cross more than His body, hence the inexpressible weight of sorrow. "And all this suffering was for our sins. There He 'bore our griefs and carried our sorrows.'" Wonderful, vivid, true. If His name was wonderful, He was also wonderful as a sufferer, because His capacity for suffering was so great, for He well knew the awfulness of sin and God's abhorrence of it. Well has Dr. Arnold said: "It is to my mind a most gracious instance of our Lord's love to us, that He Himself drank the cup of human suffering to the very bottom; that no servant of Christ can fear his death so painfully, or feel himself so forsaken and miserable whilst actually undergoing it, as did His Master before him." The weight of the woe and iniquity of multiplied millions was upon Him, and He suffered, alone. O Father, help us to meditate more upon those sufferings of Thy dear Son, that we may lose sight of the petty ills around us and which we are so prone to magnify into suffering, when they are as nothing compared with what He bore for us so patiently, silently, manfully, willingly. Help us to realize that there was an element in that deluge of anguish and suffering which we in our dullness of comprehension can never fully appreciate. It was more than the betrayal, the arrest, the desertion, the humiliation, false accusation, mockings, scourgings, shame, condemnation, crucifixion and bodily death, all of which He who "knew all things" saw before Him. More than this, He foresaw the thousands for whom his death would be in vain, those who would despise the cross, who would crucify Him afresh, who after putting their hands to the plow would turn back, who would sit listlessly in the congregation while the gospel message was proclaimed, who would remain unmoved and even mock when the invitation to confess Him was given,—all these things and thousands more He foresaw, and their weight was upon Him, and yet with a forti-

tude that is the admiration of the ages and that puts all other instances of the kind to shame, He suffered and won. May His suffering and His submission be daily before us, that we may be more patient, considerate, brave and manly, more truly Christlike in all our ways, that God may be glorified in us, that our Gethsemanes may be changed to glories.

A Coward's Reward. The daily papers recently contained an account of the terrible death of a man in the interior of Russia, who, with his wife and child, were going in a sleigh along a lonely road when they were attacked by wolves. The cowardly man wished to throw out his child in the hope that while the wolves were devouring the child the horses would have time to carry them to a place of safety. The woman refused to let go of the child, and in a cowardly frenzy of fear the husband pushed both her and her child out of the sleigh and drove on. But the two rolled into a snow filled ravine and so escaped the notice of the wolves, and they swept by, finally overtook the man, and devoured him. Finally succeeding in dragging herself out of the ravine, the faithful mother bore her child in safety to the village of Kovsovska. The foregoing incident is a striking illustration of the fate of the man who "fails when the crisis of his life comes," and who meets the coward's dues. This man failed as husband and father. Others fail in a different way because there is wanting in them the "excellent spine," as a boy once read the passage, Daniel 6:3: "An excellent spirit was in him." There are tests which try the true mettle in a man and the great majority of woes in human life comes because so many fail when the test comes. Many who ordinarily do right fail when there is a call for the noblest qualities—honesty, sincerity, integrity, purity, impartiality, fidelity. They go in their own strength and down they go. To do wrong always costs more in the end than it does to do right, although very often a wrong act seems to hold out such tempting advantages or hope of safety, as the case may be. How different are the teachings and examples of our Savior! "Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake shall find it." A coward will think of himself first; a man will die for his loved ones or his friends, but herein Christ showed that He was more than man by giving His life for His enemies, by accepting the ignominious death of the cross when Satan and an admiring, worshipping world but a short time before offered Him the splendor of worldly honor and greatness. That was manliness of the highest type, for He looked beyond present apparent gain to the infinitely greater gain obtained by doing right. Doing right may mean temporary discomfort, danger, humiliation or loss, but the reward of the righteous comes later. Contrariwise, doing wrong may mean temporary comfort, safety, exaltation or gain, but their reward will be sure. 1 Cor. 6:9; 2 Pet. 2:13.

PERSONAL MENTION.

Pre. Daniel Shenk of Denbigh, Va., spent Sunday, Mar. 22, in Norfolk, Va., holding services there.

Bro. J. J. Eash and family left Elkhart on the last of March for Austell, Ga., where they expect to spend the summer.

On his return home from Pennsylvania Bro. D. D. Miller of Middlebury, Ind., stopped off for one week in Fulton Co., Ohio, and held very interesting meetings.

No Name.—"Would you please send me my Herald of Truth to Manheim, my former address being Mount Joy, and my present, Manheim, R. F. D. No. 2." Kindly send us your name and the address will be changed.

Bro. J. A. Ressler arrived in New York on the 30th of March. Next day he was at Philadelphia and then went on to his old home at Ronks, Lancaster Co., Pa. He will start (D. V.) on his tour through the western states about the middle of April and return to Elkhart about the first week in June. Further announcements will be made later.

THE EASTER LESSON FOR THE OTHER DAYS.

By J. R. Miller.

We need not wait for Easter in the calendar to find the lesson of Easter. It is for all days. Every Lord's day is really an Easter, for it was on the first day of the week that Jesus arose, and it is the fact of His resurrection that makes our first day sacred. But we do not need to wait even for Sunday to bring us the Easter blessing. Easter is not so much a radiant date as a glorious fact.

Perhaps we do not always realize Easter's spiritual meaning and its supreme importance. If Jesus had not risen, there would have been no gospel, no Christianity, no hope of redemption for any one. Over His grave history could have written only the despairing word, "Defeat." "If Christ be not raised, then is our preaching vain, your faith is also vain, . . . ye are yet in your sins." But Christ has been raised. A broken grave is as truly one of the symbols of our hope as is the cross.

Easter assures us, therefore, of the great victory of Christ over death. The Messiah was rejected and put to death, but God's purpose of love for the world could not thus be defeated. The slain Messiah was raised up again, and lives and carries on His work of redemption.

This is the true meaning of Easter. It is the day of hope and victory. While it has a definite place in the calendar, its brightness streams over all the year. It weaves its threads of light into all human experience. It puts new meaning into all human relationships. It changes sorrow into joy wherever Christ is loved and trusted. It makes all life infinitely more worth while, since it adds the element of immortality to everything that is tender and beautiful in love and friendship. We look through the rift in Christ's tomb as through a window, and see life going on forever.

This blessed vision also changes the aspect of death. It is no more an experience to

be dreaded, as if it were the ending of life in mystery and darkness. It is but the passing of the spirit into fuller, larger life. It is really only a phase of living, through which it is needful that we shall pass in order to reach fullness of beauty and blessedness.

But the lesson of Easter is not only of hours of sorrow; it has its teaching for the gladdest day as well. It tells of hope. Its central meaning is life out of death. But the graves in which we bury our beloved are not the only graves we dig along life's way.

"What is it thou buriest so softly and still? O, this is the grave of my own proud will; I bid it sleep softly in death's little room; And my hopes, too, I bury with it in the tomb."

Such graves do not tell of loss, but of richest gain. These are the longings of life out of which come the findings of whatsoever is worthiest and best. This is the meaning of the sublime teaching of St. Paul, when he speaks of Christians as raised together with Christ. Our life is to be new. We are to put to death "the members which are upon the earth," and put on the new man.

The risen believer should have an unconquerable hope. He should never be discouraged. He will have experiences which to the natural thought would tend to disheartenment, but he is to look at these experiences in another light, the light of heaven, and in that light nothing can be evil to God's child. "We know that to them that love God all things work together for good." No tribulation, or anguish, or persecution, or nakedness, or peril, or sword can separate us from the love of Christ. "In all things we are more than conquerors through him that loved us." That is what it should mean to us to be raised with Christ. We should never yield to discouragement. Our faith never should fail. We should go through life with a song in our heart and on our lips. Even in deepest sorrow our heart should still sing.

Then the risen believer should never be a discourager of any other. Jesus Himself never was. He was always a dispenser of cheer and gladness. Too many of His followers are anything but that. They go about among their fellow men, dispensing gloom. They make life harder, burdens heavier, shadows deeper, for all they meet. Christ's risen ones should be full of helpfulness to all who see them. We should speak only glad words. The world is sad enough already without the unbending of our sorrows and discontents into its ears. We should only speak words of faith and trust. We have no right to add to the world's darkness and bewilderment by our doubts and fears.

The Easter spirit, if we allow it to rule in our lives, would make us helpers of others' faith and joy. As it is, however, too many of us seem not to have got beyond Good Friday in our experience. We have never truly learned that Christ is risen. We may express such belief in creed and hymn and word, but to us Christ is not really a living Christ. Of Moses we are told that "he endured as seeing Him who is invisible." The presence of God was as real to Moses as if he had seen God with his natural eyes. We claim Christ's promise, "I am with you all the days," but we do not live as if we really believed this promise. We doubt and fear and yield to sin as if there were no Christ in all the world. Our very love is forever thoughtlessly discouraging our friends. We talk to them in their sorrow as if the Arimathea grave were still unopened. We call it sympathy—but there is no uplift in it, as there must be in all true sympathy. A man recovering from a long illness has just been telling how his friends,

as they meet him, have nothing more cheerful to say to him than, "How badly you look!" The man's heart thrilled with joy and a new life when one friend said to him, "I am delighted to see you getting well again."

A Christian man said to his pastor at the end of the year, "I have gone through the Bible five times this year?" The pastor looked at him a moment and asked, "How often has the Bible gone through you this year?" Countless good people will sing hymns of hope and joy and love on Easter morning, but into the heart and life of how many of them has the Easter truth really entered? How many are, indeed, risen with Christ? Easter is not a day for lilies and carols only; it is a day for getting the lilies and the carols into our life.

For the Herald of Truth.

FORGOTTEN.

By J. N.

The other day I chanced upon the portrayal of a scene that interested me very much. It was one that I understood very well, though I had not seen it before. The subject of it was a revel at a wayside inn: inside everything was bright and cheerful; through the window could be seen, by the aid of the warm glow of the blazing fire, the merry faces of the guests as they clinked their glasses, drank each others' health, told their mirthful stories, or made the place ring again with the chorus of their rattling songs. Outside all was just the opposite: the night was dark, the storm clouds hung low, with never a star in sight, a bitter wind was blowing over the hills, while tethered under the window was a poor little pony whose master was among the merry throng within, its head hanging down, its knees bent, its shaggy hair bristling up with the shivering blast, presenting a picture of hunger, cold and misery. It was a gloomy scene. Under the painting was written one word: "Forgotten." The owner and his companions were having an unspeakably jolly time inside, but they had forgotten the pony. Now, as I looked on the picture it called up before me several others of a still more melancholy nature, a few of which I would like to bring before the readers of the Herald with the request that they will look on them as well.

Here is a comfortable home at Easter time: look at the happy father, mother and little ones and some relatives from afar; see the happy faces, hear the prayer of thanksgiving, the friendly fellowship, and all the pleasant things. It is indeed a holy family after the modern fashion; but look outside that home and see how great the contrast: in a lonely chamber sits in solitude a friendless orphan, down that slum is a crowd of half naked children, up stairs and down stairs, in attic and cellar are countless numbers of wretched creatures to whom Easter brings no change from their miserable condition. Underneath this shall I write, "Forgotten?"

There is another scene—a Christian home with its family altar around which the inmates are gathered, the song, "Christ is Risen," is sung, the scripture is read, and from warm, grateful hearts the voice of praise ascends to heaven. "Thank God for all His wonderful mercies: our sins are forgiven, our names are written in the book of life, our prospects for this life and eternity are bright; praise His name forever." But outside what do we see: thousands of homes made into earthly hells by the demon drink, others made wretched by pride, covetous-

ness and vice of every kind, all with hearts that are hardened by sin, going hand in hand to certain doom without even a warning. Must I write down, "Forgotten?"

Yet another scene. It is a mission. A meeting is in progress. First one, then another is telling out of a full heart the wonderful things God has done for him. Listen, "I was captain of a gang of forty thieves, we robbed anywhere we got a chance and spent the proceeds in waste and wickedness. In prison and out we led a life of unspeakable torture. A dear brother met and stopped me, led me to the fountain, made me an honest, happy man and now heaven is my home, praise the Lord." But where are the thirty and nine comrades of those days? Are they still outside in the darkness of prison cells or in some horrible haunt of crime and vice, which must sooner or later lead to a miserable end, and if so, must we say of them, "Forgotten?"

Listen again. "I was an empty formalist with little more than the appearance of religion. I read my Bible, said my prayers, sung my hymns, listened to my minister, but all the time was destitute of saving grace. But an open air meeting of the mission stopped me and I was shown the utter uselessness of a profession of religion without its power. I knelt at the cross, cried to God for a new heart, He heard me, He saved me and made my religion a reality." But what about the host of empty professors who know nothing of holy living or soul-saving power with whom you associated in those days? Do you weep over them, strive to save them from their life of empty religious show, or are they "Forgotten?"

But, ah, dear Christian friends, Sunday school teachers and ministers of Christ, where are some of our dear ones? Let us ask ourselves this question: Where are they? I fear some of them are not where our hearts long for them to be. Let us not give up, but, in faith, hold on to God for their never dying souls. My prayer and your prayer will be answered sometime, somewhere, and they will not be "Forgotten."

Chicago, Ill.

For the Herald of Truth.

AN EASTER MORNING AT THE GRAVES OF THE LEPERS IN SURINAM, DUTCH GUIANA, S. A.

By Henry T. Weiss.

(Superintendent of Bethesda, the Protestant Leper Home, and Missionary in charge.)

It is 5 o'clock in the morning. Over the tall trees of the forest on the opposite side of the Surinam river shines the constellation of the majestic Southern Cross. Myriads of stars move along in their silent course. Also in the cottages of Bethesda, the leper village, all is still. Only from one of these cottages is heard a cry of distress, the cry of an unfortunate inmate approaching his dissolution.

6:30 a. m.—Dull burn the few lamps in the chapel of the lepers in which, during the last weeks, they have so often gathered in order, in spirit, to follow their suffering Savior on His dolorous road to Golgotha's cross.

Quietly the congregation awaits the arrival of the missionary. Now he enters with the joyful Easter greeting: "The Lord is risen!" The lepers arise, responding with the words: "He is risen indeed!" and triumphantly the words sound forth in the Easter night.

Concluded on page 118.

HERALD OF TRUTH.

April 9, 1903.

ABRAM B. KOLB, Editor.

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2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
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CORRESPONDENCE.

Woodside, Pa., March 30, 1903.—Greeting in the name of Jesus. The pulpit in the Mennonite M. H. was occupied by Bro. Martin of Scottsdale, Pa., on Sunday morning and evening of March 29. The Bro. brought us a welcome message, and the prayer of this congregation is that God may ever be with him in his ministerial labors. On the same day we reorganized our Sunday school with the following officers: Supt., Bro. Homer Deffenbaugh; Asst. Supt., A. C. Schorster, Bro. Ray Bungardner; Sec., Sister Mary Johnson; Treas., Bro. David Johnson. May the Lord guide the officers in the way of all truth, so that our Sunday school may be a success in bringing souls into the kingdom. The brethren, Leslie and John Hansaker with their families expect to leave us this week to find new homes in Blair Co. Their absence will be greatly felt. May the Lord ever be with them in their new home. Cor.

Waynesboro, Va., March 31, 1903.—The Herald of Truth is a welcome weekly visitor in our home. Thank the majority of our congregation (Spring-Dale) are well pleased with the change. Have been glad to see the correspondence columns so well filled up. It is enjoyable to hear of the ingathering of souls some of the churches have had. We have no such good news to report at present, but hope the good Spirit will continue to work in the hearts of men, that the eyes of the blind may be opened to behold with the

HERALD OF TRUTH.

eye of faith the great things that have been prepared for all those who have come out of darkness. May all those who have come out on the Lord's side be the means of leading others in the narrow way, thereby adding jewels to their crowns. The Lord be praised in every good work and His name glorified.

Harrisonburg, Rockingham Co., Va., Mar. 30, 1903.—We again come to the readers of the Herald with greeting in Jesus' dear name. The church here has been blessed with rich seasons of grace. Bro. S. G. Shetler is still in the work, holding meetings every night and doing personal work through the day. The church, too, is praying for the salvation of lost souls. The efforts have been crowned with good results. Fourteen young persons have come out on the side of the Lord and confessed Jesus as their Savior. Many more are convicted of sin and are "almost persuaded." We plainly see the demonstration and power of the Spirit working in these meetings and believe that lasting good will come from them. The Weaver's Sunday school was organized on the 29th, with Bro. Eli Brunk and John R. Suter as superintendents and Bro. Aldine Heatwole as Sec. and Treas. This Sunday school has good prospects for the future. We ask that all who have the good of the church and the rising generation at heart will pray for our Sunday schools in Virginia. P. S. H.

Maugansville, Md., March 30, 1903.—Services were conducted yesterday at the Maugansville M. H. by the brethren Bish. Geo. Keener and Pre. Christian Strite. The former, taking the introductory, read Heb. 12 and commented on parts of it; the latter took for his text, "Consecrate yourselves today to the Lord" (Ex. 32:29), and preached an able sermon to us, warning us to give more attention to consecrating ourselves to the Lord on the Sabbath day instead of so much feasting. He said that if the money that was spent unnecessarily for feasting would be sent to India, many starving souls could be saved. Let us take the teaching to heart. Baptismal services will be held at Reiff's M. H. on Saturday afternoon, April 18. Ten souls are willing to unite with the church and will be baptized at that time. We rejoice that there are still such who are willing to forsake sin and come out on the Lord's side. We trust that many more may come before it is too late. On the Sunday following, the 19th, communion services will be held at the same place. May God fit and qualify us for this service that we may receive a blessing and not a curse. Let us examine ourselves carefully, and may God bless us all. J. Martin.

Windom, Kansas, March 24, 1903.—I have just returned from a visit to the "Home of the Friendless" near Hillsboro, where some earnest Christians are acting as teachers under the supervision of Bro. and Sister Enos Engel, who have the care of about sixty children, gathered from Chicago, St. Louis and elsewhere, who had no parents or Christian friends to care for them. The Home is a large stone building, well fitted with out-buildings, such as are needed for stock, chickens, etc. The farm consists of eighty acres of beautiful land, and is free of debt. How many dimes and nickels which we spend for candy and other unnecessary things might be given to pay the debt on the Chicago Mission building, or to help along the work of our Savior in some other way! We spend many a nickel unnecessarily without thinking that it might feed some who are

starving, both in body and soul. I am reminded of an incident that came under my observation when I visited Chicago: Bro. Steiner and I went out on a cold wintry day to visit and help some of the needy ones. We were led to knock at the door of a home of which we had not known before, and found a mother, half clad, rocking two crying children. She had not even a spoonful of food to eat and nothing with which to make a fire. Through the dimes and nickels that had been sent to the Mission, fuel and food were soon supplied. May we keep our hearts open to the Lord's leading so that we may do our share in helping, in whatever way we can, those who are in need. In His name. R. J. Heatwole.

For the Herald of Truth.

LESSON FOR SUNDAY, APR. 12, 1903.

By D. J. Jones.

THE RESURRECTION.

1 Cor. 15:20, 21, 50-58.

Golden Text.—Now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15:20.

We have for this lesson a part of the great resurrection chapter which was written by the apostle Paul from Ephesus to Corinth early in A. D. 57 when he was about 55 years old and on his third missionary tour. Written because the Greek philosophers denied the resurrection of the dead, which is the hope of the church and the doctrine of which the church is especially to bear witness. Acts 1:22. And we find the apostles very careful not to neglect to preach it. Acts 4:2; 17:18; 24:15; 26:8; Rom. 8:11; Phil. 3:20; Col. 3:3, etc.

The resurrection foretold.—Job 19:26. "I shall be satisfied when I awake with thy likeness." Psal. 17:15. "Thy dead men shall live, together with my dead body shall they rise," Isa. 26:19. Also Dan. 12:2. Paul, then, in order to comfort and instruct the church at Corinth against these philosophers tells them that without this doctrine the whole of the Christian religion would be but vanity. If Christ be not risen then is our preaching vain and your faith is vain, and we are found false witnesses of God, because we have testified of God that He raised up Christ, which He did not if the dead rise not. Then ye are yet in your sins. But now Paul has shown that a general resurrection is implied from the fact of Christ's rising, and becoming the first-fruits. As the whole lump was made holy by the consecration of the first-fruits, so the whole body of Christ, all that by faith are united to Him, are by His resurrection assured their own. (V. 21.) Since by man came death.—Adam was the death man because of sin, disobedience. Jesus Christ is the life man because of holiness, obedience. Rom. 5:19. Paul pictures the immortal tendencies of life without a resurrection if they are only baptized for a dead Savior, and meets objections against the resurrection (Vs. 35-49). He proceeds to show the inspiring effect of this doctrine on the believer.

The unfitness of the natural body.—(Vs. 50-58.) Flesh and blood.—The natural body consisting of bones, muscles, nerves, etc., is a corruptible frame and form and is subject to death and decay. No such thing shall inherit the heavenly regions. The heavenly inheritance is incorruptible and never fadeth away (1 Peter 1:4). This cannot be possessed by that which fadeth away. Thy bodies of the saints when they rise again shall be very greatly changed. Behold, I show you a mystery. The saints shall not

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all sleep, but those that are alive at the coming of the Son of Man must also undergo this change, though they shall be caught up in the clouds without dying (1 Thess. 4:11), and this in a moment, in the twinkling of an eye. The power that raised the dead also changes the living, for changed they must be, whether living or dead, if they would enter into the kingdom of heaven. This will be the soul's transformation moment, when it puts on the un fading robe of eternal life. For this corruptible must put on incorruption; and this mortal, immortality (1 Cor. 15:53). Otherwise man could not be a fit inhabitant of the incorruptible regions, or be fitted to possess the eternal inheritance. What is sown must be quickened. Saints will come in their own but changed bodies (V. 38).

The glorious result of this change.—Then shall be brought to pass the saying, "Death is swallowed up in victory," or he will swallow up death in victory. Isa. 25:8. For mortality shall then be swallowed up of life (2 Cor. 5:4). Death perfectly subdued and conquered, and saints forever delivered from its power. Such shall not be hurt of the second death, and the saints will hereupon sing their song of triumph, "O death, where is thy sting?" We are dead, but, behold, we live again, and shall die no more. We fear no further mischief from thee, nor heed thy weapons. We have overcome thy power, and tremble not because of thy wrath. "O grave, where is thy victory?" What has become of it? Once we were shut up in thy prison as thy captives, but the prison doors are burst open. The power of God has forced the lock and bolts to give way and we are forever released. Captivity is taken captive. Thy triumphs, O grave, are at an end. "The sting of death is sin." Sin unparadoned, and power of death. This is what makes men fear death. "The strength of sin is the law." "When the law came sin revived and I died." Rom. 7:9. As a lighted candle makes clear the things that are in the dark, or the sunshine makes it possible to see the little particles of dust that are flying in a room, so does the law disclose unto us the evil that is in the heart of man. By it we see how we are inclined to follow after the things contrary to the will of our heavenly Father, and we see the power of sin.

But thanks be to God—for the victory. "We are more than conquerors through him who loved us," yea, loved us so that He became a curse for us and has taken away the sting of sin, by dying in our stead. He has conquered death, and by faith saints share in His conquest. Such conquests and triumphs will tune the tongues of the saints to thankfulness and praise for the victory and for the means whereby it is obtained. Many springs of joy to the saints and thanksgiving to God are opened by the death and resurrection of our Redeemer. Thanks be to God who will be the song of those who have part in the resurrection with Christ.

A threefold exhortation.—(V. 58.) 1. Steadfast.—Firm in the faith of the gospel and hope of the resurrection. "Because he lives his servants shall live also," John 1:19, 2. Immovable.—In their faith and hope, this great privilege of being raised incorruptible and immortal. This is not a vain but a solid hope, the anchor of the soul. 3. To abound in the work of the Lord, and that always. The most cheerful duty, the greatest diligence, the most constant perseverance become those who have such glorious hopes and the assurance that their labors are not in vain.

Fact of Christ's resurrection proved by (a) the upheaval of nature; (b) testimonies of enemies; (c) ten appearances to disciples; (d) the angel from heaven. Significance of Christ's resurrection.—(a) Christ's divinity established; (b) His promise fulfilled; (c) His second coming assured; (d) Every promise of the world is guaranteed; (e) Christ is a living leader at the right hand of God. Power of this resurrection gospel.—(a) Victory over sin; (b) Victory over death; (c) Victory over enemies and the world; (d) Comforts the sorrowing; (e) Gives hope and energy to the believer; (f) Calls for thanksgiving and service.

Christ's resurrection, Christianity's crown. Goshen, Ind.

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service. A goodly congregation was present and we met many dear old brethren and sisters and the meeting we trust was profitable for all. We also visited the same day with other brethren and sisters. Bro. Jacob Runkel spent the night with us. Bro. Henry W. Funk and his nephew, John F. Shadinger. On Friday, March 8, we had a pleasant visit with sister Anna Pretz and daughter, near Gardenville. We were called on several other friends and it afforded us much pleasure to meet them and learn of their welfare.

Sunday, March 8. We attended church services at Blooming Glen, where a large and attentive congregation had assembled and where it was our privilege to speak from the word of God to the people. In the afternoon we again met the applicants for baptism. The number had now increased to 23, and I was requested to conduct and complete the instructions as suggested by the 25 questions of the Shorter Catechism, on which I had commenced the previous Sunday. In the evening Bro. Rosenberg conveyed me to Bro. A. Hunsacker's at Perkasie, from which place we went to Southerland, some miles away, where also a special appointment had been made for an evening service. Notwithstanding the heavy roads and rain, there was a large attendance and we had a pleasant and profitable meeting.

Monday, March 9. We met Bro. Dr. Landis, who several years ago made a trip abroad, and was visiting the Mennonite congregations in Germany, Switzerland and other places; also the Catacombs at Rome, Palestine, etc. We had quite a long conversation with him and listened with interest as he related his experiences on the way. Later we visited sister Tyson, who is quite old and feeble, with whom we had been conversing several times. After making several calls we took dinner with our aged brother and sister Benjamin Krupp and family, and after a season of devotion with them, returned to Bro. Jos. D. Hieshage, where I met sister Funk. Tuesday, March 10. Bro. H. M. Kratz accompanied me to the Deep Run M. H. to attend the funeral of our beloved Bro. and faithful minister, William S. Gross (see obituary in former number). There was a very large attendance and while a part of the services were conducted in German, I was requested to take the English part, to which I consented, and spoke as the Lord directed me, on the hope and promise of future glory. It was a sad funeral and the hearts of the entire congregation seemed bowed with grief over the sad bereavement which took away husband, father, son, brother and pastor. May God bless the sorrowing ones.

Wednesday, March 11. Filled an appointment in the Doylestown M. H. On account of the bad roads there was not so large a congregation present, but I felt that the Lord was with us and blessed the work. After service we visited with some others. Pre. David Gehman and family, including his aged father, and after a pleasant visit with all who were with us there, we also visited Pre. Abraham Hiestand, the co-laborer with Bro. Gehman in the Doylestown congregation, spending with him the rest of the afternoon and evening, and reached home with Bro. H. M. Kratz late in the evening.

Thursday, March 12. Visited sister Katy Kratz, of Blooming Glen, now in her ninetieth year, but still in reasonable health for one of her age. We also visited Jonas Nace, a neighbor, suffering with cancer in the stomach. We found him cheerful, fully resigned to the will of God, and looking forward with blessed assurance to the hour of his redemption. The apostle tells us that he reckons the afflictions of this present time not worthy to be compared with the glory that shall be revealed in us. I believe we have an illustration of this beautiful text in our suffering sister, Sally Moyer, whom we also visited at the same time and spent a short time with her in religious conversation and prayer. No doubt a good many of our readers have heard of her, they do not generally know her. She has been a constant sufferer for eight years and most of that time confined to her bed. She is almost entirely helpless, but seems to be full of the Spirit, and by suffering she has learned to know and use to her comfort and consolation the precious promises of God's word, and has given herself up to the will of God as an example of patience and humble waiting for the coming of the Lord.

We also visited Pre. Peter Loux, one of the ministers of the Blooming Glen congregation, who accompanied me on a visit to sister Moyer, where, as Chr. Moyer, near Dublin, who has been suffering from various diseases for some time and made special request to her to visit. The day was spent a little time with her and others present, in singing, reading and prayer. She seemed to be encouraged and strengthened, and expressed a desire to live to the will of God and her hope and confidence in God seems to be well grounded on the rock, against which the gates of hell shall not prevail.

Friday, March 13. The day was spent in attending to some temporary affairs, and a short visit with Bro. Ahm. Rosenberg and family. In the evening a number of friends gathered at the home of the time was passed in social conversation and a season of devotional exercises. Among those

On the 24th of Feb. 1903, we were informed, by telegram, that Bro. Jacob Kratz (father of Sister John F. Funk), of the Blooming Glen congregation, in Bucks Co., Pa. had died on the 23d and would be buried on the following Friday.

We arrived at the parental home on the evening of the 28th and attended the funeral on the 27th. Father Kratz had reached the advanced age of 88 years, 8 months and 20 days. There were no indications of disease; the forces of life had spent themselves, and the weary pilgrim, far beyond the three score years and ten, fell asleep in Jesus as the poet writes:

"So fades the summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies the wave along the shore."

It was our purpose on this trip to visit our relatives as much as time and opportunity would permit. Saturday, Feb. 28. Blah. H. B. Rosenberg accompanied me and we visited Bro. Enos Hunsberger, who has been afflicted for a considerable time, but is resigned and trusting in Him from whom all our help cometh. May God give him grace and strength to bear his trials patiently, and give him finally an inheritance in glory. Also visited our aged brother and fellow laborer, John Gross, of whom we gave some account in a former issue of this paper, and enjoyed a short but very pleasant visit with him.

Sunday, March 1. Having a desire to visit, once more, the old church and congregation at Line Lexington, where in childhood and youth I had attended religious services, and where I also sealed my covenant vows in baptism, Bro. Rosenberg volunteered his company and conveyance, and it was a matter of rejoicing to me, to see a large and interesting Sunday school gathered there, and from the interest manifested both in the Sunday school and church services, it was apparent that the congregation was not standing idle.

After a short visit and dinner with Pre. Aaron Freed, one of the ministers of this congregation, we met the class of converts, 23 in number, in the Blooming Glen congregation, where, on the request of Bro. R., I conducted the instructions. The basis of these instructions were the 25 questions and answers of the Shorter Catechism.

Monday, March 2. Bro. J. D. Bishop and wife accompanied us and we visited Pre. H. G. Angell, of the Blooming Glen congregation, who, as our father and uncle, and spent the time pleasantly and we trust also profitably with all of them.

Tuesday, March 3. Visited aunt and uncle, the only one of twenty uncles and aunts now living. She is in her 92d year, though in reasonable health and strength of body and mind for one of her age. May a kind heavenly Father keep her safely until she may find a home on the other shore.

We spent the night with sister Catharine Swartley and family. She and her husband, John, who has a pleasant home with her daughter Mary and her husband, Francis P. Shelp, who, the following morning, kindly conveyed us to aunt Mary Haldeman. On the way Mr. Shelp pointed out to us, as we passed by, the place where Daniel Boone, the pioneer Hunter-settler of Kentucky, was born. Bro. H. M. Kratz and wife met us here, and during the afternoon we called on uncle William Clymer, now already beyond four score years of age. Though in his old age and feeble health, he looks forward to a better life through the atoning merits of a crucified Redeemer. We also visited Pre. John Walter, of the Lexington congregation, who has grown old in the Master's service and who also with his companion has borne his cross and recent trials with meek submission to the will of his heavenly Father, who has given him only a short call, but we felt it a favor to have even that. God bless the faithful laborer in these declining years of life. The brethren at Deep Run had made a special appointment for preaching

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present were Blah. H. B. Rosenberger, Bro. E. B. Loux, and others.

Saturday, March 14. We visited Sr. Shadinger, widow of Jacob Shadinger; also Sr. Rieker, widow of Pre. Isaac Rieker, residing with her son Isiah, of Berks who was afflicted for some time with rheumatism. Sister Rieker was also in feeble health. We hope God may bless, comfort and restore those suffering ones.

Sunday, March 15. Spent the night with brother-in-law H. W. Gross. Attended Presbyterian service in this town, where we were permitted to listen to a plain, practical sermon, and the singing, too, was what a great many of our modern Methodists would call "decidedly old fashioned." But it is a "patent fact" that many of our Mennonite people of today could learn wholesome lessons of moderation and plainness from some of those whom they denigrate as "high-toned." Who would have ever thought it!

In the afternoon by special appointment I spoke to a large and attentive audience in the Plumsted Mennonite M. H., and in the evening at the Danboro Chapel, where we had a good audience and the best attention.

Monday, March 16. Took leave of the friends at Doylestown to visit sister Esther Frick and family, and in the evening filled an appointment at the Home Mission, Philadelphia, where we had a very pleasant and edifying meeting.

Tuesday evening, March 17, we bade the friends "farewell," and in a short time were on our way homeward, arriving safely, under the kind and protecting care of our heavenly Father, on Wednesday evening, having been absent just a few hours over three weeks.

J. F. Funk.

AN EASTER MORNING, ETC.

By Henry T. Weiss.

Continued from page 115.

Hail, all hail, victorious Lord and Savior!

Thou hast burst the bonds of death;

Grant us, as to Mary, that great favor,

To embrace thy feet in faith.

Thou hast in our stead the curse endured,

And for us eternal life procured,

Joyful, we with one accord,

Hail Thee, as our risen Lord.

The lepers now all pass out, in mute procession, into the starlit night, to the last resting place of the dead. Silently they move along, each one absorbed in his own thoughts.

On the edge of the forest, in dark outline, rises a cross from among the tall trees. They have now reached the peaceful graveyard of the leper colony. No high monuments of brass or stone adorn this resting place of the dead. No kneeling angels guard the graves of the sleepers. In vain would you seek even the simplest grave stone. The giant trees of the primeval forest stand here like a death watch. The waves of the Surinam river murmur a funeral dirge to the departed.

"I am the resurrection and the life! Who-soever believeth in me shall live though he were dead!" Thus sound the words of life and hope over the lowly mounds of earth.

Now rises, on the opposite shore, above the woods, the fiery orb of day. His beams tremble through the thick foliage of the primeval forest, they plunge into the current of the stream, they illumine the cottages where pain and suffering dwell, they surround with fleeting luster, the cross on the field of death.

Struck by the wind the tall grass surges up and down—like a crystal sea—and the lowlands far and wide glisten and sparkle with heavy dew in the bright Easter morning light.

The company of cripples, men, women and children, all clad in spotless white, surround the graves of their former companions and friends whose long path of suffering has ended here. Not far from these Christian lepers a large number of heathen Coolis listen to their Easter hymn of rejoicing:

Jesus lives! henceforth is death

But the gate of life immortal;

This shall calm my trembling breath,

When I pass its gloomy portal;

Faith shall cry, as fails each sense,

Lord, Thou art my confidence.

The hymn has perceptibly moved the swarthy sons from India's pearly strand as the expression on their faces would indicate. Leaning on his staff, bent forward, Buddha's priest looks down to the earth. He seems, at this moment, to feel something like that One who is invisible to the human eye, yet omnipresent, is here passing through the groups of Christian lepers and that He is mightier than Buddha.

The hymn has died away. The Christian congregation unites in prayer to the risen Prince of Life.

Those, among the lepers whose hands still remain, reverently fold them. The others cross their crippled members, while the Coolis place their arms over their breasts.

The missionary in his prayer remembers the departed, he commends the living of this village of exiles from home and kindred, to the heart of the all-compassionate Savior.

He asks that an Easter blessing may descend upon the heathen peoples who still dwell in darkness and the shadow of death—far from the Easter light and hope. When the Amen has been pronounced the lepers extend to each other, over the graves of the departed, their crippled hands, during the singing of the well known hymn:

We who here together are assembled,

Joining hearts and hands in one,

Bind ourselves with love that's undissembled

Christ to love and serve alone;

Oh, may our imperfect songs and praises

Be well-pleasing unto Thee, Lord Jesus;

Say, "My peace I leave with you."

Amen, amen, be it so.

Now they return to their cottages, the homeless exiles who, under Golgotha's cross, have found the way to their Father's home on high and peace on earth. Across their scarred and disfigured visages passes a beam of Easter joy. They know that God's messenger will some day approach their couch of suffering and gently bear them away from this valley of corruption into the land of the redeemed from many nations, where dwell the saints in light.

In your Easter joy, kind reader, will you not also remember the poor, crippled lepers of Bethesda? Your helping hand and sympathy is needed in order to extend the work.

There are still thousands of lepers in Surinam who cannot turn to Bethesda for shelter because there is no room for them. Many there are who are anxious to come and be tenderly cared for, to find rest here under the shadow of the cross of Calvary.

In the lepers' farewell letter to us they wrote: "As it is only love for us that prompts you to cross the sea, let us crown your labors with success; for where love is the compelling power, the Lord will command a blessing."

12 Church St., Bethlehem, Pa.

For the Herald of Truth.

A FEW THOUGHTS.

By F. H. M. C.

Some ask, "When will the mission work in India become self-supporting?" as though they were anxious to be rid of the responsibility of it. Now it seems to me we miss the blessing mission work holds for us if we look at it in that way. "Go ye into all the world," was spoken as much for our good as for the good of those whom we seek to save, perhaps primarily so. The letter of mission

work makes us count our tithes most carefully, while the spirit of it makes us fellow-workers with Christ, who counted no sacrifice too great when souls were to be saved.

Another thought is the question of attire.

"We read, 'Whose adorning let it not be that outward adorning of plaiting of hair, and of wearing of gold, or of putting on of apparel.'" By the letter of the law we read no farther and spend much thought on how we can keep within it. But the spirit goes on to the next verse, "Let it be the hidden man of the heart... which is in the sight of God of great price." Then verse 3 is plain—the larger problem absorbs the smaller. The letter of the law is bondage, but the spirit of it, which is Christ's interpretation, is the largest liberty.

Dr. John A. Broadus has well said: "The ethical teachings of Jesus do not usually undertake to give mere rules, but to set forth principles." The Jewish traditions had run everything into rules. They called it making a fence around the law, to encompass it with all manner of minute directions, which would keep men from breaking the law. It is a general tendency of mankind to save themselves the trouble of thinking, by expressing principles in the form of rules.

Many schools and some colleges undertake to regulate the whole behavior of the student by a set of rules; and churches sometimes show the same tendency. Jesus evidently set Himself against this disposition. He did not wish His followers to be burdened by stiff and narrow rules; He taught them principles which are at once more flexible and more comprehensive. And the thinking which is required in order to apply principles brings with it a most valuable part of our moral discipline."

Elkhart, Ind.

For the Herald of Truth.

FRUITS OF THE SPIRIT.

By Clara M. Brubaker.

Every true child of God desires that his life should show forth the fruits of the Spirit, but too often he does not study to see if his life compares well with the fruits as given in Gal. 5: 22, 23. Let us consider for a while this list, beginning with

Love.—Every singing bird, every blade of grass, every blooming flower, every field of grain, every herd or flock, every forest, every murmuring brook and rushing river, every mountain, hill and valley, every shower of rain and the light and heat of the sun, speak of God's goodness to man.

When God sees us going in a way that would bring us into distress He chastises us, and we, too, may sometimes need to prove if we see souls going wrong.

Joy.—It is a Christian's privilege to "rejoice always." Christ prayed that our joy might be full. Who has a right to be joyful if not the soul who knows that he has been redeemed from the curse of a broken law? Have we trials? We still may rejoice that Jesus knows all about them and will bear them for us. Have we afflictions? We may rejoice because Jesus is with us even then, and we know that there is something better farther on, a home where sorrow and sigh-

ing flee away. Are we persecuted? We remember that Jesus says, "Rejoice and be exceeding glad, for great is your reward in heaven." Are we mourning over the waywardness of lost ones? We may still rejoice that Jesus is able to save to the uttermost. We can not shine for Jesus if our faces are always clouded. Do we comprehend the meaning of the text, "Rejoice in the Lord always, and again I say, rejoice?"

Peace dwells in the heart where the Holy Spirit reigns. No striving to gratify self. No variance with our fellow men. No doubts and fears about our acceptance with God. No anxious cares about our mistakes, because we know where to go for relief.

Longsuffering is a characteristic of those only whose hearts are full of love. There may be a limit where forbearance ceases to be a virtue, but so often our forbearance runs out before that limit is reached. Divine love bears with our imperfections many times "seventy times seven," and should not we be longsuffering toward one another? Oh! for more longsuffering among God's professed children. How much less strife there would be!

Gentleness is one of the "best gifts" which we should covet. Not only gentleness of manner, but gentleness of thought. It is possible to appear gentle from force of habit even when harsh feelings are in the heart.

Goodness always follows the fruits before mentioned, but it may be possible to attribute goodness where there is none. Jesus says only God is good, so if we feel "good" the probability is we lack that quality.

Faith takes God at His word, deems all things possible with Him, doubts no promise and yields full submission, trusting in His keeping power.

Meekness is the result of crucifying self. Where meekness sits enthroned there is no more I, but God is all and in all. He that is meek sees some good in all, and his own goodness does not stand foremost.

Temperance characterizes the man who is well balanced, stable in all his ways. He is temperate in all things. He does not over-estimate some principles and underestimate others. In short, he does not "strain at a gnat and swallow a camel."

There are many truths which abler minds could give from this catalogue of virtues, but the question is, "Do our lives show forth these fruits so plainly that souls see and believe and accept them?"

Birch Tree, Mo.

For the Herald of Truth.

EASTER RECOLLECTIONS.

By Mattie Herbruck.

Easter! harbinger of life,
The herald of the day;
Resurrection from the grave—
Bids death's night away.
Jesus wrought this boon divine—
Patient, suffering One;
Years of silent coming anguish,
E'er His work was done.

At the last and parting supper,
See how truly He foreknew;
When He said to faithless Judas,
"That thou doest, quickly do."
Then the whole long painful struggle,
Till He uttered, "It is done."
Hail! Salvation to all mankind
Jesus' sacrifice has won.

No, the grave could not retard Him,
He arose to life on high;
Through His death and resurrection
We can follow by and by—
Easter! emblem of His triumph,
Hail, thrice hail! most happy day.
Lo! the sacrifice of Jesus
Bids death's gloomy night away.
Akron, Ohio.

HERALD OF TRUTH.

MISSIONS.

MENNONITE HOME MISSION.

For the Herald of Truth.
Dauphin and Amber Sts., Philadelphia, Pa., March 26, 1903.

Dear Herald readers!—When we look around us at the need of humanity we realize more fully the truth of God's word in Rev. 3:8: "Behold I have set before thee an open door, and no man can shut it," and again in 1 Cor. 16:9: "For a great door and effectual is opened unto me, and there are many adversaries." There is a great need everywhere for Spirit-filled workers, to help lift up fallen humanity, and to point them to the Savior. Because of sin trouble is brought upon them, and they try to get peace and satisfaction in many different ways. Some try to drown their trouble by drinking, and some by following other practices, but instead of getting peace, they are only brought down lower, and are in a more wretched condition than before. The only way to get that peace is through Jesus, and it is the Christian's duty to teach them this way.

You may say the open door is not meant for you, but that it is the work of the minister or missionary to do that work. Jesus, our example, went about doing good, taking advantage of every opportunity. While being wearied with His journey, and resting at Jacob's well, He found time to teach a woman of Samaria the way of life, and because of using that opportunity many were brought to the truth. Again, opportunities of doing good are not to be recalled at will.

"If not seized upon at the moment they are gone forever. The sunshine is declining, the shadows are falling longer and deeper around you, the evening of life is closing in, the last, the eleventh hour will soon be here; therefore take heed, and 'whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest.' Your open door may not be a call to the foreign field, nor to preach the gospel in the homeland, but you are called to use that talent which has been entrusted to your care, and for which you will have to give an account on the day of judgment. It may be simply giving a cup of cold water, or speaking a kind word of warning or encouragement, or it may be using your means to help send the gospel. Whatever it may be let us not hinder the work of the Lord by our unfaithfulness.

Even children realize that the Christian life is the only true happy life. One of our boys said that he was glad that he has two sisters that are Christians, and that he wants to be one, too. He said that it must be nice for a whole family to be Christians. His father is a drinking man and his mother is not a Christian. Christian friends, pray that this boy's desire may be realized. There is another family for which we ask an interest in your prayers: the daughter is in about the last stages of consumption, and the mother who should be caring for her, goes out working, neglecting the care of her family. There are many other families, among which we cannot labor, yet we can pray for them that Christ may rule and reign in their hearts. "The effectual fervent prayer of the righteous man availeth much."

In the Master's name,

Milton L. Neff.

LETTER FROM INDIA.

Dhantari, C. P. India, March 5, 1893.
A. B. Kolb, Dear Brother.—Greeting!—While the cold March winds are blowing in

the home land, and many are wishing for warm weather so they can put away their winter clothing, and stop the hard coal burner, etc., we also have March in India, and the wind is blowing much more than it was a month ago. It comes from the southwest, too, but there is not the cold mixed with it that you have. You have the doors and windows closed to keep out the cold, while we will soon keep them closed to keep out the heat. We close the doors sometimes to keep out the noise, and to exclude us from those who wish to see us and have but very little business. It is so hard to get alone with the Lord where we will not be disturbed—we long sometimes to have a quiet hour. We remember the quiet spots where we used to go when we were on the farm. No one to disturb our minds, all we could hear was the chirping of some bird, the noise of a rabbit running through the dry leaves, or the lowing of cattle in the distance. Yes, we remember how our hearts burned within us. While we are not permitted to have those quiet spots to visit with the Lord without being disturbed, it has been very encouraging to us of late, to receive letters from friends at home, who, when in their quiet places, pour out their hearts to God for us and the work here. This is such a help to us. Knowing this, the work is much easier. We need money and more help, but we need your prayers much more.

While I am writing Bro. Ressler is on the great deep on his way to the home land. If God is willing, before this reaches you, he will be on American soil once more. The building work at the new station is going on as fast as money comes in. We are very thankful that the Lord has put it into the hearts of so many to give of their means to help in this work. May you be rewarded by the gifts prompted by love. We hope soon to be able to move the girls to their new quarters. May I ask you once more to continue in prayer for the work and workers at Dhantari.

Yours for the Master,

M. C. Lapp.

CONFERENCES.

The annual Indiana Amish Mennonite conference will be held in the meeting house of the Howard and Miami Co. congregation, 12 miles north of Kokomo, June 11 and 12. A cordial invitation is extended to all congregations of like faith, and especially to the bishops, ministers and deacons, to be with us in the conference work. Those coming by train to Greentown or Vermont will please notify Bro. E. A. Mast of Kokomo, Ind., R. F. D. No. 2. Those coming by train to Kokomo will write Bro. A. D. Hensler, Kokomo, R. F. D. No. 2, and those who come to Peru will notify Bro. Noah W. King of Peru, Ind. Any further information desired will be obtained by writing to any one of the above named brethren.

Semi-annual Conference.—The spring session of Virginia conference will be held at Springdale (Upper District) on the second Friday in May (May 8), 1903. Visits are always appreciated on the part of the brethren, and any who may desire to come by rail will be met at the station by writing to Blah. A. P. Heatwole, Sport, Augusta Co., Va. C. H. Brunk, Sec.

MARRIAGES.

Miller—Good.—At the home of the bride in Allen Co., Ohio, by C. B. Brennemann, Bro. Yost, C. Miller of LaGrange Co., Ind., to sister Elizabeth M. Good, of the Salem Cong., near Elida, Ohio. May the Lord richly bless and prosper them to His glory. C. B. B.

DEATHS.

Voder.—On the 21st of March 1903, at her home near Stuttgart, Arkansas, Susanna Naftzger, wife of Jacob Voder, aged 62 years, 10 M., 5 P. She was born in Alsace-Lorraine, Europe, May 16, 1840. She leaves her husband, four adopted children, two brothers and four sisters, and many friends to mourn her departure. Funeral services on the 23rd

by J. Augspurger and S. Sommers in German and by D. B. Raber of Holden, Mo., in English. Text, John 14:1. Buried in the Amish Mennonite graveyard.

Weaver—March 23, 1903, near Bowne, Mich., of rheumatism and lagrippe, Frey, daughter of Stephen and Sallie Yoder, aged 60 Y., 10 M., 21 D. She was born May 2, 1842, in Somerset Co., Pa., united in marriage with Josias Weaver Feb. 20, 1862, united with the Mennonite church in 1864, moved to Michigan in 1866, lived in Michigan 41 years. She was sick a little over four weeks and passed away at an unlooked-for time. She leaves a beloved husband, three brothers and a host of friends to mourn the loss of one that was near and dear to them. Buried on the 26th. Services at the Mennonite meeting house by Isaac Weaver and Jacob P. Miller from Plains 16:4.

Hostetter—On March 25, 1903, near Bowne, Mich., of consumption, Isaias, son of Daniel and Mattie Hostetter, aged 25 Y., 22 D. He was born in LaGrange Co., Ind., March 2, 1878. He leaves two brothers and a host of friends to mourn the loss of a dear young brother. He left a bright evidence that he was prepared for the great change. Buried on the 27th. Services at the Mennonite M. H. by Isaac Weaver and Jacob P. Miller from Mark 13:35-37.

Hostetter—On the 16th of March 1903, in cancer, Noah H. Hostetter, aged 79 Y., 1 M., 26 D. He leaves eight sons, two daughters, 28 M., 26 D. He leaves eight grand-children to mourn their loss. He was buried on the 18th at the Walnut Creek M. H., where a large concourse of sorrowing relatives and friends came to pay a last and worthy tribute to his memory. Services conducted by A. M. Hershbarger, S. H. Miller and M. A. Mast.

Eby—On the 27th of March 1903, at the residence of his son-in-law, Samuel Gerber, Florin M., 19 D. His wife, four sons, four daughters, a number of grandchildren and many other relatives and friends are mourning the loss of one whose memory they cherish. Funeral conducted on March 30, by the ministers Martin Rutt, Jacob N. Brubacher, Henry Longenecker, Ephraim Nissley and H. Hottenstein, from Plains. Buried at Krayville M. H., of which congregation Bro. Eby was for many years a faithful member. Peace to his ashes.

Plank—On March 13, 1903, near Topeka, Ind., of catarrhal fever, Margaret, daughter of Jephtha and Lydia Plank, aged 1 Y., 9 M. Funeral services on the following Sunday at the Maple Grove M. H. by Jonathan Kurtz and J. S. Hartzler from Isa. 11:6 and Matt. 19:14.

Stoner—On March 20, 1903, at Ephraim, Lancaster Co., Pa., very suddenly, of paralysis of the heart, Bro. Isaac Stoner, aged 64 Y., 11 M., 16 D. He leaves his wife, five daughters, four sons, one sister, two brothers and a host of relatives to mourn his departure. Besides one of his own children, one of the twelve grandchildren has gone before. May the death of the father serve to comfort the bereaved ones all closer to the Savior, and especially those who have not yet accepted Him; for those whom He chastens, He loves, Bro. Stoner united with the Mennonite church in his early years and the family may comfort themselves in the hope that he is sweetly resting. Funeral services on the 24th at Metzler's M. H. by Bro. John Fischer and Bish. Abram Herr, from John 16:33. May God comfort and richly bless the sorrowing and bereaved ones. Peace to his ashes.

MEMNONITE ORPHANS' HOME.
Received during March, 1903—Elvie Miranda, 11pennett, O., \$60.00; M. E. & B. B., Elkhart, Ind., \$12.25; J. W. Kauffman, West Liberty, O., \$20.00; Auditor, Putnam Co., O., \$9.00; L. J. Lehman, Col. Ind., \$150.00; E. D. Yoder, West Liberty, O., \$30.00. Total, \$182.25.

Delefontaine, O.—L. Maude King, hood and ten handkerchiefs.

Urbana, O.—Ad. Shoemaker, 50 lb flour; S. J. S. Shoemaker, 50 lb flour each; J. J. Warye, sack potatoes; John Warye, 2 bu. wheat; Peter Troyer, sack potatoes; Rufus Smucker, sack potatoes; Geo. Kenagy, sack potatoes; C. Bontrager, sack potatoes; Aaron D. Yoder, 3 bu. potatoes; Marion Woolf, 50 lb flour, pickles; John R. Yoder, 100 lb flour.

Freeport, Ill.—Sisters' Sewing Circle, per Mrs. J. S. Shoemaker, 3 comforters, 21 aprons, 4 hoods, 2 handkerchiefs, 5 shirts, 5 night gowns, 11 pairs trousers, 5 pieces underwear, 4 shirts, 1 waist, 5 towels, 1 vest, 12 yards cash.

West Liberty, O.—Sister, milk, roll butter; D. F. Draper, pair shoes; Jeff. Davis, lot sample goods; E. D. Yoder, 50 lb flour; Joel Stutzman, sack corn; Jos. Stutzman, sack corn; Uriel Yoder, load wood; A. Y. Hartzler, beef; D. E. Hartzler, 2 gals. pudding, 50 lb flour, 5 lb sausage; Mrs. Smucker, 1 bu. potatoes; S. E. Altker, 30 lb beef, 2 sacks potatoes, 1 sack corn; Nancy Hartzler, 1½ weeks' work. Gratefully acknowledged.

West Liberty, O. A. Metzler, Supt.

REPORT
Of the Old People's Home, Rittman, Ohio, for March, 1903.

RECEIPTS.
By balance, \$70.26; N. S. Hoover, Goshen, Ind., 45c; Mary Yoder, by N. S. Hoover, \$4.55; Otto Helm for board, \$10.10; cash for phone message, 25c; M. E. & B. B., Elkhart, Ind., \$25.27; 2 Sisters, Lehman Place, Pa., \$1.00; C. Eriaman for medical aid, \$2.00; Sarah Stutzman, board from Oct. 10 to March 10, \$50.00; for one year, \$120; borrowed, \$115.00. Total, \$398.88.

Donations of various articles—D. P. Yoder of Wooster, Ohio, 1 bu. apples and cabbage (this was omitted in January); Widow Anna Krider of Wadsworth, Ohio, 1 sack of dried fruit; D. C. Amador of Rittman, Ohio, turnips and apple butter.

EXPENDITURES.
Oats, \$3.50; grit, 35c; knitting, 25c; coal (Feb. 17, 1902), \$4.46; coal, \$18.22; postage, \$1.00; eggs, 97c; A. Burkholder, for making, etc., \$11.01; milk separator, \$9.50; hauling coal, \$11.43; labor and material furnished in the spring of 1902, \$8.57; Lizzie Breuninger for labor, \$1.25; beans, soap, rice, prunes, oranges, flannel, etc., \$2.17; Susie Stutzman, 45c; S. S. McCormick, 90c; Jesse Good, for carpenter work, barn, \$170.00; beef, straw, berry plants, etc., \$5.40; garden seeds, tooth picks, crackers, etc., \$2.43; neckyoke, mending shoes, etc., 80c; plow, double trees, double shovel plow, etc., \$12.21; S. Burkholder, \$1.00; peppermint, closter, mending sprinkler, 20c; grater, cotton blouse, 10c; groceries for March, \$5.61; soup bones, expressage, etc., \$1.48; Bessie Erwin, 32 weeks' labor, \$25.56; balance on hand, \$57.39. Total, \$398.88.

Gratefully acknowledged,
J. G. Wenger, Supt.

LIEDER UND MELODIEN.

This is the German Hymn Book published by the Mennonite Publishing Co., and is being used more and more in our German congregations. It contains 447 German hymns set to shaped notes, with an appendix containing all the hymns in "Hymns and Tunes" (words only), thus virtually combining two books in one, with a total of 904 hymns. The German hymns in this book, as well as the tunes are a choice selection suited to all occasions of public and private worship. It is printed on good paper, with especially large clear type. The book is well bound in cloth, with red edges. Prices are as follows:

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When ordering, always mention if the German appendix is wanted. Unless otherwise specified, we will ship books without the appendix. The prices are the same either way. In all cases, send cash with order. Send no orders to J. S. Shoemaker, Freeport, Ill., or to the Mennonite Publishing Co., Elkhart, Ind.

HARD TO FILL.

An order was recently received for Sunday School Supplies, which, taken literally, would be as good as a Chinese puzzle. It was dated plainly March 30, 1903, and the letter read, "Please send March 30, 1903, as we want to use them Sunday, March 29th." Has anyone a solution for this problem? We filled this order the same day it was received, which is our custom, unavoidable hindrances excepted. Anyone sending orders for Sunday School Supplies, books, Bibles, etc., may rest assured that prompt attention will be given to the order. If you have not yet sent in your order for Lesson Helps, etc., do so at once.

By the way, have you heard about the HOME BIBLE? This is something entirely new, and bound in such flexible leather, that the covers can be turned back to back, and rolled right together without injuring the sewing. The print is remarkably clear. The Bible is much more convenient than the Family Bible, and has much clearer type than the Teachers' Bible, hence is more suitable for daily family reading than either. The price is only \$2.50 postpaid. We consider it a splendid Bible for daily home use, for which it is intended. We want agents to sell it for us. Send all orders and inquiries to the Mennonite Publishing Co., Elkhart, Ind.

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Published Weekly.

ELKHART, IND., THURSDAY, APRIL 16, 1908.

VOL. XL. No. 16.

EDITORIAL NOTES.

It may be that one reason we do not accomplish more for the Lord is the fact that there is so little real joy in our hearts.

We may read the scriptures over and over again, but if the spirit thereof does not shed light into the soul we shall never be able to discern the true condition of our own hearts.

If you want to know in what spirit people are observing Lent, go to the milliners and dressmakers any time during Passion week. The sight there takes away the illusion that Lent is a time of fasting, prayer and humiliation.

Communion services will be held in the congregation near White Cloud, Michigan, on Sunday, April 19. Services will be conducted by the resident bishop, J. P. Miller. There are now about forty members in this congregation.

The kingdom of God is not what I do, what I say, not even what I may think, but "righteousness and peace in the Holy Ghost," manifested in a right life, prompted by the right spirit. The only right spirit is the Holy Spirit.

Bro. A. W. Eshleman informs us that the postoffices at Sport and Ladd, Va., will be discontinued, rural mail routes having been established in that section, radiating from Waynesboro. Our readers in that locality will kindly inform us where they wish their paper sent, if not to Waynesboro, R. F. D. No. 2.

That the notes and comments on the S. S. Lesson in this issue were written in haste will be evident to all. The only apology we have to offer is the fact that the brother to whom the lesson was assigned has so far failed to send in the MSS., and the editor had to supply at 11:30 what was needed at 12.

The kingdom of God produces outward signs. If an object be placed in the sunlight there will also be a shadow. So when men stand in the clear pure truth of God's word there will, there must be an outward manifestation. Christ, when He went into the borders of Tyre and Sidon, wished that no man should know it; "but he could not be hid." Mark 7:24. Even so every part of

the Christian's life is so clearly manifest that it cannot be hid.

Mission Work. Any business that does not afford a living to the person or persons it takes to carry it on is not worth following and the quicker it is abandoned the better it will be for all interested.

In missionary work we cannot reason altogether from this same standpoint, and yet there is a great deal of money as well as energy wasted in missionary efforts that might be applied in a way that would bring much better and much greater results.

In all missionary work the industrial feature should never be lost sight of. The apostle tells us plainly that if a man will not work, he shall not eat; and God decreed almost from the beginning of time that man should till the earth and in the sweat of his face eat bread until he return to the dust from whence he was taken.

Therefore in all the conditions of life, the man who is able to work and wastes his time in idleness, is not fulfilling the purpose of his creation, and in all church and missionary work this decree of God must not be lost sight of, and the very first lesson in all teaching is to be industrious and useful.

We are glad to see that this industrial feature of mission work is becoming more and more prominent. The great work that is being done now in the South among the colored people owes its wonderful success to the industrial feature. Teach the people to work, to save and to provide for themselves and their families, and you have already done much toward making them self-sustaining Christians. Drop out this and you will always have hard work to build up a character that will benefit either the church or the world.

When you ask the people to give to the missionary cause and they have the confidence that you are doing a good work, and building up the cause of Christ, on the principles of God's word, they give with pleasure, and it will prove a blessing to them as well.

In fact we have no right to take the Lord's money to maintain a work that is not conducted in this manner. To gather together a number of people, of whatever class they may be, and feed, clothe and care for them, without teaching and training them to work and earn something and become self-sustaining, is wrong, and will

eventually result detrimentally both to themselves and those who have brought about this condition for them.

Mission work, like all other kinds of Christian work, must be done with a purpose, and that purpose must be, first, to glorify God, and, secondly, to improve the condition of the people. Of course, a great many people give for these purposes without ever asking any questions. They have the confidence to think, if it has the name of "mission work," it is all right.

When we open one mission, and through wise and prudent management and proper training and teaching it becomes self-sustaining, there is plenty of room in which we can start another work of the same kind at another place, and the means used for the first mission can now be used for a second until that in turn becomes self-sustaining, and then another can be started, and these first ones in turn may be able even to help sustain subsequent needy ones. But if we should continue to open one mission after another, and all have to be sustained by the free-will contributions of the home churches, these missions will in the course of time become a burden which no church would be able to bear.

Popular Drifting. The Savior, in His prophetic declarations concerning the

last days of the world, gives us a very valuable admonition when He says, "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many" (Matt. 24:5). "Then shall many be offended, and shall betray one another, and shall hate one another. * * * And because iniquity shall abound, the love of many shall wax cold," and there will be a general desolation in Zion, a general demoralization of gospel order and gospel peace.

If this demoralization of love, peace, harmony and good will to men were among the non-professing world, it would not be anything more than we would expect, but the Savior in His declarations of the conditions of the last times, has the professed Christian church in view, and it is the Christian people whom He is addressing.

A practical illustration of the desolation of Zion in the last days is laid before us in an editorial, in a secular paper, of recent date, in which the writer refers to the tide of progressiveness in church work, which is now, so to speak, inundating the spiritual

world, and rapidly bearing us on toward the final destiny.

The writer says: "A few days ago, a certain church, in one of the leading denominations of the country, declined to receive the minister appointed by the recognized authority of the denomination. The only reason that could be assigned for the action, was that the minister was an 'old man,' and they wanted a young man for the place. Nothing else could suit their fancy. Should the duly appointed minister decide to settle in his new field, the members of the church declare they will make no effort to pay his salary."

In reference to such a condition he further says: "The demand of the times seems to be for young men in the pulpits of the churches. This is apparent not only in one denomination, but in all of them the cry is for young blood. Congregations who were once content to listen to the counsels of the gray-haired preacher, who had gained wisdom and ability from long years of active service in the ministry, now turn to the young stripling, fresh from college, with little or no experience in practical, everyday religious work."

What is to be done in a situation like this? Here is a man who has gotten along pretty well in years. He has ability. He can and does preach the doctrines of his denomination. He has had excellent training, and in his lifetime has recorded a considerable measure of success in the building up of his charges. But now he has passed the age when he is considered available for the more progressive churches and nobody wants him. The appointing authority sends him to a new field, contrary to the wishes of men and women who will be expected to support him. What must be his feelings when he finds he is not wanted; that he is too old?"

Such a condition of things certainly is not encouraging to those whom God may call to this solemn and important work. All men, if they live, will become old, and the young man being called as able to fill the demands of the most progressive congregation, will in the course of a few years be where his pushed-out predecessor was when he started in, and he may be like the father who, seeing his son whittling, asked him what he was doing. "Whittling out a wooden bowl, so that when you get old, I can put you, alone, in the corner and let you eat out of it, the same as you are doing to grandfather."

The above, of course, relates to conditions outside of our own church, and someone may say, "What do these things outside of the church concern us? Recollect, brethren, that we are by no means proof against this same spirit of insubordination to the church, and our children and our young people, and our middle-aged people are by no means secure against dishonoring and disrespecting their elders and old people. From the mistakes of others, let us learn to live better, and smooth out the rough pathway of life for our old people as they pass along. The Lord says, 'Honor father and mother,

that thy days may be long in the land which the Lord thy God giveth thee.' And again, 'Thou shalt rise up before the hoary head and honor the face of the old man, and fear thy God. I am the Lord.' Lev. 19: 32.

It Does Not Matter.

A lecturer from India was presenting to his audience the conditions of his country, and explaining to them about the different ways of living, their employments and products, he held up a piece of cloth so that the people could see it, saying, "It don't matter: this cloth is just the same on one side as on the other." In this sense the "don't matter" was creditable. The cloth was good and just as good on one side as on the other, and showed that though the people of India might be far behind the people of America in art, education, inventions and many other things, they made cloth that was just as good on one side as on the other; in other words, it could not be said, as is the custom among our Pennsylvania Germans, "This is the right side and this is the wrong side," because both sides were just the same, and whichever way you would turn it, it was always the right side.

But this expression, "It don't matter," is often used where facts and the Bible will not bear us out.

A young man was asked by several young friends of about his own age to step with them into a saloon and have a glass or two and a game. They said, "It don't matter; it will not hurt you." The young man yielded, and in a short time became a confirmed drinker and gambler, and went down to a drunkard's grave. The first step did after all matter. It is the first step in wrong doing that precedes all subsequent ones.

Another, a young man, the child of a pious mother, who was deeply concerned for the welfare of her boy, was tempted to cut loose from the pure influences of a Christian home, and when on his way to Sunday school and church was persuaded by a party of ungodly companions to go with them and have a gay time with whisky and cards, on the river. "It don't matter," they said, "for just once." He went and later in the day was brought home to his heart-broken mother a corpse. It did matter after all, if it was even for once.

Another, who was tempted in the same way, began a career of vice and crime, until a twenty years' sentence in the penitentiary was the wages of his sins.

A good girl, a professed and baptized Christian, listened to the wooings and soft words of a silver-tongued villain, because he told her, "It don't matter," and she was disgraced, deserted, disowned, and her life was a wretched, miserable one and finally ended in death in the poor house.

The above may be extreme cases, and some of our sunny church members and Sunday school workers may hoot at the idea, and say, "Oh! what do you think; we are none of that kind! We would not allow ourselves to be led astray by such influences. We know better than that. Paul

writes to the Corinthians, 'Let him that thinketh he standeth, take heed lest he fall.' Peter was strong in himself and thought he could walk on the sea, if Jesus bade him come. He tried, but the winds and waves soon took all his strength, and he cried, 'Lord, save me; I perish.'

Another time he (Peter) told Jesus that he was ready to go with him to death. But when he saw Jesus in the hands of his enemies, his courage failed and he was so heartless that he denied Jesus three times, and even cursed and swore that he did not know Him. This gives us to understand what human resolutions are worth, especially when hastily made.

A young sister becomes converted, comes into the church, puts away all her fashionable follies, her jewelry and fineries, forsakes her former sinful associates, submits herself fully to all the ordinances of God's house, receives baptism, and leads a consistent Christian life in all gospel simplicity; but as the ardor of her first entrance on the new life subsides, and the heat of trial and temptation comes on she is not strong enough to resist, and she says in her heart, if not in words, "What's the difference? It don't matter, it is after all a hard thing to practice this self-denial; and I see many professing godliness that dress fashionable and go to places of amusement, and associate with gay company, and are really leaders in the gay circles of worldly society; I will just do thus and so, and I will be just as good a Christian. I am sure it don't matter." And in a short time this same young sister, who began the race so well, has stepped aside from the King's highway, the way of holiness, and has stripped herself of every mark of the King's daughters, and we see her walking with Mr. World on the way of the world; we see her with those who are leaders in high life, in fashionable society; we see her in the opera, in the theatre, at the dance, and in the giddy whirl of fashionable society, dance and song and wine. She goes down and out into the darkness.

The writer knew a handsome young girl; she grew up to womanhood in the purity of the country home; a pious mother sought to make good impressions on the youthful heart, but she was gay and happy and joyous, and was gazing out on the dazzling scenes of worldly pleasure; finally when a little older she went to the city, and there found congenial (but not good) company. She soon allowed herself to be led a little farther and still a little farther on, associated herself with a young man far out in the highway of sin and she herself closely allied with him in his sinful course. Sickness came and the young woman's life hung in the balance between life and death. She began to think of her innocent country home; of the pure life she led there; of the pious walk, the prayers and instruction of a godfearing mother and father in that home; and how she had disgraced them all, and how now after a brief course in sin and worldliness she lay on her couch of suffering with death staring her into her face;

For the Herald of Truth.
AN ADMONITION.

By a Young Brother.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

Although these gracious words of Paul, the apostle of Christ, were written to Timothy, his "own son in the faith," many centuries ago, they appeal with equal force to us as young believers today. It is often the case when young people come out on the Lord's side and are true, faithful witnesses for Christ, that the world and even worldly minded professors of religion will reproach and despise them by falsely accusing them of thinking themselves better than other people. My dear young brethren and sisters in the faith, "let none of these things move you" (Acts 20:24). Christ, our Lord and Master, was also "despised and rejected of men" (Isa. 53:3). Let us rejoice that we are accounted worthy to suffer shame for His dear name's sake. Jesus told His disciples before He left this world what should befall them and how they should be partakers of His sufferings. He says, "If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John 15:18-21.

Let us think of the three Hebrew children who were firm and steadfast and would not fall down to that ungodly image; and also Daniel who was true to God and would not worship or seek honor of man. My dear young brethren and sisters, although the whole world may worship at the shrine of fashion and although they may point the finger of ridicule and scorn at us, let us know that we have the unchanging word of God, which shall be our judge at the last day, on our side. Let us know assuredly that we are standing on the everlasting Rock, which is Christ Jesus (Matt. 7:24; 1 Cor. 3:11). And although Satan with his "angels of light"—wolves in sheep's clothing—yea, though the combined forces of earth and hell may assault us with their fiery darts, let us know they shall not prevail against us (Matt. 16:18). The apostle Peter says, in speaking of the destruction of this present evil world and the second coming of Christ, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:11. Let us, although young in years, heed the admonition of Paul and Peter and be examples of the believers. Let us not spoil the influence of a good sermon by turning around and talking about our gardens and crops and farms before we reach the door of the church building. "Out of the abundance of the heart the mouth speaketh."

Above all let us put on charity which is the bond of perfectness. Let us not judge or speak evil of anyone, especially our brethren and sisters, but let us ever be ready to give a reason of the hope that is in us. Let us have no fellowship with the unfruitful works of darkness, but rather reprove them. Last of all comes purity. Let us know that our bodies are the temples of the

Concluded on page 125.

no, she could not die in this way. She sent to the minister to pray for her. He prayed with his whole heart, and God answered the prayer and raised her up to life and health, and she lived many years to go on into deeper depths of sin and rebellion against the God of love and mercy who so kindly spared her. Ah, reader, Christian, if you think, "It don't matter," how you live or what you do, just remember that when God's word says so, it **does matter**, and at the bar of eternal judgment we shall all be made manifest, and everyone shall receive the reward due to his or her works whether good or bad.

J. F. F.

PERSONAL MENTION.

Bro. H. W. Eby, M. D., of Elida, Ohio, has sold his office and practice and will leave, in the near future, for Germany, where he will take post-graduate work in surgery and medicine.

Bro. Noah Metzler of Nappanee, Ind., who some time ago was reported ill, was again able to attend services on the 4th inst.

Pre. Roth of Chappell, Neb., spent Sunday, March 29, at Milford.

Change of Address.—Bro. J. J. Bontrager, from Bellefontaine, Ohio, to DeGraff, Ohio, R. F. D. No. 4.

Bro. T. L. Miller, from Wooster, Ohio, to Smithville, Ohio.

Pre. J. M. Nunemaker, from Roseland, Neb., to LaJunta, Colorado.

Bish. S. J. Swartzendruber, from Daytonville, Iowa, to Wellman, Iowa, R. F. D. No. 3.

THE ESSENTIAL ELEMENTS OF CHRISTIANITY.

By A. K. Kurtz.

In order to be successful in any vocation in life it is necessary that we start right. This truth holds good in all the professions and trades in life, and is doubly important and very essential in the Christian life. The question then is, What are the elementary principles of Christianity? Is it to belong to church? Is it education? Is it to appear well in society, or to be accomplished in music or any popular intellectual attainments that are so eagerly sought after, and so highly esteemed, and for the attainment of which so much self-denial is practiced? One may acquire all these and many more, and yet be ignorant of the elements and the first principles of Christianity, for the simple reason that one may do all these things and yet retain the self-life, the carnal mind, which is enmity against God, and cannot be subject to the law of God (Rom. 8:7).

It was John the Baptist who sounded the keynote of the elements of Christian life when he said, "Repent, for the kingdom of heaven is at hand." It is presumption or ignorance for anyone to suppose that this generation in which we live has less need of giving heed or having respect to that admonition than had the people of that age. We may think that because we have been brought up under Christian influences in

this enlightened age, we know about enough of the divine will and what God requires of us, without getting down to the lowest round in the ladder of humility, or the lowest mark in the descending scale of our self-life and our own wills. But depend upon it, we must get there before we can mount the ascending scale of the God-life. No more than can the unborn infant breathe the atmosphere we breathe prior to its natural birth, can we draw one breath of spiritual life until we receive that life from God. "Ye must be born again," is a truth spoken by One who knows more about the plan of salvation than all the church fathers, and revisers of creeds and church doctrines that have ever lived. All the D. D.'s and ecclesiastical popes and bishops cannot change this divine order, notwithstanding their efforts to do so by taking into church fellowship such as have never experienced a change of heart, because God has spoken it.

The new birth, then, is the one and only starting point recognized as such in the divine economy, and hence the only essential principle in the elements of true Christianity, because we "cannot serve God and mammon." This mammon is only one of the many outcroppings of the self-life and he must be subdued and done away with in order that we may serve God and enjoy the Christian life as God would have us enjoy it. And this is only the beginning of the Christian life; we are but babes in Christ; there is much more to follow. Some, however, think they have received about all they need when they are born into the kingdom. This idea may come from the fact that the blessings at the new birth have been so profuse that it would be almost impossible to retain more. But the idea is not scriptural and it is not reasonable to suppose that God, in the economy of grace, would give that to babes which belonged to those of older age. Naturally we would not trust to a mere babe the same responsibilities that we would expect older ones to assume.

We find in the new economy the baptism of the Spirit and the anointings for His service were all subsequent blessings. The Bible teaches that Jesus is the only true way to heaven. Through Him only can we enter the haven of rest. Beware of such that teach any other way, that give self any room or place on the highway of holiness, let him be your own beloved minister or whoever he may be. "Flesh and blood—the self-life—cannot enter heaven." God says so. Then why suffer self to keep us out of heaven? Why let him have his way any longer? Why not nail him to the cross like Paul did? (Gal. 2:20.) Better suffer temporal loss and practice some self-denial in this life than lose the pleasures of eternity. Why not rather go back and take a new start—begin at the beginning? Many, nobler than we, have done this, and then it is no disgrace to come before God and confess we never knew Him. It is much better, a thousand times, to do this now than to wait and perhaps hear the awful words, "I never knew you," from Him at a time when it is too late to confess Him.

May the searchlight of God's truth, His word, reveal to us our true spiritual standing before Him from whom we cannot hide, and to whom he praise forever more that He has made a way of escape from eternal doom.

Smithville, Ohio.

Use the moment, though it speed

On hasty wing from thee;

The passing breeze that lifts the seed

May sow a mighty tree.

—John Stuart Blackie.

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April 16, 1908.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

"As becometh saints." Beautiful expression! It gives in one touch the deportment, behavior, rule of Christian life as a something suited to the character of saints. It applies to everything we do in our home and conversation.

Nappanee, Ind., April 6, 1903.—On Saturday, April 4, the church counsel was held, in which all confessed peace. At the close of the meeting an invitation was extended and two young men confessed Christ. There are now seventeen applicants for church membership at this place. To Him who loved humanity enough to redeem them, be all the praise now and evermore.

Noah Metzler.

From the Clinton (Brick) Cong., Goshen, Ind.—We reorganized our Sunday school, March 20, for six months, with the following officers: Supts., Frank Gardner and Samuel Honderich; assistants, John Beachy and Jacob Haspig; Chor., Anna Grabill; Sec'y and Treas., Gurdy Shrook. The average attendance for the last six months is 65. We have eight teachers. May the Lord bless us all in His work. Cor.

Windom, Kansas, April 3, 1903.—Bishop Isaac Peters and Bro. Isaac Wiens of Nebraska were with us last Sunday, when Bro. P. preached at our (West Liberty) M. H. from Luke 12:49, 50. Bro. Peters attended

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our conference near Peabody 15 years ago, and to meet him again and hear him tell of the bountiful love of God, was a great pleasure to all. May brotherly love continue. R. J. Heatwole.

A Scottish nobleman once, seeing an old gardener of his establishment with a somewhat threadbare coat, made some passing remark on its condition. "It's a vera gude coat," said the honest old man. "I can not agree with you there," said the nobleman. "Ay, it's a vera good coat," persisted the old man; "it covers a contended spirit and a body that owes no man anything, and that's more than many a man can say of his coat."

The record book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time. But as we turn over to that page now and read it in the light of experience we can write beneath it: "Thank God for those losses! they were my everlasting gain. Thank God for those bereavements! they have saved my soul from being bereaved of heaven. 'All things work together for good to them that love God; to them who are the called according to his purpose.'"

Waynesboro, Va., April 8, 1893.—Last Sunday, April 5, which was regular preaching day at Spring Dale, was a busy day for the workers at this place. In the morning the congregation met and listened to a good sermon by Bro. A. P. Heatwole. Text, "What lack I yet?" A question each one should ask himself. At 2:30 we met again to organize S. S. The following brethren were appointed to the work: A. W. Eshleman, Supt.; D. E. Weaver, Asst. Supt.; D. R. Martin, Chor.; G. S. Etter, Sec. and Treas. We hope all will work harmoniously and there will be a greater work done this season than ever before. At 7:30 there was a song service, which seemed to be enjoyed by all. If we meet in Jesus' name and do all to His honor and glory we can be happy in this life, and have the promise of everlasting happiness at His right hand. May we all, by God's grace, attain to this end.

For the Herald of Truth.

THE LESSON FOR SUNDAY, APR. 19.

By A. B. Kolb.

THE LAW OF LOVE.—Rom. 13:7-14.

Golden Text.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13:10.

Introductory Thoughts.—The epistle to the Romans is placed first, not because it was the first of the Pauline epistles written, but for the superlative excellency which the church fathers saw in it, and because it is one of the longest of his fourteen epistles that have been preserved to us in the scriptures. The whole epistle forms a beautiful and sublime summary of the Christian faith. The dignity, the systematic method, emerging from the doctrinal (Chaps. 1-11) to the practical (11-16), forms a model for all who would write a theological treatise.

The first or doctrinal part instructs us concerning the way of salvation, not by the Gentiles' works of nature (Chap. 1), nor by the Jews' works of the law (Chaps. 2, 3), but only by faith in Jesus Christ. Especially does Paul seek to make clear to the Jews that man is justified by faith without the works of the law, and that, because of this the Gentiles are just as eligible to membership in the Christian church as are the Jews.

The second or practical part contains: 1.—Many general and altogether timely exhortations proper for all Christians (Chap. 12). 2.—Directions for our behavior, as members of society or citizens of a community (Chap. 13), and, lastly, Rules for the conduct of Christians to one another as members of the body of Christ. Although it was addressed to the Christians who lived in Rome, where the gospel had probably been first carried by those from afar who had been converted at Jerusalem on the day of Pentecost, yet it appeals with equal force to the Christian church of today, surrounded as it is by the Rome of worldliness and irreligion.

The epistle is supposed to have been written A. D. 56, at Corinth while Paul made a three months' stay there at the home of Gaius, on his way to Troas and thence to Jerusalem with the money contributed by the churches for the poor, famine-stricken believers there.

In this epistle all phases of life, carnal and spiritual, are treated, and among other phases of the Christian life that of temperance, which is made the subject of our lesson today. It is said that Chrysostom would have this beautiful epistle read over to him twice every week.

I. The opening verses (1-6) of Chap. 13 teach the lesson of subjection or submission to the higher powers, that is, we are not to engage in armed resistance to those in authority over us. But patient subjection and submission to temporal authority does not mean obedience to it where that authority demands of us something that conflicts with God's commands, for "we ought to obey God rather than men." This principle, that leaves conscience free, leads to the development of the highest type of patriotism—the non-resistance type—of which so few people understand, appreciate or accept. This principle, if universally accepted, would make war impossible. As it is, it restricts war to such only as do not accept this divinely instituted principle, and who fail to notice the nice distinction between subjection and obedience, and place man's authority before and above God's or make a deity of human authority. Christ and His apostles were subject to, but did not obey any wrong demands of the powers that be. This position, though it has caused much suffering, has always been and ever will be, the most potent influence against political and national corruption, oppression and wrong-doing of all kinds. It is the only principle that aims at independence of the highest type. He does most for his country's good who is most faithful to his country's God.

II. Verses 7-10 contain a lesson of justice and love to our brethren, as well as to all men. Although under the Roman yoke people were drained almost to the last penny, the apostle admonishes the believers to pay their legal taxes. Many Christians who profess to have attained a state of life where money has no longer any charms for them, and who think the possession of wealth (by their neighbor) is an evil, nevertheless have been frequently known to grumble in a very undignified way when taxing time comes. They are neither patriotic nor non-resistant. But not all debts are shown by the \$ mark, nor are they all due to the government. Love, honor, respect, reverence, are debts which we owe, and for the cheerful payment of which we are just as strongly admonished as in the case of financial obligations. How often and how far we fall short in this! We take disrespectfully of our brethren, of our civil authorities, of our pastors, ministers and bishops; we say hateful things about them, and disgrace ourselves and our profession

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thereby; for if we love God, how can we hate our brethren or speak or work ill toward our neighbor? Love lights the path and leads the way to the fulfillment of the law and the payment of all our obligations, financial, moral and spiritual. It also directs us to a life of "temperance in all things."

III. Verses 11-14 teach us a lesson of sobriety and godliness in ourselves. In these verses are found four things, which might be called the Christian's directory in his every-day life. 1. When to awake; 2, how to dress; 3, how to walk; 4, what provision to make.

1.—To awake out of the sleep of sin; out of the sleep of carnal security, sloth and negligence; out of the sleep of spiritual death and deadness; for it is gospel time, the accepted time, working time, a time when more is expected of the individual than was in the time when ignorance was winked at, when people sat in darkness. It is moreover a busy time, a warning time, a perilous time. The world has slept long enough (Matt. 25:5; 1 Pet. 4:3), and it is high time to awake, for "behold, the Bridegroom cometh," and the bride needs to awake and prepare, for our final liberation is now nearer than ever before, then why be slothful?

2.—The dress of the Christian is the armor of light. This is no dress for night or darkness. They who will remain in darkness in this life will be in the "outer darkness" in the life to come. All sinful works and practices done under the cloak of darkness or privacy, are forces that carry the soul to "outer darkness." Before we can "put on" we must "put off" the robes of night and darkness. If we would be sober we must put away drinking; if we would be pure, let us put away impure thoughts, words and actions; if we would be honest, let us put away lying and cheating, etc. Then only can we put on the armor of light, Jesus Christ (V. 14), for putting on Him includes all.

3.—How to walk. When up and dressed, we are not to live as monks and hermits. The world "puts on" attire, to magnify self; the Christian puts on the armor of light to magnify Christ, and even in our way of dressing we can do this. For whom are you dressing? Christ or the world? Let us read verse 13 very carefully. Let us examine our thoughts as well as our actions in connection with the various evils of which the apostle speaks; for a man sins in the indulgence of evil, impure thoughts, as though he committed the act. Flee youthful lusts, they war against the soul.

4.—Make no provision or plan for that which means only sensual gratification. Look higher than the selfish, sordid, sensual, and cultivate the spiritual. Provide for the needs and the welfare of the body, but put for the gratification of its baser desires; then over all, put on Christ—literally, take His manners, His ways, His spirit, His example as your guide and ideal. Completely clothe yourself and fill yourself with His life and example, and walk in every respect as He walked.

Elkhart, Ind.

AN ADMONITION.

By a Young Brother.

Concluded from page 123.

Holy Ghost and also let us know that unless the Spirit of God is within us we are reprobates (2 Cor. 13:5). Therefore it behooves us to keep our bodies pure within and without. Let us learn a lesson of purity and chastity from Joseph (Gen. 39), a man

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in whom the Spirit of God was (Gen. 41:38). Although he was despised, hated and envied of his brethren, and through the false accusation of Potiphar's wife was compelled to undergo the deepest humiliation, yet the Lord was with him, prospered and blessed him, and finally he was made ruler over all the land of Egypt (1 Cor. 2:9; Luke 18:29-30). So, my beloved brethren, we must also follow our dear Savior in His humiliation (Matt. 20:23), if we would ever be partakers of His glory (Rom. 8:17, 18).

In conclusion I would say, let us be patient in tribulation and persecutions. Let us keep unspotted from the world. Let us deny ourselves of the short and vain pleasures of the world, such as picnics, surprise parties and other ungodly gatherings, but rather let us not forget the assembling of ourselves together in singing songs of praise unto the Lord, and admonishing one another, so much the more as we see the day approaching.

Spring City, Pa.

For the Herald of Truth.

THE CROSS.

By Geo. J. Lapp.

The Jews in their work of crucifying our Savior and on account of their blindness causing the most pitiful prayer that has issued from lips, "Father, forgive them, for they know not what they do," fancied this "imposter" to be destroyed, His disciples to be scattered and his cause exterminated. But in reality they were but literally fulfilling prophecy. One need only turn to Isa. 53, Psa. 22, Joel 2 and many other Old Testament quotations to see how vividly Passion week is described.

In the eyes of men our Savior began to descend into the Valley of Humiliation after His triumphant entry into Jerusalem. Indeed, while descending the Mount in His sorrow the tears flowed freely and while in the temple the degradation of a disobedient people caused Him to exclaim, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not."

The questionings of the disciples, temptations of rulers, lawyers, scribes and pharisees, the final betrayal of a Judas, only had its climax in the fact that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," bringing to us a victory which Paul so beautifully describes, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

That hidden victory lay beneath the apparent defeat. So mysterious was it that even the disciples at Gethsemane could not watch, but their eyes became heavy. The conquering power of the conquered lay latent like dynamite, which should so soon shatter to atoms the victory of so formidable an enemy.

Thus Calvary, or, rather, the broader term, "the cross," had a deeper significance than is apparent to the thoughtless mind. The divine sympathy, the suffering of our Savior, and the desertion meant more to our Savior than spikes or piercing spear, than the crown of thorns or scourging, the rabbi's jeer or the betrayal.

Our Elder Brother's heart, which went out for lost humanity, in whose stead He is suffering justice from a righteous judge, was broken. No more could He endure the awfulness of seeing them go in their own way since He submissively and innocently

bore the penalty. "It pleased the Lord to bruise him; he hath put him to grief: and by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." All this was shown in "My soul is exceeding sorrowful, even unto death," and "Weep not for me, ye daughters of Jerusalem, but weep for yourselves and for your little ones."

We pass to the garden, where He drew Peter, James and John apart that they might watch while He prayed. The weight of this world's guilt so burdened Him that in His humanity He cried, "If it be possible let this cup pass from me," but His divinity in humble submissiveness, yet eternal majesty, uttered, "Not my will, but thine, be done." Here may not the agony of eternal death have been His?—the agony which only those can feel whose souls are doomed for hell and upon whom eternal justice will be meted, and upon whom the throes of death are but a faint beginning of the never ending death agony awaiting the unfaithful ones. Can we wonder that drops of blood stood out upon His forehead as perspiration upon the brow of the laborer? This eternal death was equal to that of the whole world.

On Calvary the intense darkness is hanging like a pall over all the earth. "Well can Egypt's king exclaim, 'Either the God of the world has fallen down.' And who knows but the Father into whose hands the Crucified One commended His spirit, did not hide His face from this awful scene? When God hides His face darkness prevails. The love of the Infinite whose many benedictions upon His well-beloved Son are still ringing in our ears, would naturally manifest itself, when through the gloom of everlasting judgment, of just wrath, eternal death and imputed sin (2 Cor. 5:21), He could behold upon His footstool, suspended upon a cross, His Only Begotten, having taken upon Himself the form of sinful flesh, become obedient unto death, even the death of the cross.

The pangs of human flesh, the agonies caused by the world's shame, could not conquer the strength of pity and love which issued forth. Fearful as it was for the Perfect One to tear asunder the bond which bound Him to His Father, yet thus offering Himself a sacrifice (Heb. 9:14), dying for our sins (Isa. 53:5, 6), and taking man's place as the recipient of God's wrath, our Redeemer, our Lord, our Savior obtained eternal redemption, so that "unto them that look for him, he might appear the second time without sin unto redemption."

In noting the utterance, "It is finished," we can now see plainly the finished work of redemption, of completed sympathy, of eternal death, desertion, of bearing a world's sin. Calvary He commends His Spirit to His Father and gives up the ghost.

Today we are looking into the face of a merciful, pleading, long-suffering, gracious Father who delights not "in the death of the wicked, but that all might come to repentance and live."

"God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

2703 Sheridan Road, Evanston, Ill.

For the Herald of Truth.

SCRIPTURAL MEDITATIONS.

By J. T. Hamilton.

"Search the scriptures." John 5:39. This text, although originally addressed to the Jews, need not be confined to them. We do well to consult the word of God, for therein is contained such information as is

needed in whatever phase of life we may be. We are amply compensated for searching God's word in which are found nuggets of truth and treasures of inestimable value. Let us (1) admit its truths, absorb its refreshing ingredients; (2) submit to its teachings. Submission is of vital importance in the school of Christ. We should weave our lives according to the pattern exhibited in the scriptures, and frame our spiritual structure according to the rules and regulations of the great Master Builder. (3) Commit it to memory. Memorize as much of the sacred word as possible. Do not be content with a meagre degree of spiritual insight if it be your happy privilege to secure a goodly portion. (4) Pass it on to others. Be an echo from which the glorious gospel may sound forth with melody. Be a reflector to turn divine rays upon the darkness around you.

In 1 Cor. 2:10 we have two phases of the Holy Spirit's work, namely, "searcheth," "revealeth." Beloved, it is our privilege to search the sacred pages under the guidance of Him who is able to reveal the deep things of God, for thus divine revelation is insured. "Open thou mine eyes, that I may behold wondrous things out of thy law." Psalm 119:34.

Alpha, Minn.

For the Herald of Truth.

SEEK AND YE SHALL FIND.

Matt. 7:7.

By Peter Metzler.

"For here have we no continuing city, but we seek one to come." Heb. 13:14. This city to which the apostle refers is one of the things we must seek for if we would find it. I think no one will dispute the first clause of this verse, but the last clause is the more important part. We "seek one to come." Can we truly say with the apostle that we are seeking this city to come? This is a question that concerns all. We find this city very clearly portrayed in Rev. 21. In verses 22 and 23 we read these words: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, and the Lamb is the light thereof." This should create a longing in all our hearts to seek for the city, so that we may say with the apostle, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1.

In Rev. 21:27, we read of some that will not enter into this city. Only those who seek for it according to Christ's teachings and the gospel can enter. We read of a place that is prepared for the devil and his angels, and this place some people will find without seeking for it, by just simply doing nothing and living carelessly and unconcerned about their salvation, imagining that they enjoy this world with its pleasure and its vanity, but at the last day when Christ shall come they must hear the words, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." An awful doom awaits those who live in disobedience to God and who are not seeking this city during this time of grace. God made it possible for all men to come unto Him and live. He has no pleasure in the death of the sinner, but desires that all should come unto Him. I believe if all could more fully realize the great difference between these two final destinations, it would cause many to forsake sin and live for Christ and seek

this beautiful city which only they will enter whose names are written in the Lamb's book of life.

Columbiana, Ohio.

For the Herald of Truth.

A DREAM.

By Edwin Yoder.

It appeared to me that in company with several friends I came to a place where a number of people were having a picnic. Our object in going there was to scatter tracts and witness for Jesus and His power to save from sin, as we had opportunity.

While passing through the crowd we came to a refreshment stand where a very peculiar looking man was selling beer, and whom I recognized as Satan, the arch deceiver, the great enemy of man and eight young men, his sons, standing close by; they were very noble, intelligent looking men, but very wicked; and thinking how sad it was that they were not Christians, and how much good they might do if they were on the Lord's side, it seemed that Satan arose from his seat, and stretching one hand with its long, claw-like fingers almost to my face, said, "I used to have you in my service," I replied, "Christ hath redeemed me, Hallelujah!" It seemed the agitation of my mind caused by this action awakened me.

This happened a few years ago, but I never could forget it. It often came to my mind, but I never could understand it, until lately I received some thoughts on it which I feel impressed to write and trust they may be to the glory of God. When one attends a picnic solely for the pleasure it may afford him, he is very apt to be in bad company and under the influence of wicked people; he is not there to please God, but to gratify his own selfish desires, and, as has been said, "When one has a goat's appetite he is not satisfied with the plain grass the sheep delight in."

The selling of beer and other intoxicating drinks is distinctly the devil's business; but the one who buys and drinks the liquid fire is equally guilty, before God, with the one who sells it. They are both in the same boat, hastening down the dark river of sin, soon to plunge to destruction, over the falls of eternal despair. No matter how noble or intelligent or highly educated people are, they may still, with all these excellent qualities, be very wicked. No amount of culture or education can make one really good without God.

Last but not least is the thought, that no matter how deep one may have fallen in sin, and how completely he may be held captive in the service of Satan and compelled to do his will, if he resolves to rise, and forsake the haunts of sin, and confess them to Christ, and receive Him as his Savior, he will obtain power to become a son of God; and then as he "walks in the light, as He is in the light," he has the promise, "that the blood of Jesus Christ will cleanse him from all sin," and he can say with the poet:

Jesus paid it all, all to Him I owe;
He washed and cleansed me in His blood,
And made me white as snow.

Windom, Kansas.

For the Herald of Truth.

DARK DAYS AND THEIR LESSONS.

By Annie L. Hatch.

If there were no dark days in our lives there would not be any very bright ones. Life is made up of lights and shades. We

need the dark days to help us appreciate the light ones. If there were no trials we would not learn faith and patience.

If there were no sorrows we would not know what a blessing it is to be comforted, and we miss the joy of comforting and sympathizing with others.

Every cloud has a silver lining. It will not always be dark, but just at the moment when it seems darkest, the sun will shine out in all its glory and splendor.

Trust in God will make a ray of light shine on the darkest day. "There's never a day so dreary but God can make it bright."

One of the greatest lessons of these dark days is that they teach us to turn to God, to call upon Him, for He is a present help in trouble.

We learn the blessing of prayer, the sweet lesson of trust, and to bow submissively to God's will.

If it were always bright and happy here we would always want to live on the earth, but the dark days teach us to look forward to a home eternal, a home where our Savior who has given us comfort during the trying days of life, dwells.

Wells Beach, Maine.

CHANGES HIS VIEWS.

Professor Deltzsch, the eminent biblical critic, seems to have changed his recent views, for he now declares that the Mosaic law was not derived from the Babylonians; denies that he said the Jewish God was of Babylonian origin, and asserts that the idea of monotheism is purely Jewish. These theses are opposed to the statements made by Professor Deltzsch some weeks ago before the German Kaiser. The eminent scholar is charged by the conservatives as not being so very sure of his ground after all, and are rather siding with Professor Hiepprecht of the University of Pennsylvania, who is lecturing in Germany in opposition to the views of Professor Deltzsch. The American scholar claims that the great Berliner is wrong in his conclusions concerning Jewish origin, while the Berliner claims that the American's claims are not supported by facts. And so the criticism of Bible teaching goes on. Men may come and men may go, but truth remains forever.

For the Herald of Truth.

THE CHRISTIAN'S DEATH SONG.

By Alice May Douglas.

I'm crossing the beautiful river of death,
Nearing the heavenly shore.
The boatman's a friend of former days,
And he lightly veils the oars,
And tells of the joys I soon shall know
In yonder city of light.
While angels are thronging to welcome me
To fields that are fair and bright.

Oh, snowy white is our dainty boat,
With softest down 'tis lined;
And its name, "The Christian's Hope," is traced
With vines and flowers entwined.
Oh, the breezes are soft and balmy the air,
While over the waters clear,
The angels' songs and their echoed tread,
And sweet-toned harps I hear.

Oh, we gently rock o'er the silvery stream,
And I lean o'er the edge of the boat,
To grasp the amaranths plucked from the shore,
That over the billows float.
And as I step to the verdant banks
And join the white-robed band,
I find that with them, I am singing
The songs of that peaceful land.

But I long, I long to return for the friends
That I've left across the tide.
Oh, why do they stay on the cold, bleak shore,
So near to the brighter side?
And yet my pleadings are all in vain,
For the boatman answers me,
They must linger awhile on that land to earn
Their passage to endless day."

Bath, Me.

For the Herald of Truth.

TRUSTING ALL THE DAY.

By Mattie Herbruck.

I will trust Thee all the day,
Jesus, Lord of Life!
Thou dost bear my spirit up,
'Midst earth's surging strife.
I should, Savior, soon despair,
Were it not for Thy best care.

I can trust Thee all the day,
Come what may to me,
Ever by my side, I know,
Savior! Thou wilt be.
I can bravely stem life's tide,
With Thee, Jesus, by my side.

I must trust Thee all the day,
Thou hast earned it, Lord;
All that I could do for Thee,
Little would afford.
Trust, love, service, may all three,
Could not pay my debt to Thee.

I should trust Thee all the day,
I should serve Thee well;
I should then not e'en begin
Even half to tell,
By whatever I'd do for Thee,
With Thou, Lord, hast done for me.

I shall trust Thee all the day,
Yes, and all my life
I will spend in serving Thee
In this world of strife;
Yes, I'll trust Thee to the end,
Savior, guardian, guide and friend!

SAVED FROM HELL.

Sel. by Fannie M. Esch.

For some time I have felt that, for the sake of others who are trusting the same road I once was on, it would please the Lord for me to put before the public some of my experience concerning salvation. From my earliest childhood days, ever since I reached an age of accountability, there was a hunger in my soul to be a Christian, and the Lord almost incessantly wooed me to Him. But having rejected Him time after time, when I would look around I found myself down in sin, and daily getting more and more hardened, until I ceased to care for anything. God spoke in many ways, but I stubbornly resisted, and got to the place where it ceased to be hard to drive the Holy Ghost away. I was utterly ignorant of how near the deadline I was. God must have seen that the only way to get me to Him was to afflict my body in order to bring me down where I must listen to His voice. So He suffered disease to come upon me, and for about nine months I scarcely saw a well day. I would not yield to the suffering and fought against it, not really knowing that conviction brought on so much suffering till in the time of wheat harvest. I had worked nearly a week when one day I was seized with an awful, tormenting painful feeling, which I afterward saw was awful Sinai conviction, but knew not at the time what it was. I was unable to work, though I tried a number of times. I lay down and tried to rest my aching body, but as soon as I would get still the awful mental distress would seize me, and I could find no rest. Finally I lay down and became quiet for a few moments, and God brought a vision before me. I saw myself, as it seemed dead, and lying on the very verge of the bottomless pit of hell. The very flames seemed to have hold on my body and soul. While there, I saw and felt the skin on one side of my body slip off, from the heat of the flames. I saw myself then really in the regions of the doomed. I saw monsters, awful in appearance, half man and half beast, having awful claws, and with the most vile forms imaginable, making ready to tear my flesh, which was inflamed beyond any thing which words can tell, with the tor-

ments of hell fire. Oh! don't tell me there is no literal, burning, everlasting hell. It is real. I saw it. I saw awful, venomous, hellish snakes, which continually coiled and twisted themselves in this awful, forever closed prison, and seemingly over my head made ready to wind their awful, slimy, un-earthly coils about my burning flesh. There was some unseen, hellish power which seemed to drag me around and dash me against something like posts full of torment.

For about eighty-four hours I was in this condition, suffering such torments as can never be told. Words can not tell it, nor pen picture it. None will ever know till they get there. Each moment of all this time increased in untold rapidly in tormenting anguish, until one night, being enabled to pray, I prayed all night long. Each moment it seemed would be the last, until about break of day, I began to get hold of God, and realized that I could be saved, and, being enabled to exercise faith in God, the anguish, pain and awful torments left me, and I was delivered. O, glory to God! completely delivered. I was saved. Nothing can ever erase that moment from my memory. It makes me glad today, I think the angels, who must have watched the awful conflict with eagerness, now made all heaven ring with one mighty shout of triumph.

My life was completely changed and all things were indeed become new. I began to live for God, and read my Bible, which I never did in my sinful days.

The Lord has kept me ever since, and by His grace all the powers of hell can never force or persuade me to turn back. The awful suffering which I was in before I was saved, was not brought on by any strong drink, opiate or narcotic, for I had never used any of these to that extent. It was real. God sent conviction pouring down from Sinai, which brought Bible salvation.

Amish, Iowa.

CONFERENCES.

Semi-annual Conference.—The spring session of Virginia conference will be held at Springdale (Upper District) on the second Friday in May (May 8), 1908. Visits are always appreciated on these occasions, and any who may desire to come by rail will be met at the station by writing to Bish. A. P. Heatwole, Sport, Augusta Co., Va. C. H. Brunk, Sec.

The annual Indiana Amish Mennonite conference will be held in the meeting house of the Howard and Miami Co. congregation, 12 miles north of Kokomo, June 11 and 12. A cordial invitation is extended to all congregations of like faith, and especially to the bishops, ministers and deacons, to be with us in the conference work. Those coming by train to Greentown or Vermont will please notify Bro. E. A. Mast of Kokomo, Ind., R. F. D. No. 2. Those coming by train to Kokomo will write Bro. A. D. Hensler, Kokomo, R. F. D. No. 2. Those who come by Peru will notify Bro. Noah W. King of Peru, Ind. Any further information desired will be obtained by writing to any one of the above named brethren.

The Franconia Conference will meet (D. V.) at the Franconia M. H., Montgomery Co., Pa., May 7.

The Mennonite Conference for Ohio will be held, the Lord willing, at the Midway M. H., Mahoning Co., Ohio, May 16 and 17, being the third Thursday and Friday in the month. A cordial invitation is extended to all of like faith, and especially bishops, ministers and deacons, to meet with us. Columbiana and Leetonia are convenient places to stop off for those coming by train, and conveyances will meet the trains on which those who come expect to arrive.

MARRIAGES.

Witmer-Schupp.—On March 31, 1908, at the residence of the bride's parents, Daniel Ziegler, near the Midway M. H., Mahoning Co., Ohio, by Bish. John Burkholder, Bro. Daniel Witmer of near Springfield, to sister Barbara Schupp.

DEATHS.

For want of space the publication of lines in connection with death notices has been discontinued.

Miller.—On the 3d of March, 1908, in LaGrange Co., Ind., of quick consumption, Minnie, daughter of Moses Miller, aged 24 Y., 6 M., 25 D. She was a member of the A. M. church for a number of years and was fully resigned to the will of God and died happily in Christ Jesus. Buried on the 5th of March at the Shore M. H. by D. J. Johns, assisted by A. S. Cripe and Y. C. Miller.

Stoltzfus.—On March 31, 1908, at Leola, Lancaster Co., Pa., Lydia, wife of Henry Stoltzfus, aged 20 Y., 10 M., 12 D. She was married near Binkley's Bridge on Nov. 27, 1902, and moved to this place about two months ago. She leaves a bereaved husband, mother, two sisters and one brother and a host of friends to mourn her departure. She was a faithful member of the Amish church of Mill Creek. Funeral services were conducted by John Zook of Talmage and Benjamin Fisher of Ronks. Interment in the Amish burying ground at Myers.

Mast.—On March 27, 1908, at the home of her son-in-law at New Carlisle, Walnut Creek, Holmes Co., Ohio, Catherine Mast (nee Rose), aged 63 Y., 24 D. Her husband departed this life a little over seven years ago. She is survived by seven daughters, 25 grandchildren, four brothers and two sisters. Funeral services by S. H. Miller from Rev. 21:7, and by J. H. Postler of the St. John's Reformed church, from Rev. 22:5. Buried in the Walnut Creek cemetery, March 30.

Treyer.—On April 1, 1908, of bone cancer of the face, Mary Ann, wife of H. J. Treyer, aged 49 Y., 5 M., 25 D. Two daughters, father, mother and one brother preceded her to the heavenly home. Her husband and four daughters survive. A large concourse of friends followed her remains to the Walnut Creek M. H., where services were conducted by A. W. Herschberger from Rom. 6:23, and S. H. Miller from John 14:28. Buried in Walnut Creek burying ground.

Leshner.—On April 5, 1908, at Leetonia, Columbiana Co., Ohio, Rebecca, wife of Menno Leshner, aged 56 Y., and some days. Funeral services were held on the 8th at the Lutheran church of Leetonia by the pastor of that church, she being a member of that congregation for some years. Text, Heb. 13:14. Interment in the Mennonite Midway burying ground. She was a daughter of the late Bish. Joseph Bixler. She leaves a husband, one daughter and many friends to mourn her departure. The family have the sympathy of many friends and neighbors in their sad bereavement.

Souder.—April 5, 1908, near Goshen, Ind., of consumption, Bro. Elmer D. Souder, aged 28 Y., 7 M., 5 D. He leaves mother, a little three-year-old daughter and two brothers to mourn his early departure, but not as those having no hope. The last few months of his life the Bible was his constant companion. When he became so weak that he could not read any more he would still keep the Bible on the bed with him and thus he felt calmly asleep to awake on the resurrection morn. Buried on the 7th. Services at the Clinton M. H. by D. J. Johns.

King.—On the 28th of March, 1908, Ola Mary, daughter of Jonathan C. and Sallie King, aged 16 Y., 7 M., 7 D. At the age of 14 years she accepted Christ and lived a devoted Christian life unto the end. During the short time of her affliction she suffered untold agonies until she quietly fell asleep in Jesus, leaving a bright hope for those who remain. She leaves father, mother, two brothers and one sister to mourn her departure. A loving, obedient daughter and a kind, affectionate sister. Funeral was held at the Oak Grove M. H. on Monday, March 30, at 11 a. m. Services conducted by C. K. Yoder and J. J. Wray from 1 Cor. 15:53, 54, and Mark 5:29. Interment in Honley graveyard.

Wayre.—Rebecca, beloved wife of Bishop John Wayre. She was born in Milford Co., Pa., Feb. 5, 1826, and married to John Wayre Jan. 14, 1848. To this union were born six sons and one daughter, of whom two sons in infancy preceded her to the spirit world. In the spring of 1851 they emigrated to Champen Co., Ohio, and in the spring of 1853 moved on to a farm where they have since resided. She accompanied the Savior in her youth and remained a faithful servant of her Master until the summons came for her to come up high. She died April 2, 1908, aged 77 Y., 8 M., 27 D. She leaves an afflicted and affectionate husband, four sons, one daughter, thirteen grandchildren and five brothers to mourn her departure. The funeral took place on the 4th at Oak Grove M. H., where a large concourse of people assembled to pay the last tribute of respect. Services conducted by Jonas Yoder and Abeneho Miller from 2 Tim. 4:6-8.

Hodam.—On the 24th of March, 1908, at Gifford, Ill., of progressive anaemia, James H. Hodam,

To learn to weave, and for other
work in our woolen mill.
HENANDOAH COMPANY.
Basic City, Augusta Co., Va.

bound from Cleveland, Ohio, to Milwaukee, Wis., with coal, was wrecked in a terrible gale on Lake Huron, off Kincardine, Ont. Determined to help the crew, if possible, four men started out from shore in a boat, and after great exertion reached the wreck and took the crew aboard. A moment after, a huge wave filled the boat and all were thrown into the water. One of the rescuers and four of the schooner's crew were washed away and drowned. The

rest, after a long, hard struggle, regained the wreck. A second boat was sent out and the two American sailors and their three Canadian rescuers were brought safely to shore. Upon the suggestion of President Roosevelt, the U. S. government presented each of the eight rescuers with a gold medal in recognition of their bravery in saving the lives of the Americans. Both the bravery of the Canadians and the act of the U. S. government are highly commended. No one would think of ridiculing such bravery or scoffing at the readiness of the Americans to trust their lives to the small boat of their sturdy rescuers. One of the rescuers lost his life, but two of the wrecked crew were saved. There is One who set out from the shore of eternal bliss upon the boisterous sea of life to rescue a perishing world from the wreck of sin, knowing that it would cost His life. He was willing to make the sacrifice, and established a safe passage to the harbor of heaven. But there are thousands on the wreck who scoff at the Rescuer, His means of rescue and those who trust themselves to His method of salvation. They prefer to "take their chances." They feel safe for the time being, and though the storm about them, the foundering ship under them and the entreaties of their friends should warn them, they remain. Some are willing to come, but "not yet." They are waiting for a more convenient season, or they think that there is time when final and sure destruction stares them in the face. But what does the Lord say of such who foolishly put off salvation or scoff at the means supplied? The time will come when they shall call, but He will not answer, when He that sitteth in the heavens shall laugh them to scorn; the Lord shall have them in derision. He shall break them with a rod of iron and dash them in pieces like a potter's vessel. *Psa. 2:9.*

The "Young Man" Hobby for preachers received another stimulus a few weeks ago, when, at a conference of one of the most prominent religious denominations of this country, held in the state of Indiana, a resolution was introduced that no minister over fifty years of age should be chosen or appointed to the office of presiding elder. The presiding elder in that denomination holds the same position as the bishop in the Mennonite church. The old adage, "Young men for war, and old men for counsel," seems to have lost its force, and that divine provision which the Lord from heaven gave, through Moses, to the children of Israel (*Lev. 19:32*), "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God," is a lost art to the present generation. We need young men, but we need old men, too. In all the temporal affairs of life we need the strength, the zeal and the endurance of our young men; but we need to couple it with the experience, wisdom and moderation of the aged. The old men must not despise the young men; but the young men must also be willing to honor, respect and counsel the old men. When a regiment moves, the sol-

diers must march to the beat of the drum, the quick and active soldier must temper his step to the time of the music; the slow and phlegmatic must quicken his step to the same time, and then, at the officer's command, the right foot or the left foot (as the case may be) of 1,000 men strike the earth at the same moment, and the march goes on, orderly, beautiful, easy and harmonious, without a jar and without disorder. So in the army of the Lord or in the Christian church. We need the zeal and earnest devotion of our young people and our young ministers, but they must not forget that their zeal and earnestness need to be tempered with the ripper experience, counsel and moderation of the older ministers and the older brethren, while the inactivity and worn-out energies of some of these older brethren in turn need to be reinforced by the greater activity of the younger. Neither must get the idea that they can get along without the other; and when the younger men allow their overflowing energies to be tempered down to the gospel mark, and the old men quicken their pace so as to meet that same gospel mark, then the church work will go on grandly, beautifully, harmoniously and peacefully—neither too fast, nor too slow—and God will be glorified, the church will prosper and souls will be saved.

Hidden Dangers. Evils that are hidden, or that are not recognized as evils are more dangerous than those which are seen and feared. A certain poet has said:

"Vice is a monster of such frightful mien,
That, to be hated, needs but to be seen;
But, seen too oft, familiar with its face,
We first endure, then pity, then embrace."

No matter what the life of the author of these lines was, his words are true. The danger to which people are exposed is the fact that many, by constantly seeing an evil, become less and less apprehensive of its baneful influences until they are ready to overlook it altogether or even uphold it because of some fancied good found in it. Thus card-playing and the like has come to be considered by some people as not only allowable, but a positive benefit, when played in the home, because it keeps the children away from the evil influences away from home, such as the gambling table, etc. Just as if there were no more profitable as well as just as entertaining, way of spending the time at home, and just as if the indulgence of such pastime in the home were not giving to the young the very training that makes them all the more keen to try their skill on any occasion. There is a fearful hidden danger in such a home training. The same, in its way, is true of the use of wine or other strong drink in the home. All these things create and foster an appetite which the young and inexperienced mind is very often unable or unwilling to control, and the supposed safeguard becomes in reality but a bait that lures the unwary toward the pit.

The hidden dangers are manifold and varied. A tree may look green and sound

on the outside; but if it is decayed within until only the shell is left, a sudden gust of wind will break it off, and that which may have stood for generations lies broken and dead. So a Christian with sin in his heart may grow old. On the outside all may seem right, but within the deadly influence is at work, and in a moment of temptation or test the hidden weakness, the spiritual decay, becomes manifest, and scoffers rejoice while Zion mourns. The reason is plain. The "all things" which the Savior taught us to observe, inwardly and outwardly, were remembered only in part, and spiritual decay was inevitable.

A Mennonite minister said not long ago, "I used to be very strict in some things that I thought necessary, but I have better light now. I am less a Mennonite and more a Christian." Are there any teachings advanced by the Mennonite church that are unscriptural? Is our confession of faith heretical in its teachings? If not, and it is not, then what part or principle must we or may we dispense with in order to become better Christians? Does not a hidden danger lurk beneath or within the life and influence of one who would assume such a position?

If we can do as we please in the sense that we are pleased to do as the world does, then the very nature of our desires shows that beneath us is lurking a hidden danger. The desires of the flesh are contrary to the desires of the Spirit (*Gal. 5:7*), and the works of the flesh, as well as the fruits of the Spirit, in due time manifest themselves (*Gal. 5:19-23*). The works of the flesh are produced by a spirit and the work is usually done in a very spirited way, but the fruits of the Holy Spirit do not become manifest through the blare of trumpets, or blazing advertisements with prominent headlines, but by the humble walk and holy conversation and consistent life of those who are led by the Spirit. All other activities are simply the forces from the nether world. As the warmth of the hidden fires of the dormant volcano Vesuvius clothed the fertile slopes of the shores of Campania with perennial verdure, festooned its terraced sides with vines that bore the most luscious grapes and zoned it with olives and oleanders, so a work at the heart of which is the transformed prince of darkness may seem to show greater activity, greater success, larger numbers and all other outward appearances of prosperity, and many are likely to be deceived by outward appearances and think the ground on which they are treading, the greater liberty which they are enjoying, not only perfectly safe, but very inviting and productive of very gratifying results, so far as appearances alone are concerned. But let us look deeper than the surface for the cause, and examine the results in the light of God's word and with the magnet of the Holy Spirit. The hidden fires of Vesuvius, unknown, clothed Campania with tropical splendor that invited the beauty, chivalry and wealth of nations to while and whirl away the hours in the spacious halls and regal courts of Pompeii and Herculaneum.

The opulent basked in the sunshine and lived in luxury and folly until suddenly the great hidden power broke through the thin shell on which humanity trod so securely and thoughtlessly, and, in a few short hours, sowed death and devastation far and wide, and to this day the ruins of these cities remind us of the danger of building on an unsafe foundation or judging by appearances only.

PERSONAL MENTION.

Bro. George L. Bender, Treas. of the E. & B. B., left for Austell, Ga., on the 16th inst., where he has accepted a position with the Anstell Improvement Co.

Pre. N. W. Bahnmann of Berdjansk, Russia, who spent some time in Kansas and is returning to Friedelsheim, Germany, to take charge of a congregation there, spent several days at Elkhart, visiting friends. As a foreigner he was much interested in the various business enterprises and manufacturing establishments which he saw and comparing their methods with those in vogue in the old country. Wherever he visited—at the Publishing House, the Institute, etc.—he obtained catalogues and all other information possible, and seemed much pleased with his visit. He continued his journey eastward on the 14th inst. and expects to sail about the 1st of May. His field of labor will be very near the home of the editor's paternal ancestors, in the Palatinate.

Bro. J. A. Ressler arrived in Elkhart the evening of the 15th, and spent the following day visiting at the Elkhart Institute, the Mennonite Publishing House and among friends in the city. In the evening he addressed a large congregation at our meeting house from the text, *Matt. 28:19, 20*. On the 17th he went to the country south of town to visit his sister, Mary Beutler of Wakarusa. He expects to remain in Elkhart Co. over Sunday, Apr. 19, and will then leave for a tour among the congregations in the West, accompanied through Illinois by Bro. C. K. Hostetler, Sec'y of the Evangelizing Board. It is generally supposed that Bro. R. is in this country partly for a rest, but judging by the demands made upon his time the only time he will have for rest will be at night—if the people where he lodges will kindly take this hint.

The following schedule has been prepared for him, subject to changes:—Apr. 22, at Chicago Mission; Apr. 23, Cullom, Ill.; 24, Flanagan; 25, Bloomington; 26, Danvers; 27, Hopedale; 28, Morton; 29, Washington; 30—May 1, Metamora; 3, Tiskilwa; 4, Freeport; 5, Sterling; 6, Morrison; 7, Reach Parnell, Iowa. Those who correspond with him, should address their letters to reach the place to which the letter is addressed on or before the day of his expected arrival there.

A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on the earth in the smiles of certain faces.

For the Herald of Truth.

PRAYER.

By R. E. Buckwalter.

"And he said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me." *Gen. 32:26.*

Jacob wrestled with the angel all night in prayer to receive a blessing, and I have no doubt that he received it. Prayer is a weapon little used in earthly warfare, yet the battle is the Lord's. We have instances in the Bible, however, where prayer controlled the issues of war, and great deliverances were given. Prayer is a powerful weapon in the spiritual warfare, against our adversary, the devil, who continually goeth about seeking whom he may devour. If he can succeed in getting our minds so taken up with the ever changing things of this life that we find no time to commune with our heavenly Father, he may well rejoice.

The apostle says, "Put ye on the whole armour of God, that ye may be able to stand in the evil day, and, having done all, to stand." *Eph. 6:13*. The men or women who say they have no time to pray may as well say at once that they have no desire to pray. They have lost a powerful weapon. Daniel was a busy man, yet he found time to pray three times a day. He says, "Morning, evening and noon will I pray." He preferred a night in the lion's den to a day without prayer. How different from many today, yet if we want to do anything of any importance for the Lord, we must continue earnestly in prayer. If, like Jacob we would say, "I will not let thee go, Lord, except thou bless me," we should receive a blessing, and have a power with God and man that no adversary could overcome.

Many prayers are not answered because they are thoughtlessly and formally uttered. Those who do so do not draw nigh to God with all the heart; what they say is but a repetition of words. "Draw nigh to God and he will draw nigh to you," is a blessed promise. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul." *Deut. 4:7, 29*. God's presence can be felt only when we come to Him with all our heart, soul and strength, and then only do our prayers prove effectual. By earnest prayer alone can we do work for the Lord and about which no one but God may know anything. We ought not to think, if we cannot go here or there to work for the Lord that our efforts are all in vain; for we know that our efforts, whatsoever they be for the Lord are not in vain, or however insignificant they may seem, are not forgotten. There is a blessed and comforting thought in *Rev. 5:8*:—"And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having golden vessels full of odors, which are the prayers of saints." So our prayers are not forgotten, but are even remembered in heaven. The soul that has nothing for the cause but his prayers, can lay up treasures in heaven in that way. Where is there a Christian who cannot offer to God an earnest prayer, be it only a few words? And it may be as precious odors in the kingdom of God. The prayer that is sure to receive a blessing is the prayer of Jacob—"I will not let thee go except thou bless me."

Kinzer, Pa.

For the Herald of Truth.

THE BEST FRIEND.

By a Sister at the Chicago Home Mission.

A friend I have found who my soul hath supplied,
A friend who my sorrow hath soothed,
A friend who no blessing my soul hath denied,
Nor suffered my feet to be moved.
He smiles, I am blest. He rules, I have rest;
His presence destroys every fear.
How can I be ever by sorrow oppressed
With Jesus my spirit to cheer?

This friend I have found, no respecter is He;
All classes with Him are the same;
The poor and the rich, the bond and the free,
His mercy and pardon may claim.
I sought, He was near; I prayed, He did hear.
I proved that He loved even me.
I rose from the tomb of my sorrow and fear,
And claimed Him my Savior to be.

A friend I have found who has taught me the charm
Of loving the purest and best;
And into the wounds of my heart poured the balm
Of healing and comfort and rest.
His pain brings removal, His cross brings the crown.
To serve Him is now my own care.
And here at His cross I have laid myself down,
And trust to be kept ever there.

For the Herald of Truth.

FORWARD, YOUNG MEN.

By L. J. Burkholder.

One of the most desirable conditions for an employer is to have willing hearts with able hands ready to enter into his employ; men who are not over-nice in what they do, but are really anxious to do. A similar condition pleases God when He hears His newborn children saying with Paul, "Lord, what wilt thou have me to do?" Or, Isaiah, "Here am I; send me." This is the language of those who have been born again, and we are glad that much of this spirit is being manifested among our young people in our various congregations, glad indeed that so many are willing to do what they can. To all the Master says, "Go ye also into the vineyard, and whatsoever is right I will give you."

The question with many young men is, What work shall I do? The points usually considered in making this choice are profit, personal advantage, inclinations, ease, popularity and pride. Sometimes a philanthropic spirit prompts a man to work for his brother's good; and some make God's glory the chief consideration in the choice of their pursuit. The honor of our God and the salvation of our fellow men ought to guide all Christians in choosing professions. The Christian's chief aim ought always to be the establishment of Christ's kingdom in the hearts of all men, and all secular employment then becomes a means to this end, and not an end in itself.

True, the world needs literary men, scientists, artisans, etc., but it is much more in need of consecrated Christian workers who will give Christ's cause their first attention and best efforts. When we are adopted into God's family, then His kingdom becomes our kingdom, His business our business, His interests our interests, His work our work, and His cause we have espoused as our own. Whatever our achievements be, or our position otherwise might be, let us henceforth be identified as Christians.

When Christ says, "Ye are the salt of the earth, He places upon each child of God a responsibility which abides while we live. God would see us a preservative, a moralizing power that helps to prevent God's righteous judgment from being meted out upon a wicked world. As the light of the world, we shall lead other souls from darkness into

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HERALD OF TRUTH

April 23, 1903.

ABRAM B. KOLB, Editor.

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3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

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CORRESPONDENCE.

Bowne, Mich., April 13, 1903.—We re-organized our Sunday school April 12, with the following officers: Supt., Amos Kauffman; Assistant, Josiah Blough; Sec'y and Treas., S. J. Speicher; Chorists, Mary Long and Ella Lite. Cor.

From Nappanee, Ind.—On Sunday, April 12, 1903, at the A. M. church, communion at services were held after Sunday school, at which time nearly all the members of the congregation were present, to partake of the sacred emblems of the broken body and shed blood of Christ. Our old bishop, J. P. Smucker, was present with us once again. D. J. Johns officiated at the services. Our Sunday school is in a prosperous condition, good attendance and good interest in the last fested. Our average attendance for the last quarter was 100. May God add His blessing. G. W. North. ing.

Paradise, Lancaster Co., Pa., April 5, 1903.—Our Sunday school at this place was re-organized and the following officers elected: Supt., Ezra H. Mellinger; Assistant, John K. Ranck; Sec'y, Aaron Hershey; Treas., Phares Buckwalter; Chor., Jacob Dellinger. Our Bro. Jacob H. Mellinger, who has so successfully superintended the school for a number of years, has gone with his wife to the Welsh Mountain Industrial Mission, where he has been working the past year. We are sorry to lose him, and yet are glad

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that he is now free to give his whole time to those who so much need help in that place. We trust that through God's help and blessing our school may grow and prosper in the future as it has done in the past. We have at present an enrollment of a little over two hundred scholars and teachers, and a Home Department enrollment of over one hundred and twenty-five.

Anna Hershey.

From Johnstown, Pa.—The Sunday schools of the Mennonite church in this vicinity were opened for the summer on the first of April. In the Blauch Cong. Bro. Elmer Blauch is Supt.; in the Thomas Cong., Joseph Saylor; at Stahl's, John Stahl; at Kaufman's, Levi Kaufman, and at Weaver's, Daniel S. Yoder. These schools are all in a prosperous condition. May the Lord bless the officers, teachers and scholars that much good may be done during the summer season. And may we all be so filled with love for God that we can start in again in the fall for the winter season. Nowhere do we find that Satan ceases from his work, but he is always busy to deceive souls. Now where do we find that God's work is to cease. God is always busy warning, watching, admonishing; then why should we who profess to be His children, close our schools for the winter months? It seems to me we have no reason for doing so. Reader, we are losing so much by being idle six months in our Sunday school work.

Levi Blauch.

Farmersville, Pa., April 12, 1903.—A peaceful Easter greeting to all readers of the Herald, in Jesus' name. "Praise Him, for this God is our God forever and ever: he will be our guide even unto death." On Sunday, April 5, Bro. Noah H. Mack preached at Metzler's from Matt. 4:11. Officers elected for our Sunday school are: Benjamin Wenger, Supt.; John Sauder, Assistant; Jacob Stoner, Chorist; Henry Metzler, Treas.; Gideon Eberly, Sec. May God's richest blessing attend the work. We expect soon to have communion services, which we hold here twice a year, showing our relation to God. We are thankful to Him for sending Bro. J. A. Ressler to us on Good Friday. He preached the truth to us from Matt. 6:1-24. May it be shown in the near future that Bro. Ressler's preaching was not in vain. Brethren and sisters, let us forget all about the failures and mistakes that our neighbors have made, and let our conversation be such as becomes Christians and let us live in peace and harmony one with another. Strife and evil speaking is not unbuilding, but is one of the devil's strong weapons to pull down and destroy. So let us examine ourselves and have sympathy one for another. If God will we shall hold communion services at Metzler's on the 26th, and on May 3 at Groffsdale. This morning Bro. Joseph Wenger preached at Groffsdale from 1 Cor. 15:12-20.

Lizzie M. Wenger.

Elida, Ohio, April 14, 1903.—Greeting in Jesus' name to all those whom I met on my recent trip. I address you through the Herald, hoping thus to reach you all. I have been a reader of the Herald ever since its existence and think it should be in every Mennonite family. I wish we could have more correspondence from all our congregations. I love to read the news from the churches. On the 18th of August I left this place and on the evening of the 20th reached Peabody, Kansas, where I was met by my brother-in-law, Joel Good. The brethren Caleb Winey and M. E. Horst are the min-

isters at this place. Here I met many brethren and sisters. From this place I went to Harvey Co., where there is a membership of one hundred or over; but to my sorrow I found that the enemy had sown discord into the church there. Next I went to Smith Co. to visit my brother-in-law, McCormick and family. Here there are no brethren and sisters of our faith, but twenty miles from here, in Osborn Co., are living a small number of our people, but they have no minister. Here we gathered the little flock together and had a pleasant, and I believe profitable, meeting. My time here was short, though I wished very much to stay longer. There are so many partings in this world, but my heart rejoices to think of the future glory that awaits God's people, when there shall be no partings. From Osborn Co. I returned to Bro. Good's in Marion Co.; then, accompanied by several friends, went to McPherson Co. to the conference, spent nearly a week, that much and started for home returned to Peabody, spent nearly a week, Nov. 10 in time for General Conference at Elida, Ohio. On Feb. 3, I started for my old homestead in Perry Co., O., where in my young days there was a flourishing church; now, to my sorrow, I saw the old meeting house stand empty—no pastor and only a few members. Why is this so? Partly because some have moved away and partly, we must believe, because disunion and discord hindered the cause. Oh! for the time when our people will exercise more love and union in our dear church. Oh, for more true laborers in our church! There are some in Perry Co., who are anxious to have the old M. H. repaired and wish that ministers could occasionally be sent to them. It is well to send workers to the heathen lands, but shall we neglect our own in the home land? Benjamin Huber.

For the Herald of Truth.

LESSON FOR SUNDAY, APR. 26, 1903.

By M. S. Steiner.

PAUL'S JOURNEY TO JERUSALEM.

Acts 21:3-12.

Golden Text.—The will of the Lord be done.—Acts 21:14.

Introduction.—Paul's parting words to the elders of Ephesus were masterly and piercing. He charged them to take heed unto themselves, and the flock, warned them of coming troubles which would arise because some of their number would attempt to draw away disciples "after them," and of "wolves" who should enter the flock to destroy it. He reminded them of his faithful service among them for the space of three years at which time he ceased not to warn every one night and day, that he did so without compensation—his own hands ministering to his necessities and to them that were with him. After committing them to God by word and prayer, the brethren fell on his neck and kissed him. With reluctance and grief he tore away (so the verb "gotten from," V. 1, means), and with a heart filled with love and sympathy went aboard the ship "Patria."

I. Had occasion to recall former experiences.—On their way to Tyre, they sighted Cyprus, which, without a doubt, called to Paul's mind the experiences of his first missionary journey with Barnabas and John Mark ten years previous. Their conference with Elymas the sorcerer, and the governor Sergius Paulus' conversion (Acts 13:3-13) were yet fresh on his mind. He could also remember the place as being the home of Barnabas, that "good man," who was "full of faith and of the Holy Ghost," but with

whom he disputed concerning John Mark which resulted in a subsequent separation in their missionary labors. At Tyre, a harbor city, and at one time a great commercial center and a famous place of the old world, the ship landed and remained seven days. The destruction of Tyre had been prophesied by Amos (1:9, 10), Isaiah (23) and Ezekiel (26:28-30). These prophecies had been literally fulfilled to the spreading of "nets" on the "top of a rock" by fishermen (P. C. 332) when Alexander besieged it and "scraped the very dust of Tyre bare to the rock in order to make the great mole to the main land." These eye testimonies were stern reminders of the truthfulness of God's word. Christ had visited the place or vicinity (Matt. 15:21). The gospel had been carried there after the death of Stephen (Acts 11:19). And Paul with Barnabas had passed through the place on a former occasion (Acts 15:3).

It was natural that he should "go in search" (so the Greek implies) of disciples. His soul craved for the success of the gospel. He expected results, looked for them and found them. The "Union Stock Yards," art galleries, theaters and shows had no fascination for him. He was not out "sight seeing," but heart searching and succeeded in winning the confidence and the affections of the people. There was more solid comfort to see the lives of men, women and children blessed than could have been found in feeding on the sickening sights of a depraved and corrupt city.

II. Woman's work in the church.—At Caesarea, the Roman capital of Palestine, the home of Cornelius, the centurion, and of Philip the evangelist and deacon, Paul was kindly received and tarried many days. Philip had four daughters who prophesied, and by all appearances were active in the work. The original meaning of the word "prophesying" conveys some light on the point under consideration. Since about the seventeenth century, "prophesying" stands for the one idea to predict what is yet to come, but it used to mean speaking forth in behalf of God, or more technically, interpreting a divine message. Whether they taught and interpreted God's word in public or in private houses, whether to mixed congregations or to women and children only is not stated. We can, however, rest assured that it was in accordance with Joel 2:29, Acts 2:17, 18, and 1 Cor. 11:5-10. Nature itself unqualifies woman for pastoral work. She cannot at the same time fill her position in the home as mother (Titus 2:4, 5) and be a "public woman." The duties of the one unqualifies her for the other. If so, which should suffer? It ought not to be any longer a question to those who read their Bibles and note the result of experience. The Bible and history tell the same tale. Men will not, cannot be led successfully by women in either public gatherings, nor can they in executive work. They may be entertained or amused for a time, but led and directed safely guided to success, never. She was not made that way, and she cannot make herself over. What has been gained by "women's rights" advocates? Empty benches on the men's side of the house in churches where these "rights" have been practiced, is one answer. God's order has proved itself most successful—the man as leader, the woman as helper in the more arduous tasks in public life, and the woman for cheerful service in domestic life.

Woman's power over man is hers by nature and by gift of God, but on condition that she take her place at his side to encourage him in his labors and support him in his trials. A woman can reign and rule through her husband and her children. They speak

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for her, they exemplify her ideals and live out her prayers. She impresses her convictions upon them in the home, and they speak them out in public places. Prov. 31:10-31.

"A virgin"—a daughter—by teaching and training those under her care and influence, rules other lives by them. The work of an evangelist is such that Philip could use his gifted daughters to good advantage. They cheered his home, and were kind to those who called on him. They could accompany him on his tours and assist him in the service of song, in personal work and in teaching and instructing the unchristianized of that district more fully in the way of life. Acts 18:26; Rom. 16:1, 2.

III. Emotions and convictions.—There were not only disciples at Tyre, but prophets who warned Paul of the "bonds" that awaited him at Jerusalem. The Spirit had revealed the same things to him at Ephesus (Acts 20:22). The prophecy was repeated at Caesarea several days later by one Agabus who demonstrated the extent of his trials by taking the girdle of Paul and tying his hands and feet, symbolizing the letters and chains the Jews would cause to be fastened to him at Jerusalem. The disciples interpreted this foreknowledge to mean that Paul should not go to Jerusalem. They insisted and begged him with tears not to venture any farther, but he went. To him it was clear—a deep conviction had settled the problem with him—that duty demanded a sacrifice, and the Spirit revealed those things to him that he might be strengthened in the faith to meet them. For years Paul had a desire to preach the gospel in Rome also, the Lord had called him so to do, and he was ready to go though it led him by the thorny way of Jerusalem, and not in the way he had planned. The feeling and sympathy manifested by the disciples for him aroused the intense sensitiveness of Paul's nature to a profound degree. "What mean ye to weep and break mine heart," he cried out in the struggle to do right. "I am ready not to be bound only, but also to die." His moral courage under such trying circumstances was not obstinacy, nor was it indifference to danger, but the highest form of self-render to the will of God. There are times in the lives of men of God when they are brought face to face with the stern realities of His word and will, and when such a crisis presents itself it behooves them to lay aside their own wishes, to table the advice of good brethren in the church, to pass by the pleadings of their friends and do their simple duty. It is not to be inferred, however, that the tears and prayers of the disciples were useless. Paul could face danger more bravely and more courageously with the thought in mind that some one cared for him, that some one loved him, that some one remembered him. He was not beyond the need of just such heartrending experiences. One that instructed others to be "tender hearted" was himself subject to an expression of the tenderest emotions of the soul. A man without feeling could not so stir the feelings of others. They felt for him because he felt for them. Tears and emotions are God-given blessings to help us through the dark and dreary hours of life. Let us give our friends the benefit of our affections while they may be appreciated.

Some one may say that we are sentimental. I have said: "If my friends have alabaster boxes laid away full of fragrance, perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them that I may be refreshed and cheered by them while I need them, and would rather have a

plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy." In all things let the will of God be done.

Columbus Grove, Ohio.

FORWARD, YOUNG MEN.

By L. J. Burkholder.

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the light and show the way from an earthly to a heavenly life. To us, a great extent, are we responsible for the present condition of the world. God would have the whole race brought to Him, and if all Christians would obey God's commands it need not take nineteen centuries and then be so far from accomplished. As individuals, we owe to the world, and to God, an immense debt. Better get out and do something.

For those who are ready to do, there is a vast field before us, already white to harvest. Seldom, if ever, in the history of the Mennonite church has it been more needful for us to declare with emphasis, "The harvest truly is great, but the laborers are few." There is some undone work in nearly every congregation, and the reason of this usually is, that those who could do, will not. The farm, shop, mill, store, school or other businesses are attended to and church work is neglected because of them. In our Ontario conference district there are places where we once had well established congregations, but today they are dead. And there are other congregations that are struggling for an existence, passing through severe trials, principally because we have not the men to place in charge of the work. Some other districts have the same story. Brethren, shall we allow one congregation after another to dwindle till they die simply because we will not give them pastoral care? Paul's manner was not, to preach in one city till the cause was dead and then look up new territory; but to remain till the work was established, self-supporting, then go out through other open doors. If the doctrine we teach is, as we believe, truth, why be defeated at so many points? This is not God's arrangement. (See Isa. 55:10, 11; Rom. 8:31.) God says to the church, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes." Isa. 54:2. There are scores of places in our home land where we might have entered city or rural district and labored efficiently but for a lack of laborers. In many places the Macedonian cry is clearly heard. What shall we answer?

"Oh, church of Christ, what wilt thou say, When, in the awful judgment day, They charge thee with their doom?"

For open doors and urgent calls in the foreign field see Herald, March 10, "The Foreign Field and its Demands."

At this point the church also has a work. On the one hand is Christ and His commission to "go into all the world," etc.; and on the other hand, there is a multitude of talented men and women that the Lord might use if only they were in the work. Of course many of these are considered good church members, and the Christian work has their sympathy, but secular matters have their first attention and the Master gets what they do not need. The consecrated Christian is ready to engage in any work that God through the church or otherwise, may indicate. As Titus was instructed to ordain elders in every city, so the church today ought in every congregation, where qualified men are found, appoint them to the work. "The same commit thou to faithful

men who shall be able to teach others also." 2 Tim. 2:2. For these men are not needed in their own community, they certainly are sorely needed at other places. There is no excuse for voluntary entanglement with the affairs of this life. Congregations, bishops, conferences and boards ought to employ every legitimate means to have qualified men appointed to active work. In Acts 13:13 we have the apostolic plan of procedure.

To accomplish the desired end—the fuller establishment of Christ's work—it may become necessary for some of us to forego social pleasures or financial profits. Some young men may be required to abandon their hopes of a bright commercial or literary career with prospects of a lucrative income. Others may be asked to hide from public view and prominence to take up unpopular work in a neglected part of the field. We must deny ourselves of luxury, ease, and other pleasures that may be lawful, but not expedient. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

Our Master rewards liberally. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." "And every one that hath forsaken houses, or brethren, or sisters—for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." "In doing this thou shalt both save thyself and them that hear thee." May pure love for the Master prompt us to act. We love Him because He first loved us.

Locust Hill, Ont.

OTHERS CAN! YOU CANNOT!

Sel. by B. F. Zimmerman.

If God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience that He will not allow you to follow other people, or measure yourselves by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others can brag on themselves, on their work, on their success, on their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having a legacy left to them, or in having luxuries, but it is likely God will keep you poor, because He wants you to have something far better than gold, and that is a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored, and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He will let others be great, but keep you small. He will let others do a work for Him, and get the credit of it, but He will make you work and toil without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work which you have

done, and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which will puzzle your reason in His dealings with you. He will take you at your word; and if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and let other people say and do things that you cannot do or say. Settle it forever that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not deal with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.

Shiremanstown, Pa.

THE MENNONITES.

The following sketch taken from "The History of Pennsylvania," by Robert Proud, Philadelphia, 1798, is interesting as a bit of history from a man who wrote about our forefathers what he learned from personal observation as well as from what he gleaned from various sources regarding their antecedents.—Ed.

The Mennonists of Pennsylvania take their name from Menno Simon, of the Netherlands, one of the leaders of that brotherhood in the sixteenth century; who took this name in Germany soon after, or about, the time of the Reformation. But, it is said, they themselves derive the origin of their religious profession and practice from that of the Christian church in Thessalonica, in the time of the apostles, etc.

Among the articles of their faith, in which they appear to be very rigid, using great plainness in speech and dress, are, in substance, the following, viz.:

1. **Of God.** They confess one only God, Father, Son and Holy Ghost.
2. **Of Baptism.** They confess baptism into faith; but no infant baptism.
3. **They confess an eucharist,** to be kept with common bread and wine, in remembrance of the sufferings and death of Christ.
4. **Of Marriage.** They confess a wedlock, of two believing persons; and no external marriage ceremony, by punishment of excommunication, etc.
5. **Of Taking Oaths.** They confess that no Christian may take an oath; or, in his evidence go beyond yea and nay, though he have the truth on his side; but must rather choose to die.

6. **Of Bearing Arms.** No Christian must, in any wise, withstand with arms, or take the sword, etc.

They say their church has always from the beginning (though under almost constant oppression and persecution) insisted on the above confession, with many other articles, even, from the time of the apostles; from which the violence of persecution and death, which at different times they endured, never could compel them to depart; instancing the ten persecutions till A. D. 310, and afterwards numbers of them suffered death, when great numbers of them suffered death, chiefly in Europe, for not admitting infant baptism; but only a baptism into their faith, in their own mode, and likewise for refusing to take an oath and bear arms; and for ad-

hering to other articles of their faith; for which they suffered such heavy persecutions, that they were reduced to a small number, till the time of the Reformation, when, from the year 1520 to 1530, they began to flourish again, to the no small mortification of the Romish clergy; who gave them the name of Anabaptists; and used their endeavors, first, by persecution, to draw them over, and then by a terrible persecution, throughout all the emperor's dominions, by banishment, prisons, torture, and death, in various modes, all which they encountered and suffered with inflexible fortitude, rather than depart from their tenets. That this persecution began in 1524, and continued about one hundred years. Of which they give many cruel instances, particularly in Austria, at Hemborn, and in the Palatinate about Alsom; where in the year 1529, several hundreds of them were, in a short time, by the count Palatine, executed by fire and sword. And after this they suffered in Switzerland; particularly at Zurich and Berne; where several of their teachers were beheaded; of whom one Haslebach is mentioned thus to have suffered at the latter place; and many of them are said to have been starved to death by hunger.

Though these Mennonists of Pennsylvania appear to be a species of sect, of those who went under the general name of Baptists, or Anabaptists, formerly in Germany and the Netherlands, yet, in both their writings and practice, they seem highly to disapprove or reprobate and condemn, the wild actions and extravagances, done at Munster, etc., by these people in 1533, in opposition to the magistracy and government; in consequence of which many thousands of persons lost their lives, in different parts of Germany.

They moreover say, that in the seventeenth century, they suffered severe persecution in Switzerland, and some other places; and that in the year 1670, some of their society were chained together, and sent to the galleys, on account of their religion; others shipped and banished from their country, being branded with the mark of a bear (the arms of the canton); that, in the year 1710, a barge, full of these prisoners, was carried down the Rhine, to be transported beyond the sea; but when they came to Holland, the government of that republic declared, they would have no such prisoners in their country; and they set them all at liberty.

Many of these people, who were dispersed in divers parts of the German provinces, especially in the Palatinate, and places adjacent, having met together, entered into conditions, and, by paying a great tribute, they obtained an exemption from taking oaths, from bearing arms, and from having their children baptized; and gained the liberty of upholding public worship, in their own way; but notwithstanding this, they were grossly imposed upon; and abused for the exercise of their consciences; being in time of war, obliged to have their houses filled with wicked crews of soldiers, and to endure many other grievances and distresses. These things caused their looking out for another country; and, in time, a way was opened for their removal to Pennsylvania.

William Penn, both in person and writing, published in Germany, first gave them information that there was liberty of conscience in Pennsylvania; and that everyone might live there without molestation. Some of them about the year 1698, others in 1700, 1709 and 1711, partly for conscience' sake, and partly for their temporal interest, removed thither; where, they say, they found

their expectation fully answered, enjoying liberty of conscience, according to their desire, with the benefits of a plentiful country. With this they acquainted their friends in Germany; in consequence of which many of them, in the year 1717, etc., removed to Pennsylvania.

The Mennonists are settled chiefly near Lancaster, and in some parts of the neighboring counties. They are a sober, industrious people, of good economy, sound morals, and very useful members of the general community; and are supposed to consist of several thousand persons, within the province. Their articles of faith, respecting oaths and war, are founded on the same principles as those of the Quakers, in these points, viz. the plain and absolute prohibition thereof, as understood by them, in the New Testament.

"WHEN THOU PRAVEST."

Lord, when we pray, "Thy kingdom come,"
Then fold our hands without a care
For souls whom Jesus died to save.
We do but mock Thee with our prayer.

Thou couldst have sent an angel band
To call Thy straying children home;
And thus through heavenly ministries
On earth Thy kingdom might have come.

But since to human hands like ours
Thou hast intrusted work divine,
Shall not our eager hearts make haste
To join their feeble powers with Thine?

To sow the seed in every soil,
To bring the word of life to men;
To give as Thou hast given to us,
Hoping for no reward again.

This is to pray with honest heart
And purpose true, "Thy will be done," —Sel.

MISSIONS.

For the Herald of Truth.

CHICAGO HOME MISSION.

I am glad to write encouraging news of our work. Yesterday we had baptismal services when five precious souls came into the church and sealed their covenant with God by water baptism. A young girl who was converted and went to work thirty miles away will be baptized next Sunday, D. V. I was thinking this morning of the blessings of a kind heavenly Father upon our work. We have thus far received about twenty-five members into the church and nearly all have proved faithful. Some have moved away. We have now a membership of twenty-six, of whom about twenty attend regularly. It seems almost more like a Mennonite church than like a mission. I am quite confident that others will follow, and our expectation is from God that we may some day have a large membership. However, we want thoroughly converted members rather than the numbers. Our work is going along nicely. We have a good Sunday school, but not so many pupils. The meetings are fairly well attended. Beside our membership we have sent thirty-five persons into the country and some of them have become members of the Mennonite church, so we feel rather encouraged.

Sister Neuffer is again able to be around, but it will be some time before she is able to go ahead with her work.

Yours in the service,
A. H. Leaman.

For the Herald of Truth.

MENNONITE SUNDAY SCHOOL MISSION.

The regular quarterly meeting of the Mennonite S. S. Mission held at Kinzer, Pa., on Wednesday, April 8, was opened at 9:30

with singing. Bish. Isaac Eby read Psa. 29, and offered prayer. J. B. Senger presided over the meeting. The minutes of the last meeting were approved.

Bish. Eby delivered a sermon from Matt. 18:3. Seven years ago the bishop attended the first meeting of the S. S. Mission. There were less than a hundred people present at that meeting. In today's sermon he spoke particularly of the change that had come into the minds of many people since then, of the large attendance we have had regularly at the public meetings, and the growing sentiment in the church in favor of such work as the mission is organized to do.

Bish. J. A. Ressler, of Dhamtari, C. P. India, delivered a very interesting address, speaking mainly of the social conditions of India and mission work there in general. It is hard to mention any points in the address of more general interest than the rest. The customs of the people, their religious beliefs, etc., were all given some attention, although he said he could give only some of the customs of a few of the people in India. They are mainly idolaters, but all the more intelligent know that there is neither life nor virtue in their idols, but they simply follow the customs that their fathers followed. England is giving India a good government and is doing much for her subjects there. Conditions in the country have improved very much since it has passed under English rule.

During the noon recess Bro. Ressler showed some articles of apparel worn by the natives of India, some fabrics that were woven on looms at the mission at Dhamtari, and some needle work executed by the girls at the orphanage.

A short song service was held, after which C. M. Brackbill offered prayer. A. A. Ressler acknowledged the receipt of various sums of money for the foreign mission, and J. R. Buckwalter and A. D. Wenger delivered addresses on the subject, "God's providence in the creation." The object was to show that God provided that man should labor, and that in the performance of manual labor we are keeping one of God's commands.

J. A. Ressler delivered another address in which he spoke principally of the work and progress at the mission at Dhamtari. Four years ago the first Mennonite missionaries reached India. A few months later the grounds at Dhamtari were selected and the buildings begun. Some touching incidents of famine experiences were related. An orphanage of about 500 children is now in their care; a church has been organized and has now 225 baptized members, besides 140 lepers that have been baptized. A second station has been secured and the girls of the orphanage are to be moved there as soon as the buildings are far enough advanced.

Noah H. Mack, Supt. of the Welsh Mt. Industrial Mission, said he had nothing especially new to report. The carpet business is good this spring. They are in better condition financially than formerly.

After some miscellaneous remarks by different ones the meeting closed with singing and prayer. The exercises were interspersed with appropriate selections of hymns, sung by the congregation.

AMOS A. RESSLER, Sec.

CONFERENCES.

Semi-annual Conference.—The spring session of Virginia Conference will be held at Sprigdale (Upper District) on the second Friday in May (May 8), 1903. Visits are always appreciated on these occasions, and any who may desire to come by rail will be met at the station by writing to Bish. A. P. Heatwole, Sport, Augusta Co., Va.
C. H. Brunk, Sec.

The annual Indiana Amish Mennonite Conference will be held in the meeting house of the Howard and Miami Co. congregations, 12 miles north of Kokomo, June 11 and 12. A cordial invitation is extended to all congregations of like faith, and especially to the bishops, ministers and deacons, to be with us in the conference work. Those coming by train to Greentown or Vermont will please notify Bro. E. A. Mast of Kokomo, Ind., R. F. D. No. 2. Those coming by train to Kokomo will write Bro. A. D. Hensler, Kokomo, Ind., R. F. D. No. 2, and those who come to Peru will notify Bro. Noah W. King of Peru, Ind. Any further information desired will be obtained by writing to any one of the above named brethren.

The Franconia Conference will meet (D. V.) at the Franconia M. H. Montgomery Co., Pa., May 7.

The Mennonite Conference for Ohio will be held, the Lord willing, at the Midway M. H. in Mahoning Co., Ohio, May 14 and 15, beginning on Thursday before the third Friday in the month. A cordial invitation is extended to all of like faith, and especially bishops, ministers and deacons, to meet with us. Columbiana and Leetonia are convenient places to stop off for those coming by train, where those who will give previous notice of their coming will be met with conveniences.

DEATHS.

Lehman.—On April 11, 1903, in Tuscola Co., Mich., near Akron, Benjamin Lehman, aged 70 Y., 10 M., 19 D. He leaves a sorrowing widow, six children and 16 grandchildren. Funeral services were conducted by Pres. Peter Ropp, of Berne, Mich., from 7:10 to 10:14.

Cowan.—At Berlin, Ont., Mrs. Elizabeth Cowan, aged 77 years. Her maiden name was Bowen. She had been a member of the Methodist church for several years. The death messenger came to her very suddenly. Funeral services at the Berlin Mennonite church, J. W. German of the Methodist church and E. S. Hallman. Texts, Jas. 4:14 and Psa. 39:4.

Herschberger.—On April 2, 1903, near Green Center, Iowa Co., Iowa, of hemorrhage of the nose and other ailments, Bro. Jacob Herschberger, aged 28 Y., 8 M., 1 D. He was married to Sister Ida Yoder about four years ago. To this union was born one son, now about three years old. The deceased was a consistent member of the Amish Mennonite church. Interment at the Green Center, in the Yost Yoder family burying ground. Funeral services were conducted by W. K. Miller and Orlan Yoder at Upper Deer Creek M. H., from Rev. 20:6. A very large number of relatives and friends attended the funeral, of whom about only one-half could get into the M. H.

Long.—On March 20, 1903, at Amish, Iowa, of typhoid fever and other ailments, Pish. J. Long, aged 26 Y., less two days. Buried April 2, in Upper Deer Creek cemetery. Funeral services were conducted by D. D. Kauffman and A. I. Yoder, at the M. E. church of Amish, Iowa, near his home. A very large concourse of relatives and sympathizers attended the funeral to pay their last tribute of respect to the deceased, and sympathize with the bereaved. The deceased was well acquainted throughout the neighborhood, as he has worked as carpenter for about four years, and was well thought of by all. He was married last fall to Barbara Schwartzendruber.

Ehret.—On the 17th of March 1903, in Elkhardt, Ind., of the infirmities of old age, Sophia Ehret, widow of — Ehret, aged 91 Y., 11 M., 24 D. She was the mother of ten children, three sons and seven daughters; five daughters and the husband had preceded her to the world beyond, leaving three sons and two daughters, with many friends and relatives, to mourn her death, but they need not mourn as those who have no hope. She was a devoted Christian, living in expectancy of the looking forward to the hope of endless glory, through the merits of a crucified Redeemer. She was buried at the Olive Mennonite M. H. on the 20th, by the side of her husband. Services were conducted by E. L. Heistand of the Dunkard church and Geo. Lambert. May God console the sorrowing friends.

Wenger.—On April 6, 1903, near Farmersville, Lancaster Co., Pa., Elam, son of Bro. Milton and sister Lizzie Wenger, aged 18 years. The little stranger brought joy into the family for only a short time, and yet it is joy to know that Elam went to dwell with the multitude of little ones of whom Christ says, "Of such is the kingdom of heaven." Funeral services on the 8th at the house, by John Landis from Can. 8:6—"Set me as a seal upon thine heart, as a seal upon thine arm; for love is strength as death." Buried in Gröffelsdale cemetery beside two other little ones who have gone before. May there be comfort for those who survive, in the thought that there are some who are in the family in the glory world. May God comfort the parents and family. Aunt Lizzie.

Schwartzendruber.—On April 8, 1903, in Johnson Co., Iowa, of typhoid fever and hemorrhage of the bowels, Daniel Schwartzendruber, aged 24 y., 1 m., 3 d. He was a member of the Amish Mennonite church. He came to this place from Canada several years ago and worked in the neighborhood till last fall. He was married to Mary L. Yoder. During the winter they took a trip to Canada to visit his home folks and returned about the middle of February, and about the first of March they moved on a farm that he had rented, after which he soon took sick, and has now gone to his eternal home where he is forever free from the cares and sorrows of this world. The funeral was held on Good Friday. Services were conducted by Gideon Yoder and W. K. Miller at Upper Deer Creek M. H., where the remains were laid to rest.

Shantz.—On the 4th of April 1903, at Breslau, Ont., Lydia Ann Good, beloved wife of Edwin Shantz, aged 24 y., 3 m., 12 d. She leaves her sorrowing husband and infant son, and many relatives and friends. Her summons to enter eternity was sudden and should teach us who remain to be always ready, for in such an hour as we think not the Son of Man cometh. Funeral services were conducted at the house by S. Eby and at the Mennonite Brethren in Christ church at Breslau by C. N. Gled in German, from Psalm 90:12, and by E. S. Hallman in English. Text, Al. B. C. cemetery at Comestoga, her former home, where also a short service was held by C. N. Good in English. Text, Mat. 3:18. Peace to her ashes.

ITEMS.

Where the money goes now.—The bank deposits in Kansas have been one of the strongest arguments for prohibition in that state as a means of keeping the money in the hands of the wage earners. Contrasted to the almost universal financial troubles in that state 20 years ago, there has been a constant decrease of individual indebtedness since prohibition came into force. Mortgages are proportionately fewer than in any other western state. The bank deposits are now over \$90,000,000, or more than \$60 for every man, woman and child in the state.

THE ANNUAL MEETING

Of the Mennonite Board of Charitable Homes.

The Board of Directors of the M. B. of C. H. will meet in their annual session for the year of our Lord 1903, on Thursday, May 15, at 9:30 a. m., at the Old People's Home, near Rittman, Ohio, to transact such business as may be placed before the meeting, and as may come in the order of their endeavors and responsibilities. Friends and brethren interested in charitable and missionary work, and who may have a desire to meet with us, are warmly welcomed. With best wishes in the Master's cause, as ever,

M. S. STEINER, Pres.

D. C. AMSTUTZ, Secy.

Given April 15, 1903.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of March, 1903.

RECEIVED.

Evangelizing.—Warwick River Cong., Va., \$2.21; a friend, Ontario, \$4; Scottsdale Cong., Pa., \$11.25; Jacob Elgert and wife, \$10; a brother and sister, Sterling, Ill., \$5; Barbara Kaufman, by will, \$108. Total, \$140.25.

Chicago Mission.—Warwick River Cong., Va., \$60; Scottsdale Cong., Pa., \$17.40; A. R. Miller, 60c; Jacob Elgert and wife, \$5; A. C. Good, \$1; Bro. and sister, Sterling, Ill., \$5; Mrs. John Smith, \$5; Bro. Erh Wellman, \$5; Barbara Kaufman, by will, \$108; rents, \$29. Total, \$175.90.

Chicago Mission Building Fund.—Susan Harsh, \$2; West Liberty S. S. Ks., per R. J. H., \$9.99; friends, West Liberty Cong., Ks., per R. J. H., \$1.25; friends, Trosdale, Ky., per R. J. H., \$1.50; Frank S. Ebersole, \$2.50; S. R. Good, \$5; E. N. Nimmaker, \$2.50; J. B. Weaver, \$1; J. E. Ebersole, \$1; Arthur Hoover, \$1; A. C. Good, \$1.

Bro. Frank S. Ebersole, \$2.50; S. R. Good, \$5; E. N. Nimmaker, \$2.50; J. B. Weaver, \$1; J. E. Ebersole, \$1; Arthur Hoover, \$1; A. C. Good, \$1. No name, \$2; no name, \$2; collected by Jonas H. Blosser, Va., \$4.90; collected by J. D. Showalter, Va., \$6.50; Spring Valley S. S. Ks., per R. J. H., \$7.60; Penna S. S. Ks., per R. J. H., \$5; Maple Grove Cong., Ind., \$70; David Kornhaus, \$15; Barbara Ruvenacht, \$1.05; collected by S. D. Brennenman, Ohio, \$3; collected by Levi Blanch, Pa., \$4.25; collected by Levi Blanch, Pa., \$4.25; E. R. Ebersole, \$2.50. Total, \$159.19.

India Mission.—Amanda Slabaugh, \$2; Zion Cong., Ind., \$4.10; Gradiate Cong., Pa., \$46.25; a friend, Canada, \$4; Warwick River Cong., Va., \$6.22; Scottsdale Cong., Pa., \$15.80; Chapel Cong., Ohio, \$18; Whitman S. S. S. and others, Ontario, \$12.15; D. Bender, Nebraska, \$5; Cong. and S. S., Leontia, Ohio, \$27.50; Bro. and sister, Sterling, Ill., \$5; David Karhaus, \$10; Barbara Kaufman, by will, \$108. Total, \$254.05.

India Orphans.—Infant class, Berea S. S., Mo., \$1.20; Henry V. Albrecht, \$15; Isaac G. Wagner, \$15.25; North Danvers' Christian Endeavor Socy., \$30; Sauls and Nancy Hartzler, \$15; David and Ella Zook, \$30; Hulda Thut Slater, \$15; Clinton Brek S. S., Ind., \$5; Mr. and Mrs. S. A. Kuris, \$15; Lisette Roth, \$15; J. H. Elgert and wife, \$15; Jacob Elgert and wife, \$25; Katie Ringenberg, \$5; John S. Stahly, \$15; Nicholas Schertz, \$15; Home Mission, Chicago, \$8.00; Home Mission S. S., Chillicothe, \$10; Philip Zimmerman, \$15; Noah D. Troyer, \$15; John D. Yoder, \$15; John W. Baker, \$30; Bro. and sister, Sterling, Ill., \$15. Total, \$355.51.

Orphans' Home.—Scottsdale Cong., Pa., \$12.85; Jacob Elgert and wife, \$25; Bro. and sister, Sterling, Ill., \$2.50. Total, \$40.35.

Old People's Home.—Scottsdale Cong., Pa., \$11.25; Bro. and sister, Sterling, Ill., \$2.50. Total, \$13.75.

Finland Relief.—Warwick River Cong., Va., \$3.97; a sister, Lancaster, Pa., \$1. Total, \$4.97.

Welsh Mountain Mission.—From Scottsdale, Pa., 75c.

PAID.

Evangelizing.—D. S. Loucks, for workers in Pa., \$1.25; J. J. Heatwole, for workers in Kansas, \$50. Total, \$51.25.

Chicago Mission.—On the building, \$400; interest, \$30; denials, \$5; window pane, \$1.69; oil, 7.60; coal, \$4; shoes, \$2; plumbing, \$2.25; medicines, 40c; living, \$5.05; sundries, \$5.80. Total, \$470.79.

India.—M. C. Lapp, for mission, \$125; M. C. Lapp, for orphans, \$375. Total, \$500.

Old People's Home.—G. Wenger, \$11.75.

Orphans' Home.—A. Metzler, \$27.50.

Gratefully acknowledged,

G. L. BENDER, Treas.

KILLING THE CHRISTIAN CHURCH.

There have been books written on all the various Secret Societies, but nothing has yet come to our notice which so clearly throws a critical searchlight on all of them as does "Modern Secret Societies," a new book published by the National Christian Temperance Association. 310 pages, cloth 75 cents. Its criticisms and exposures are not born of prejudice, but are supported by the teachings of the gospel, and many other by men of good repute, by means of sensationalism, but by men who can say, We passed through. We saw, etc., etc., and who with Charles G. Finney, after having the program of secrecy revealed to them when converted, could say they "loathed the lodge." Every young man of our fair land should read this book. It will reveal to him the snare which, should he fall into it, will tempt him with evil, associate him with unrighteousness, estrange him from the sanctity of the home, and deny him the full blessings of the gospel. Orders for this book may be sent to the Mennonite Publishing Co., Elkhart, Ind.

LIEDER UND MELODIEN.

This is the German Hymn Book published by the Mennonite Publishing Co., and is being used more and more in our German congregations. It contains 417 German hymns set to shaped notes, with an appendix containing all the hymns in "Hymns and Tunes" (words only), thus virtually combining two books in one, with a total of 804 hymns. The German hymns in this book, as well as the tunes, are a choice selection suited to all occasions of public and private worship. It is printed on good paper, with especially large clear type. The book is well bound in cloth, with red edges. Prices are as follows:

Per copy, postpaid \$.60
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AN INEXPENSIVE TRIP TO CALIFORNIA.

Fifty dollars will be the price of a ticket to San Francisco or Los Angeles, and return, from Chicago, via the Chicago, Milwaukee & St. Paul and Union Pacific line, leaving Chicago May 3, or any day from May 12 to 18, inclusive. Tickets will be good to return until July 15. Less than three days from Chicago to San Francisco is the time of the new overland service via this line. If you are ever going to visit California you should go this summer. Not only will the cost be nominal, but you will have the month of May, a most pleasant season for the trip. There is no more delightful summer resort in the United States than Los Angeles with its mountains fifteen miles north and its sea coast fifteen miles south. There is no more fascinating city in America than San Francisco. A sojourn on the Pacific Coast will put new breath in your lungs, richer blood in your veins, stronger muscles in your limbs, and greatly increase your knowledge of the country you live in. Literature descriptive of the new overland service to California, as well as information about tickets and train service, promptly forwarded on request. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland. 4-21—4-31, '03.

CHICAGO TO COLORADO.

New overland service via Chicago, Milwaukee & St. Paul and Union Pacific line. Through sleeper and free reclining chair car to Denver from Chicago 10:25 p. m. daily. No changes, nor delays. Booklets and folder on request. F. A. Miller, General Passenger Agent, Chicago. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland.

ECONOMY IN CALIFORNIA TRAVEL.

A double berth in a tourist sleeper, Chicago to San Francisco, costs only \$6. The service via the Chicago, Milwaukee & St. Paul and Union Pacific line is thoroughly comfortable and satisfactory. Through tourist sleepers to San Francisco leaves Chicago at 10:25 p. m. daily. If you're interested write for folder. F. A. Miller, General Passenger Agent, Chicago. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland.

NEW OVERLAND SERVICE.

Three through trains Chicago to San Francisco every day via the Chicago, Milwaukee & St. Paul and Union Pacific line. Direct connections for North Pacific Coast points. California is less than three days from Chicago via this route. F. A. Miller, General Passenger Agent, Chicago. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland. 1-14, '03.

LOW RATES WEST.

Only \$33 Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, and many other Pacific Coast points, every day until June 15, 1903. One-way, second-class, colonist rates via Chicago, Milwaukee & St. Paul and Union Pacific line. To the Northwest via this route or via St. Paul. Folder on request. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland. 5-1, '03.

HOMES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good ten months in the year, and clothing and fuel are comparatively light. When you go south remember that the Queen & Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Home-seekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information sent on application. Fruit raising in the South will be sent on application.—W. C. Rinearson, G. P. A., Cincinnati, Ohio.

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to the Northwest is the Chicago, Milwaukee & St. Paul Railway. It is the best road, has best train equipment, and best sleeping car and dining car service. It is the route of the United States Government Fast Mail trains and of the famous Pioneer Limited trains. If you go to the Twin Cities of Minnesota or beyond go via "The St. Paul Road" and ride on the best train in the world. All ticket agents sell tickets via Chicago, Milwaukee & St. Paul Railway. For descriptive literature address F. A. Miller, General Passenger Agent, Chicago.

Girls Wanted To learn to weave, and for other work in our woolen mill. THE SHENANDOAH COMPANY, Haste City, Augusta Co., Va.

HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, APRIL 30, 1903.

VOL. XL. No. 18.

EDITORIAL NOTES.

True happiness beautifies all it touches.

The Savior's smile is ever a shekinah to the troubled soul.

Some of our greatest victories lead the battle by way of the cross.

The Lord never asks of us more than we can do, nor is the doing of it without a blessing.

There is no position or condition in life that justifies a man or woman in rejecting the Savior.

Our unwillingness to do the Lord's will is a far greater hindrance to His cause than is our inability.

Sympathy puts self into the place of the sufferer and feels as he feels. The stock phrase, "I have sympathy for him, or her," means little indeed if it does not, in a measure at least, express such feeling.

Let us be quick to think well and slow to think evil of our brethren. Whether you acknowledge it or not, that is what you want others to do of you, then why not apply the Golden Rule yourself?

The man whose mission is from heaven is not envious of the success of others in his line of work. He rejoices in every success that is achieved for his Master, no matter what instrumentality God may use for the purpose.

The Lord may not have exalted us to see visions and to dream dreams, but He has nevertheless exalted every believer to divine citizenship, and as children of God, subjects of the King of kings we glorify Him by being loyal to Him in all things, not as slaves or hirelings, but as loving children, to whom no service for a loving Father is a burden. The Father's approval lies not in our dreaming, but in our doing.

The story is told of a master workman who with his apprentice's pocket knife made an article which the apprentice was unable to make with the master's full set of tools. If the Lord wants us for a special service, we sin in not obeying. We cannot excuse ourselves on the plea of inability, for God

can and chooses to do His work with these frail human instruments. His guiding hand insures success.

Pray for your minister, not that he will preach or do as you want him to do, but as God wants him to do. Put yourself into the minister's place, think of his many and varied perplexities, his sorrows, disappointments and trials, and have patience with him if he does not always come up to your ideal. If you are impatient with him, or, what is worse, if you are prejudiced against him, it is more than likely that he has to exercise more charity toward you than you do toward him, and while you may talk about him, he may be wrestling with his own shortcomings and praying for you. Pray for him.

A Question.—At the recent annual meeting of the Friends' First-day School Union, at Jenkintown, Pa., the question was presented and discussed, whether Friends should encourage athletics in their schools and colleges. On this subject Prof. Benjamin F. Smith, formerly of Swarthmore College, and now principal of the Plymouth Friends' School, said, that the principal objection was the exclusiveness of the present-day athletics, as he termed it. In its present form it conduces principally to the benefit of the stronger and more powerful youths, and is not at all or very rarely indulged in by the weaker ones, who need it the most. There are also several moral objections which he mentioned, such as producing a gaming spirit, because the sports often resolve themselves into games of chance.—Exchange.

Inquiry has been made as to whether a statement made in the article, "The Minister's Calling," had reference to our missionaries in India. The sentence in question is this:—

"We know of a man (a Mennonite) who now figures as a prominent minister and leader in religious work, who contrary to the will and wishes of his home congregation, went to a foreign country and was there ordained to the ministry."

It is really difficult to see on what grounds or by what evidence any one could associate the foregoing with any one of our missionaries at Dhantari, India. We should consider the condition of things pretty well demoralized all round if the statement in question had reference to our brethren in India. No, the man in question is not in India and never was there. But he has been in some of our congregations, as some can attest to their sorrow, for some of his work has resulted in division of sentiment and in church relationship. Rom. 16:17, 18.

For the Herald of Truth.

COMMUNION.

By Catharine E. Miller.

Paul tells us that we shall not eat of this bread and drink of this cup in a thoughtless way, "not discerning the Lord's body." "For this cause," says he, "many are weak and sickly among you and many sleep. But let a man examine himself and so let him eat."

To partake of the bread and wine brings us into close touch with His love for His blood-bought church, and we should come with a heart that rests in Him alone. Moses kept the Passover through faith and the sprinkling of blood lest he that destroyeth should touch them. So God's wrath passes over them whose souls are sprinkled with the blood of Christ. Deliverance from sin comes to mankind only by the true Passover, the Lamb of God, and in commemoration of His death we must have the bread and wine. Let not our minds be carried away toward any other object. God said, "When I see the blood I will pass over you." (Without the shedding of blood there is no remission of sin.) "By His stripes we are healed." If, then, we take of the sacred emblems of His body, what are our thoughts about Him? "He that eateth and drinketh unworthily eateth and drinketh damnation to himself."

There may be a Judas in the church, we know not, neither shall we judge; but may such remember that communion is not a cloak wherein to hide one's wrong-doing. Of an open transgressor the word says, "With such an one ye ought not to eat." 1 Cor. 5:11. Put away from yourselves that wicked person, for "a little leaven leaveneth the whole lump." But God will judge him who hides behind the garb of religion.

We should not stand in the way of anyone. God through Christ forgave us, so we as His followers should for His sake and the welfare of the church forgive and bear each other's burdens or we cannot be partakers of that one bread. "For we being many are knit together in love."

Unless we eat of this bread and drink of this cup, we have no life in us, no quickening power of His Spirit which supports believers under trials and afflictions. The ordinance of feet-washing Peter could not understand. But the Savior so clearly explains it that we should be no questioning about the matter. Jesus concludes by saying, "If ye know these things, happy are ye if ye do them." The purity of the church—the bride—depends upon how she is following Christ.

Let not our fasting in preparation for

communion be like that of the Pharisees. We may deny ourselves of nourishment and yet not be fasting. By prayer and godly fasting we may cast out that unruly spirit within, which so often besets us on our way that we sometimes forget of what manner of spirit we are. Let us study John 17:21 in preparing ourselves that our communion may be for the benefit of the church of Christ and help us to slow others the way to Him by whose atoning blood we are redeemed.

Springs, Pa.

For the Herald of Truth.

NON-RESISTANCE.

By J. A. Holdeman.

Webster's definition of the word "resist" is: To withstand, oppose, hinder, obstruct, counteract, check, thwart, baffle, disappoint, etc. If resistance means all these, then non-resistance must mean the opposite. Now, it is necessary that we understand on what ground the command was given not to resist the evil. "It hath been said to them of old time, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not evil." Again the word says, "Resist the devil, and he will flee from you." Now, how are we to resist Satan? By the power of the law of the land? No, I think not. We must fight by the power of faith and the sword of the Spirit (Eph. 4). In Eph. 6 Paul says, "Above all, taking the shield of faith and the sword of the Spirit." These—not the powers of the law—are the weapons that we are to use to fight our battles. But someone may say, "The civil power is from God and for this reason we are allowed to use its power. But let us see. Paul says, 'Let every soul be subject unto the higher powers: for there is no power but of God. The powers that are are ordained of God.'" (Read Rom. 13 carefully.) It is evident that governments are ordained of God, and if so, why may we not use co-workers with God use that power to put down wickedness? We indeed are co-workers with God, but our work is in the kingdom of peace. God rules the world, and while there is a class of people that will not be ruled by the gospel of peace, God has instituted civil government to rule those who will not yield to the government of peace, and for this reason it is a separate government and is given to the world to keep down the grosser sins and evil deeds, and to this kingdom is given the literal sword so that the greater evils may be put down and the good protected, for good could not exist in the world without protection. Someone will say that God is able to protect the good. So He is in His way, and this is the way He has chosen to protect the good. Someone may ask, Why are not all the governments in the world alike? God said to them of old, "Like people, like priest," and it is the same today. The people as a people will not allow a government to tyrannize over them beyond a certain point, and then they will rebel and cast it off or God will raise up some power to do it for them. We have an example of this in olden times when God raised up heathen kings to punish other kingdoms, as was the case with Cyrus, whom the Lord called His servant, and yet he was an heathen. Likewise today rulers may be made to serve God's purpose without being Christians, as Paul says to the Romans. And since in this sense they are God's ministers and attend continually to these things, therefore we are to pay them tribute, etc., so that they may be able to protect the good and to do their duty. The kingdom of this world seeks its protection in the literal sword, therefore Christians cannot take part in the government for the rea-

son that a Christian cannot wield the sword wherein lies the power of the world, and as much as we take part in enforcing the power of the government we take part in enforcing the power of the sword. Neither Christ nor His apostles ever instructed the Christians how to conduct themselves in office, but always taught them obedience to the higher powers and especially in this land the people are the higher power and the officers are only men appointed or elected by these citizens to represent them. So then it is plain that those who are citizens and use their right as citizens, that is, vote and hold office, do so under the power of the sword; for a man can hold office only so long as the people support him, since the power lies with the people. Can a child of God use his citizenship and remain non-resistant, if this government is carried on by the voice of the people?

It is also asserted that we may do a great deal of good in taking part and voting for the right principles. This does indeed seem plausible, but we have before shown that the government is given to the world to rule the world, and the principles are not truly Christian principles. Christ's kingdom is a more perfect kingdom and has a more perfect law, which is the law of love. Therefore this cannot be the law that rules the world which, we have heard before, will not be ruled by the law of love. The law that rules the world is a law of justice, while the Christian is governed by the law of love, for we are under grace, not under the law of justice and revenge.

The question might be asked, How far can we take part in the government? Only so far as subjection is concerned, for if a man can use his citizenship, then he can also hold office and represent these who are citizens, and while it is generally admitted that a man may not hold office, then it is also plain according to the foregoing that a Christian cannot vote, as it takes the same power to vote that it does to hold office, only the officer carries out the will of citizens who elected him and gave him this power. So this power first exists with the people and then is delegated to their representatives to use according to the rules laid down. I will make the assertion that there is no Christian government, and indeed cannot be, for as soon as a kingdom is separated from Christ's kingdom (that is, His church), it loses its principles—peace and non-resistance. True non-resistance can only exist in the Christian so far as he is in Christ and Christ lives in him. Anyone resisting the truth cannot be truly non-resistant. Christ gave us a plain example. People reason and say that if we had true Christians in office things would go better. Undoubtedly they reasoned the same way who wanted to make Christ a king. But Christ said, "My kingdom is not of this world." Consequently He could not serve as king in a worldly kingdom. Someone will say that He could have served as king, but I again say, He could not serve as temporal king, for the same reason that the scriptures say, "God cannot lie." The plan of salvation was laid before the world was, and could not be changed. For the same reason He cannot lie, and God through Christ has separated the kingdom of this world and the kingdom of Christ, and we could not, if we would, unite them. Christ will only go with His work when it is done according to His will. I do not believe that those who would do good by taking part in the government to enforce certain laws, or have them enforced, are on non-resistant ground. Christ never commanded to use force in His teachings. Paul says, "We persuade men." This is the doctrine of Christ and His apostles. The sins of the people are laid bare, and the people

are asked for the sake of Christ and their own souls to repent of their sins and be saved.

Homestead, Kansas.

For the Herald of Truth.

THE MISSIONARY SPIRIT.

By S. B.

In answer to the question, "Can a brother or sister conscientiously go into missionary service without being sent by his or her respective congregation?" I would ask, Can a brother or sister conscientiously call himself or herself a Christian and not do any mission work? A missionary is one who carries a message sent by somebody. If we have received the good news of salvation and have claimed it as our own, we cannot otherwise than tell it to others either in deeds or in words, and therefore we are missionaries, not because our congregation sends us, but because we have the Spirit of Christ, which is a missionary spirit. If we are successful workers at home (which may not be found out or proven on earth), and the church is convinced that our motive is true and sincere, and as the true laborers are always few, no true Christian should stand in our way. As a matter of conscience, when a brother or sister is convinced that he or she should do special missionary work and the church needs such workers and they expect the church to support them, I would ask, How can the church conscientiously support one whom she does not believe to be the proper person for the work? But if you are convinced by God and feel confident in your heart that you should do special work, look to God for support, and obey Him; but first prove yourself by earnest prayer. I believe there are congregations that are cold and indifferent and would oppose if God would stir up some one who would arouse them out of their slumber. A true missionary is one who is after souls and not so much after support or because he would like to bear the name that he is doing great things. Christ did His work and then sometimes told the people not to tell anyone. To teach is to help the people because they need help, and not for praise or honor. (1 Peter 2; John 4:27-42.) Let us make our calling and election sure and work with patience in the face of all opposition.

For the Herald of Truth.

CONVERSION.

By Alda Spicher.

Conversion is the beginning of the Christian life and character. It is a grand evidence of what Christ has done and is continually doing on earth for the salvation of the human race.

The ship, under a different captain, has changed course, and is sailing for another port, one more glorious. But our voyage is only begun. The sailing will not always be smooth and pleasant, there will be clouds and storms along the way. But the Captain is a safe mariner.

In Acts 9 we read of the conversion of Saul. Jesus appeared to him and convinced him of his sin and need. All his life must have seemed poor and sinful when compared with the goodness and love of Jesus, whom he now saw. It is the love of God that leads sinners to see their sinful condition and convicts them of sin. Him that cometh to the Father He will in no wise cast out.

Conversion is the result of faith. If we come to Christ in faith, He will receive us. The Son of Man is come to save that which is lost. The word of God has many prom-

ises for those who accept the plan laid down for man's redemption. "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Ezek. 18:21. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness forever and ever."

Without conversion there is no salvation. "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." "Repent ye, therefore, and be ye converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Conversion is by the power of the Holy Ghost. "Turn ye at my reproof: behold I will pour out my Spirit unto you." Conversion is accompanied by confession of sin, and follows repentance.

Rockton, Pa.

For the Herald of Truth.

COMPLETENESS OF THE BIBLE.

By John Layman.

In different parts of the Bible we note where records are lacking. For instance, in Gen. 4:16, 17, we read that Cain went into the land of Nod and took a wife, and we have no record of any other people living at that time except Adam and Eve and their two sons.

This furnishes groundwork for many skeptics to base their theories upon. The writer has had the experience of talking with a skeptic who based some of his theories on the foregoing text. He alluded to the Bible as being incomplete and untruthful. In the book, "The Negro a Beast, or in the Image of God," the author also bases some of his theories on the foregoing text.

The skeptics forget that we have a record of nine books and one psalm mentioned in the Bible now lost to the world, hence they think some of the things mentioned in the Bible are impossible. The books mentioned in the Bible of which we have no record, are: The Book of Jasher (Josh. 10:13); The Book of Iddo, the Seer; The Prophecies of Ahijah; The Book of Nathan, the Prophet, all mentioned in 2 Chron. 9:29; The Book of Shemaiah (2 Chron. 12:15); The Book of Jehu (2 Chron. 20:34); The Prophecy of Enoch (Jude 14); The Book of the Wars of the Lord (Num. 31:14); and Solomon's Five Books of Natural History.

If we had access to the foregoing books, many mysteries of the Bible undoubtedly would come to light, but we can rest assured that if we study the Bible as we have it, and live up to its teachings, we can gain the regions of eternal happiness and bliss. If people would study their Bibles more prayerfully, there would be less room for agnosticism and skepticism.

Davidsville, Pa.

NOTES GLEANED FROM AN ADDRESS BY MRS. HOWARD TAYLOR.

Heb. 10:11-13.

He whom we love, after He had offered one sacrifice for sins, not for our sins only, but also for the sins of the whole world, after He had offered one sacrifice for sins, sat down on the right hand of God, ever henceforth expecting till His enemies be made His foot-stool.

Jesus is expecting a fulfillment of this great promise from God. He had promised to give Him the heathen for His inheritance and the uttermost parts of the earth for His

possession. Jesus is expecting this and is also expecting our love, our gifts and our prayers to this great end. He is expecting and waiting for the world for which He died to be brought back to Him.

When Jesus on that day passed down to Jerusalem for the last time He saw in the distance a fig tree covered with leaves, and being a hungry He looked up expecting to find fruit thereon—expecting something from that tree. But Jesus is expecting from our lives some fruit, something that we can give Him. The message that comes to me is just this, Is He satisfied with us, or is He disappointed in His expectations, what most see Him today looking down with such love and longing into your life and my life; looking out on all this wide, dark world, longing for the time to come when He "shall see the travail of his soul, and shall be satisfied."

He sees it all, He sees us in our happy homes, He sees our wealth, our enlightenment and the faith we possess. He sees us here with all our surroundings and the privileges we have, and He sees also the dark background of it all. He sees the heathen world with all her need. There is not a heart anywhere that breaks, but He knows all about it. Not one light that goes out in the dark but His heart suffers—the Man of sorrows. And seeing all things, oh, how much He must be expecting from our lives —yours and mine! For I am sure that He does expect that we shall take the burden of the darkness and sin of the world more than ever upon our hearts, that we shall share this suffering that is His. And do we care very much? Does all this move us? How do crowds of people affect us—the crowds of people from foreign lands, who as being incomplete and untruthful. In the book, "The Negro a Beast, or in the Image of God," the author also bases some of his theories on the foregoing text.

How do crowds of people affect us—the crowds of people from foreign lands, who as being incomplete and untruthful. In the book, "The Negro a Beast, or in the Image of God," the author also bases some of his theories on the foregoing text. How does it affect us? How does it affect us to know about the distant countries in the darkness of heathenism where thousands pass into Christ-less graves every week? How does it affect us? Will we go home tonight and weep bitter tears before God—because of your own personal sorrow, bereavement, or trouble, but because of these souls dying in darkness? Do we care? Oh, I am certain that He is expecting more sympathy from us in all this that means so much to His heart!

Let me tell you briefly what I mean, by an illustration. Out in China, not long ago, we were traveling through the southern part of the province of Ho-nan, on our way north. In that section, the lower part of the province, there were about ten millions of people. Sixty great walled cities covered that plain, and there was not one with a missionary within its walls. There were two little mission stations among those ten millions of people, only two, and there were sixty great walled cities that never had a missionary. Well, we came one day to a little country town. We were traveling in wheel-barrows, and the men decided to have a brief rest. So they wheeled the barrows into the inn and through it, back into the court-yard. Here I stepped down and went into the inner court-yard. I found there four or five women, who were very kind and hospitable. They saw, of course, that we were foreigners. I explained what we had come for and what we were doing.

"You are not come to make railroads or anything of that sort?" "Oh, no." "Have you anything to sell?" "No, something far more important than that." "What have you come to tell?" "We have come to heal the sick, and to tell you a wonderful message from the true God, the loving God who loves us and wants us to go to be with Him in

heaven." "Are you all religious women?" "Yes." "Why, that is very interesting; we also are religious women. In this little town we are all religious, and we want to hear what you have to say."

Then others came in from the inn, and fifty to sixty women listened for the first time in their lives to the story of the love of Jesus Christ. Then they said: "There is one woman in this town who can read. She is the leader of our religious society. We have sent for her and she will soon be here. We want you to tell her all about this, for she is intelligent and can read, and when you have to go she can teach us."

But it was a long time before she came. We had nearly three months' traveling before us, and we were hastening to get through before the rains came. At last someone said, "Here she is," and I looked in the direction to see the woman. I shall never forget her. O, such a face! She was young, slender, with a few years of age, tall and interesting face, large dark eyes, and an eager, wistful look. She came as quickly as she could with her poor little feet, and holding up her hands she took my hands in hers, and asked, "Are you the religious teacher?" Oh, sit down and tell me. I want to hear all about this."

When I was seated, she sat right down on the ground at my feet. Then she said, "Tell me, I had only a few moments in which to bring that heart into touch with Jesus Christ. Oh, how I prayed! I said to her, 'Dear little sister, can you read?' 'Yes, I can read.' 'Here are the books. This is the Book of God that tells us how sins may be forgiven, that we may go to heaven.' 'Oh, can sins be forgiven? Is it possible to get to heaven? I never heard this before; do tell us all about it.'"

And she understood every word. I was surprised at her intelligence. Then I said again, "Here are the books which I will leave with you, after we are gone—you are not going away? You surely cannot be going away." (The men were calling us to go.) "Why, these things are most important and we never heard them before in all our lives. Surely you might stay a few weeks and teach us so that we may understand!"

I explained about our journey, but she could not take it in. Tears came to her eyes. "Elder sister, we never heard these things before; can't you stay a few weeks and teach us? How shall we find the way with nobody to show us—nobody to teach us?" "Jesus is here," I replied, "and He will teach you. You ask Him and He will lead you safely home, and we shall meet you there." "But we never heard it before." At last I had to go, for the wheel-barrow men would not wait. She came along with me, holding my hands all the way. In the courtyard she stopped me; I looked at her. "Elder sister," she said, "just tell me this one thing: you won't be gone long; you will soon come back and teach us more, won't you?" Then she saw the tears in my eyes—for I could not speak. "Oh, you won't be gone long—let it be the next moon or the moon after."

I could not stay longer. I went on out to the barrow, and the tears would continue to come. At last when I had to leave her I said, "Dear little sister, I will come back if I possibly can and as soon as I can; but if I cannot come back, Jesus is here, and you must love and trust Him, and talk to Him, and we will surely meet again." "Oh, elder sister, are we to hear this only once?" That was the last that I heard her say. I can hear that sentence still. As we went down the

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April 30, 1903.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

Salunga, Pa., April 15, 1903.—Greeting in the name of Jesus. The Sunday school at Salunga was continued all winter with good interest. At the beginning of the new year the following officers were elected: Pre. Henry E. Longenecker, Supt.; Bro. Simon H. Hiestand, Asst.; Bro. Oscar Wideman, Treas.; Sister Annie Breuneman, Sec., and Sisters Lizzie Greider and Annie Ebersole, Supts. of infant department, which is progressing nicely. We also expect to open the Sunday school at Chestnut Hill on the 19th, the Lord willing. This school is conducted every two weeks during the summer. We have preaching at Salunga every four weeks in the afternoon and every eight weeks in the evening—at Landsville the same. The houses are one mile apart, so we have preaching every two weeks in day time and every four weeks in the evening. On Saturday, May 9, we will have baptismal service at Salunga. There are three applicants.

Cor.

Ness City, Kansas, April 8, 1903.—We were gladdened by a visit from Bro. R. J. Heatwole and Pre. C. D. Yoder of Windom, Kansas, Saturday, Apr. 4. They held services Saturday evening and Sunday at 11 and again in the evening, preaching three very interesting sermons. The dear brother gave us the truth in its purity, which was indeed very edifying and for which we were truly thankful to him and to our heavenly Father. We hope the brethren will come to us once

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1908.

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For the Herald of Truth.

BLUNT TRUTHS IN VERSE.

By S. E. Roth.

"Put up thy sword," the Savior said
When Peter would defend his Master.
Joy, peace and wealth, oftentimes, instead
Of grief and tears and sad disaster,
Would reign and bless this glorious land,
If men obeyed this blessed command.

Pride showeth herself in a gallant robe,
Also in clothes of poverty.
Pride is to be found all o'er the globe,
Where'er men dwell pride loves to be.

God is the giver of all good,
He gives us raiment, life and food.
Then let us thank Him from our hearts
For all that God do us impart.

Faith is the human hand that grasps
God's promises of grace and love.
Faith is the hand that firmly clasps
God's hand extended from above.

Oh Christian, shun the flatterer
As you would shun a rattlesnake;
For all the smooth-tongued flatterers
Are deadly poison to the weak.

Handy, Oregon.

LIVING CHRIST.

By W. A. Vandersall.

A man's testimony is one thing; his life another. The two do not necessarily agree. To testify is to state the truthfulness of one's own self, as regards his life, his enjoyment, and his purpose to serve God and to resist the evil. A simple resolution to serve the Lord, to do better than one has done, without a corresponding hatred to sin, and all its accompaniments, will amount to nothing. "Out of the heart are the issues of life," and "from the abundance of the heart the mouth speaketh," therefore when the heart, the source of our affections, ceases to be pure, our thinking, reasoning, testimony, and doing will be changed accordingly.

A man's profession may be better than his life, because he does not stop to consider the full meaning of his words; nor does he think that others might not only weigh his words, but also discover flaws in his life. We vainly try to make ourselves better by words, in order to measure up to someone else. Our words may be as sounding brass and as a tinkling cymbal, or they may be weighty and powerful, mighty to win others to live better lives. May we not with profit consider what we say we are, that we may give correct expression to the truth about ourselves? How many times we hear weak testimonies because of indifference, coldness and lukewarmness. At other times, what a spiritual power and holy enthusiasm is generated by one who is abiding under the "shadow of the Almighty," having the consciousness of an indwelling Savior, and having His deeds and words about others tempered by the Holy Ghost.

On the contrary, the life we live may be better than our words signify, because of our inability to express ourselves in harmony with the life we really live. The poor, sick woman, forsaken and neglected by many, living in a dreary hut, may know God's presence, with an air of popularity pose as enthusiastic Christian workers, but who have no evidence of sins pardoned, nor perfect peace with God. We may also fail to give correct expression of our life because of some natural modesty, humility or because of under-estimating ourselves. This, however, is not so frequent—more often we over-estimate. To claim something which we are not is hypocrisy, and is an evidence of iniquity.

We give evidence of the truthfulness of

and his heart touched and almost broken by the tears and entreaties of the brethren who tried to persuade him not to go.

Adapting himself to circumstances.—Having reached Jerusalem, the apostle at the suggestion of some of the brethren, proceeds to the temple with a view of correcting some false reports concerning his teachings, and observes, with others, the law of purification.

A false accusation.—There were, however, some prejudiced and unreasonable Jews at Jerusalem who circulated a false report about Paul: "And all the city was moved and ran together and went about to kill him."

God's providence.—He whose eye is in every place beholding the evil and the good, now sees a man of the world, the chief military officer of the Romans at Jerusalem, to rescue Paul from the hands of his enemies, and thus his life is saved.

Paul's serenity.—Amid the raging and the uproar of the blinded multitude Paul was calm and serene; watching for an opportunity to declare to the people his miraculous conversion and heavenly mission and prove to them that Jesus whom he was preaching was verily the promised Messiah and Redeemer of the world.

Paul's defense.—At his request the chief captain grants Paul the liberty to speak to the people. Now follows one of the most inspiring and sublime defenses ever made by man; and had the hearts of that great multitude been open to conviction there would doubtless have been an ingathering of souls similar to that on the day of Pentecost when Peter delivered that memorable sermon recorded in Acts 2.

Concluding thought.—There is danger today of our minds being blinded through prejudice or selfishness, and like the Jews of old through a blind zeal hinder and cripple the work of the Lord instead of building up and strengthening. Hence the great importance of being real teachable, ever looking for divine guidance, and thus following carefully in the steps of Jesus we shall be led of Him to the salvation of souls.

Eliha, Ohio.

NOTES GLEANED FROM AN ADDRESS BY
MRS. HOWARD TAYLOR.

Concluded from page 139.

village street we saw her standing in the doorway of the inn, looking after us, with tears falling slowly down her cheeks, and then she was lost to our view. "Are we to hear this only once?" There are so many who have never heard it at all. Oh, dear Lord, help us to have more love, more sympathy, more devotion!

I cannot speak of the many other things which our text suggests, for time fails me. But may I just mention one or two thoughts that are in my heart? Is He not expecting that we will pray more? We cannot all go, we can not all give much, but we can all pray. It comes to me today, how many, many things are never done, because we do not pray more. How many souls are never won because we do not pray more. Oh, how much more might have been brought to pass had we prayed more! God opens to us all His reservoirs, all His reserve forces, all His own almighty power, and puts these at the disposal of our faith and prayers. Now, what are we doing with these? Let us be practical. What have we prayed for this year, this year only? Have we saved many souls out in China, India or Africa, by our prayers? Have we spent one full hour upon our knees in effectual, believing prayer for the heathen?

—Selected by L. Z.

David Garber of Nampa, Idaho, held meetings here and baptized one person, Jos. Brubaker. At the same time, Pre. A. S. Bauman was here from May City, Iowa, putting up buildings preparatory to moving in the coming winter with his family, and also organizing a Sunday school. Meetings were held before with Bro. Amos Brubaker as leader. On Dec. 6, 1902, Bro. A. S. Bauman moved here with his family and two sons-in-law, Moses Orwein and Menno Gingrich with their families. Since that time Bro. A. S. Bauman who was ordained to the ministry in the Stauffer branch of the Mennonite church at May City, Iowa, is their minister. Bro. Bauman, feeling that this branch was not building upon the foundation of Christ and the apostles, was for a while trying to convert them to the true gospel, but as did the Pharisees with Christ, they found fault because his teaching did not comply with their lives, because their lives did not comply with God's word. Bro. Bauman was at one time called to the sick bed of a woman whom every one present thought was dying. She insisted upon being baptized and upon a good confession he baptized her. Then the church thought they had God's word to expel him from church, and wanted Bro. Bauman to confess that he had broken the laws of Christ and His apostles, but as Bro. Bauman could not find that in the scripture, he was not willing to call something wrong that was not called wrong in God's word, and as he had long felt that he had taken a wrong step in leaving the old Mennonite church where he was baptized, to join with the Stauffer branch, he now had an opportunity to come back to the old original church, where he now intends to be a faithful worker the rest of his days. He has learned that all these many branches among the Mennonites are caused by carnal minded men. The Stauffer branch originated in western Pennsylvania, where it has now almost died out. In the more central part of the state is a stronger congregation and a small one in northwestern Iowa. They claim to be the only true followers of Christ and His apostles, but forget one of Christ's great commandments, "Go ye into all the world and preach the gospel to every creature." Our meeting house is now being built. At present there are fourteen members in our congregation. We have no deacon. We are identified with the Ontario conference. Daniel Wismer, Elias Weaver and Jonas Snider are the bishops. We use both the English and German languages.

Cor.

For the Herald of Truth.

LESSON FOR SUNDAY, MAY 3, 1903.

By J. M. Shenk.

PAUL ARRESTED.—Acts 21:30-39.

Golden Text.—If any man suffer as a Christian, let him not be ashamed. 1 Peter 4:16.

After years of almost incessant labor preaching the glad tidings of salvation to the Gentiles, establishing churches and confirming the believers, Paul is seized with a strong desire to be at Jerusalem at Pentecost.

Paul's concern for the Jews.—Having witnessed the power of the gospel upon salvation among the Gentiles the apostle doubtless felt a deep anxiety for his kinsmen, his brethren according to the flesh, who he knew would assemble at Jerusalem on the day of Pentecost; and with a view of being used to the saving of at least some of the Jews, he presses forward, although warned at several places of the dangers and persecutions which were awaiting him at Jerusalem.

a mouth, at least for a while. The meetings were well attended, and though there were no very marked results, we hope that the seed sown will bear fruit, even the salvation of souls. The Lord bless our brethren wherever they may be organized our Sunday school, with Bro. Arthur E. Williamson, Supt., and Bro. Christian Umel, assistant, together with other necessary officers. May the Lord bless our Sunday school and help us to honor His name by doing His will at all times, and be strength to us in our weakness, and wisdom to us in our ignorance, and keep us steadfast in the faith that was once delivered to the saints.

Lou M. Williamson.

From the Welsh Mountain Mission.

Dear readers of the Herald. Greeting in Jesus' name. Grace be with us all that love our Lord Jesus Christ in sincerity. We feel to thank the Lord for the blessings He has bestowed upon us, for it is alone through Him that we receive strength to labor in His vineyard. Often when we feel burdened and discouraged we tell it to Jesus and have sweet communion with Him, and He gives us strength to work with more earnestness for the upbuilding of His cause. So we must take the opportunities as they present themselves day by day, and sow the precious seed. Oh, may we be faithful in our work—God's work—because we love it. The work here is going on nicely. Outdoor work has begun. It is interesting to see the workers scattered over the strawberry patch weeding and hoeing. The plants look promising for a fair crop of berries this year, although the cold weather we had a few weeks ago injured some of the plants.

The carpet trade is better this spring than ever before. The weavers are kept busy at their looms. We have received orders from a distance which we were glad to fill. We have had steady work in the shirt factory for quite a while and a good deal of sewing is done in a short time.

On the 7th of April Bro. J. A. Ressler was with us and held a meeting which was well attended. The shirt factory was full. He spoke from Acts 10:34, 35, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." He preached a very impressive sermon and also gave a talk on mission work in India which was very interesting, yet it is sad to know that so many have never heard the gospel. It seems there are so few to carry the good news to them. Many many more become willing to go to the foreign field, and that soon. Brother and sister, do we realize the responsibility resting upon us? If we do not go ourselves we can pray and help someone else to go, and as the Lord has blessed us we can share our blessings with others. Christ said, "Freely ye have received, freely give."

May God's choicest blessings be with us all, so that much good may be done for the upbuilding of His cause and souls be saved from the snares of Satan.

Sarah Kurtz.

Mayton, Alta., April 11, 1903.—Dear brother, Greeting in the Master's name. I herewith give a short sketch of our congregation in Alberta. The first settlers of our congregation at this place were A. B. Wideman and wife, John Lehman and wife, John Brubaker and wife, Amos Brubaker and wife, who settled here in March 1901. Bro. S. F. Coffman of Ontario was here for some time holding meetings, when for others were baptized: the wife of John Lehman, Edwin Wideman, Martha Wideman and Leah Brubaker. In the spring of 1902 Bro.

our testimonies by the lives that we live. Our actions do speak louder than our words. The life regulates the influence of our words. We cannot live as we please, love only those who love us, speak unkindly and uncharitably, withdrawing ourselves from the association and fellowship of God's people, and then expect to have an effective, clear, live, ringing testimony to the saving power of Jesus. The world will not believe us, if we do not live our words in actions and speech.

Man's life is open for inspection. Why should a man—not one who tries or endeavors—but one who does right, fears God and keeps His commandments, be afraid of any inquiries as to his life and character. A man who lives with God, who makes good use of all the means of grace, a man who keeps drawing nearer to God, and constantly enjoys the religion of Jesus Christ above everything else, a man who is saved from sin and really hates evil, and is sanctified by the power of the Holy Ghost, will not find it hard to make the people believe that he loves the Lord—they know it before he finds occasion to tell it. Those, however, who have time for everything else but God and God's house, meditation and prayer, whose whereabouts no one knows but they themselves, need not be surprised if they find it hard to do right. "His say what they ought to say, to go where they ought to go, and to be what God wants them to be." To them the modern amusements of the Sabbath, the street with their teeming thousands of pleasure-seekers, the Sunday car, crowded with the youths of our cities, will furnish greater attraction than the service of the Lord.

The young people of our churches need to have a deeper tone of spirituality, and many of them need to be soundly converted. They need to have Christ's life so thoroughly stamped in them that they will be constant and steady, always to be depended upon, rendering a hearty, whole-souled, self-sacrificing service to God. Yes, "to be a Christian is to obey Christ, no matter how we feel." It is the living Christ, living within us who controls all our desires and turns them the right way.

It was the Christ in the soul that led the daughter of the wealthiest merchant in London to deny herself of her Sabbath afternoon rest to read to an old man addicted to the appetite of strong drink. It was the love for souls that constrained that Cambridge student when about to fail heir to millions, to refuse to go into the inquiry room, but instead to take the place of a cabman, on a cold London street that he might hear Moody preach. During those two long, weary hours the student was silently confessing Christ.

The world will not always believe our testimony, but it cannot gainsay a life hid with Christ in God—a life of "utter unselfishness that seeketh not its own, a life that becomes an actual blessing unto all with whom it comes in contact. Why not live the larger life, the more abundant life? Why be satisfied with anything less than the best from God's storehouse?

It is not our life that we are to live, but the life of our Lord Jesus Christ, to imitate Him, to ask ourselves, "What would Jesus do?"—always to let God so have His own way in us that our lives will abound unto every good work and become empowered with God's abundant grace.

Beautiful lives are worth more than palaces. Bright, buoyant, well-balanced boys and girls are what we want among the crowds of weary ones we meet everywhere in life.

LEARNING BY EXPERIENCE.

One mother in relating her experience the other day touched upon one or two interesting points which are worth repeating. Her eldest, Paul, was a bright, sturdy, manly little fellow of between five and six, but he was one of the sort who find it hard to learn, except in the dear school of experience. He always wanted to see how his playthings were made, and what every part was for; hence, some of his toys were apt to be short-lived, much to the grief. If there were forbidden pleasures in sight, he liked to know why they were forbidden. Oftentimes his mother had to let him find out for himself that the way of the transgressor is hard; and to his credit be it said, one lesson in one line was always enough.

It chanced that he had a beautiful book, full of pretty pictures and stories, which had been given him by a lady whom he dearly loved. This book was the pride of his heart, and he found no end of pleasure in it. On one of the first cool evenings of autumn a pleasant fire was burning in the grate before which he and his mother sat watching the flames curling around the sticks. Paul had his book in his hand as usual. Suddenly he spoke:

"Mamma, I want to put my book on the fire and see it burn."

"Why, Paul, don't you know the book would burn up and then you would not have it?"

"But it would look so pretty, I want to see it burn."

"If you want to see some paper burn, you may tear up a newspaper and throw it on the fire; but you don't want to lose your nice book."

He said no more and she thought the matter ended; but after a few minutes he found meditation, he rose, went to the fire and deliberately dropped his book onto the flaming sticks.

Many thoughts passed through the mother's mind in that instant. She could have rescued the book even then; but she concluded he had better have his lesson, though it was a hard one, and learn it thoroughly; it might save something more valuable from destruction in the future. So, after her first involuntary, "Why, Paul!" she looked calmly on.

When the little fellow saw that his beloved book was really being destroyed before his eyes, he set up an agonizing wail. "O mamma, mamma! get it for me, quick!" But though her heart ached for him, she let the book burn; and then, when it was nothing but a heap of ashes, took him in her arms, and comforted him as well as she could. The lesson was effectual, and not only does he, since then, take the very best care of his books, but his mother feels perfectly safe in trusting him, with little Jack and Katherine in his care, in a room alone with an open fire. That one holocaust has been sufficient.

"But, oh, my poor boy!" she said, "if all his life's lessons are to be learned at such a cost!"

But a hopeful feature in such cases is that, along with the child's own painful experiences, he will gradually come to see that his parents are wiser than he, and to be guided by them in the beginning, instead of finding out that they are right, from his own bitter experience.

BURDENS THAT BEAR US UP.

Today I visited in a hospital a young girl who had just submitted to the amputation of a limb. She told me that when she first learned she must lose her limb, it almost

HERALD OF TRUTH.

killed her. But she spent a little time in prayer, and, knowing now that it was God's will, because in no other way was there any hope that her life could be spared, she accepted the decision of the surgeons quietly. From that moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a cross, it is no longer a cross.

This is a secret well worth learning, for it changes all trial, pain and sorrow for him who has it. There are in every one's life many experiences which are not easy, many which try the spirit. It is not possible to eliminate these from our life. No alchemy will make duty bitter to sweet, pain to pleasure, grief to joy. No strength of faith will make duty always easy or battles with temptation mere play. Every life has its discomforts, its losses, its disappointments, its adversities, its keen pangs of anguish. The love of Christ neither saves the life from trouble, nor deadens the sensibilities so there is no pain.

But when the hard and trying experience is accepted, the bitterness is taken out of it. It was this that sweetened the cup of Gethsemane for the Master. A study of His prayers that night shows the movement of His heart towards peace. "O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt." "O my Father, if this cup may not pass away from me except I drink it, thy will be done."

The secret of His victory over the sorrow is given in His words a little later, "The cup which my Father hath given me, shall I not drink it?" The bitterness was gone. Yet nothing had been taken from the terrible experience that lay before Him. Not a drop had been emptied out of the cup. The difference was that the mind of the holy Sufferer had been brought into perfect acquiescence.

So it will be in every phase of life which has in it uncongeniality, hardship, repulsiveness, pain or cost for us; we can get the victory over it by coming to it with an acquiescent mind.

There are people we do not like—they repel us. We try to think of them as Christ does, and our heart begins to yearn to help them. Then the repulsiveness is gone.

A duty is distasteful. We think we can not do it, it is so ungenial. We remember then that the Master has set the task for us, and at once it is transformed.

We face self-denials and sacrifices which it seems to us we can never make. As we think of them, however, we realize that Christ is calling us to enter a little way with Him into His own experiences of suffering. Our shrinking is immediately changed to glad acceptance.

We come up to the edge of a great sorrow. It seems our heart will break. As we pray, however, our will sinks into God's will, and we have peace. The sorrow is not alleviated, but we have acquiesced in it, and the bitterness is past.

The old legend says that when their wings were brought and laid on them, the birds complained at being compelled to carry the burden. But when they had accepted them, their burdens, which they so dreaded, lifted them. So it is with every burden which our Father lays upon us—when we accept it, it becomes wings.—J. R. Miller.

Keep all thy thoughts on purest themes; keep from thy eyes the motes and beams.

His heart was as big as the world, but there was not room in it to hold the memory of a wrong.

MESSENGER SERVICE.

During the war in Cuba wide-spread attention was attracted to the story of an American merchant, if we rightly remember, handing to a young man in his employ a document with the simple command, "Carry that message to Garcia!" Taking the message without question, he carried it through all difficulties and hazards to its destination in Cuba. This heroic loyalty to duty was diligently advertised over the land by hundreds of thousands of copies in a business tract, to stimulate in employees a right attitude in duty to their employers. A rejoinder was soon spread abroad on behalf of workmen wearing out their lives in diligent service, asking that such rule of self-sacrificing loyalty should work both ways, as well as one way.

Between the faithful and our heavenly Master such golden rule eminently does work reciprocally. His sacrifice for us wins ours for Him. But who is our Garcia to whom our Master asks us to carry His message? Who is he so strongly entrenched by nature and so difficult to reach, to whom we are called upon to deliver messages of the inspeaking Word?

It is the man of the inmost recesses of our heart—our self-will at the secret place of obedience. To our hidden selves we are called on to admit the witness of the Spirit, and bend our wills to obey Him. There is found the greatest test of our loyalty to our Father's business. Greater is the inward travail of taking the divine message home unto obedience, than the travel of carrying it abroad to others. But the first must be in the line of qualification for the second. He who will not deliver the word of truth faithfully to the place of obedience in himself, is not found worthy to be His ambassador elsewhere.

QUIET OBSERVER.

I recently saw an angry Christian. Perhaps he thought he was only filled with righteous indignation, or was fulfilling the divine injunction, "Be ye angry," with the language garbled in that way to justify his passion.

The cause of his anger or righteous indignation, whichever it was, was a sermon he had been listening to in which the preacher had hit him in a tender spot where was located one of his pet weaknesses, otherwise known as his besetting sin.

It seems his heart had been touched by the eloquence of the preacher in a way to cause his gall to overflow. If instead, it had caught the copious overflow of a well-filled pocketbook, in the direction of a benevolent purpose, the object of the preacher would have been better accomplished. The pastor was blamed for the failure, because it was believed that he had asked the preacher, who was a stranger in the community, to preach this particular sermon ostensibly for the benefit of this particular brother, but really to satisfy a personal grudge. It would have been an unmanly thing for a pastor to have done this, and it is quite likely the pastor was blamed wrongfully.

It is quite a common thing to have ministers falsely accused in this way. I once had a brother come to me privately after I had preached a sermon on intemperance and wanted to know who had told me about him. No one had told me anything about this particular brother, and he had been a stranger to me, but I had told about a man I knew who taught total abstinence to his boys, but kept liquor hid in the barn for his own private use. His boys and the hired man found the hiding place of the jug and following in the father's example rather than

his precept, drank and became merry. But this brother had been doing the same thing and had, strange to say, met with the same experience with his boys and the hired man, hence his guilty conscience became his accuser, and he thought he was the man I had described.

My observations lead me to believe that the hearer who is hit by a sermon, is wrong in about ninety-nine cases out of one hundred, when he blames the preacher for making a cowardly thrust at him either from his own motion or by the suggestion of another.

The object of preaching should be to uncover the sins of the sinner and correct the faults of believers. A preacher who confines his denunciation of sin to the sins of the Jews, and his exhortations to believers, to members of other denominations, always being careful to mention them by name so there may be no misunderstanding, will likely miss the object of his mission.

The noted Spurgeon said that a preacher who had not succeeded in converting anyone or making anyone mad, was a failure.

Paul said, "For we are unto God a sweet savour of Christ in them that are saved and them that perish; to one we are the savour of death unto death; and to the other the savour of life unto life." 2 Cor. 2:15, 16. —Brethren Evangelist.

TRUST.

He holds the key to all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
I'd rather He unlocked the day,
And as its hours swing open, say:
"My will is best."

I cannot read His future plans,
But this I know:
I have the smiling of His face
And all the refuge of His grace
While here below.

Enough, this covers all my needs,
And so I rest.
For what I cannot He can see,
And in His love I'er shall be
Forever blest.

—Matthie D. Babcock.

REFLECTING THE GLORY.

One Summer day, when walking on the slope of a hill—the sun setting behind me, right across the valley I espied a most remarkable light. It was more brilliant than electric light, and seemed to rise from the ground. At first I supposed that some one had lit a fire with resinous wood that sparkled and flashed, but there was evidently no smoke. It seemed as though some angel had dropped a brilliant star down there upon the ploughed field, and that it was burning itself out. Finally, on my reaching the spot, I discovered that an old piece of broken glass had caught the light of the setting sun, and was bathed in a supernatural glow. An old piece of bottle glass—yet so brilliant—the bottle glass not being visible, because of the light that shone on it!

Such is the apostle's thought. We are to reflect Jesus, as a mirror reflects and flashes in the light that falls upon it. If there be a veil between the mirror and the sun, there is no possibility of its reflecting the radiant beams; and if there is any sin upon your heart which hinders your fellowship with Jesus, there is no possibility of your passing on His beauty. Only remember that the mirror is unseen, whilst the light is seen. So shall it be with us. "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." —Unknown.

A TEST OF FRIENDSHIP.

Getting along well with another is a small matter. There is no friendship in that. Decent enemies can get on with each other when there is no particular occasion for conflict or variance. But friendship makes both friends gladder, happier, more efficient in every sphere, together than apart. As Thoreau said, "Friends should not only live in harmony, but in melody."

MISSIONS.

For the Herald of Truth.

PART OF THIS MORNING'S WORK AMONG THE GIRLS.

Dhamtari, C. P. India, Mar. 26, 1903. Last evening we were disturbed more or less, and did not fall asleep as early as usual on account of shooting and fireworks going on in Dhamtari, so we slept a little later than usual this morning. The first I knew was the sweeper woman stepping on the veranda near my bed and wanting to sweep. We have been sleeping on the veranda since the nights are getting warmer. We had Chhoti Hazri at 5:45; then called the cook and he took things out of the Godown for breakfast; then came in and looked after our two little brown babies. Tabitha was standing up in bed and salaaming me and trying to talk. And little Renben was lying on the bed laughing and making both hands and feet go with all his might when he saw me. He will be five months old in a few days. These brown babies are as nice and "cute" as any white babies can be.

Then Rupsi came to the door and said that she was now ready to take the little girls' Sunday frocks and chuddars and get them ready to wash; so I went along over to the orphanage and we sorted them out and took the account. While there, one of the girls came out and said that more needles and sewing are needed in the sewing class. I told her to wait a few minutes. Then another large girl came and said that a certain girl will not come to her class and is standing outside; but when I came into the school room she was standing in the corner facing the wall with her slate and books, crying. I asked her what had happened, and so did the teacher, but she did not answer a word. After talking to her a little I got her persuaded to sit down on the bench and write her lesson. The problem given her was, "If one horse travels 17 miles in one day, how many miles can 345 horses travel in one day." As I came out on the veranda there were some girls standing, doing nothing who ought to have been sewing. Then I came over, gave out the sewing and needles and examined some of the girls' sewing. Some was not well done and had to be opened. By that time it was nearly nine o'clock. I came in and wrote a card home to my parents in America to be sent with to-day's foreign mail. So the days come and go; there is always plenty of work to do, but, praise the Lord, that is what He has called us here for; so we shall with joy go on in His glad service.

Yours in Him,

Sarah Lapp.

Dear Ones in the Home Land.—As Sarah has written about her morning work, I have consented to add a little. Yesterday I was at Rudri most of the day looking after the work there, and writing. It is quite hard to write here at times, as there are so many things coming and going. On my way to Rudri yesterday I was amused at the actions of an elephant: a man was riding a large one, and when I was some distance in the rear he heard the clattering of the horses' hoofs and

would go from one side of the road to the other, and as I came near he made a noise and began running across the field, the man trying to stop him. After I passed the elephant stopped and looked at me, then turned and followed.

The building work is going on slowly at the new station. We hope to move the girls in about ten days. The buildings are not all finished, but we will try to get along till they are. The new building at the Leper asylum is almost finished; we will be very glad when it is done. Last evening after meeting we called up three of our largest girls who had been having a quarrel, and Satan got them to use each other very roughly. After hearing both sides we tried to show them their mistake, and after seeing it they had a good cry, asked each other's forgiveness, then retired. We are glad to say that usually it is not hard to have them straighten their matters in a scriptural way. This is very encouraging to us. Continue to pray, brethren and sisters, that God may fashion the lives of these children after His dear Son. Happy in the work. Yours for Christ,

M. C. Lapp.

CONFERENCES.

The Franconia Conference will meet (D. V.) at the Franconia M. H., Montgomery Co., Pa., May 7.

Semi-annual Conference.—The spring session of Virginia Conference will be held at Springdale (Upper District) on the second Friday in May (May 9), 1903. Visits are always appreciated on these occasions, and any who may desire to come by rail will be met at the station by writing to Bish. A. P. Heatwole, Sport, Augusta Co., Va.

C. H. Brunk, Sec.

The Mennonite Conference for Ohio will be held, the Lord willing, at the Midway M. H. in Mahoning Co., Ohio, May 14 and 15, beginning on Thursday before the third Friday in the month. A cordial invitation is extended to all of the faithful and especially bishops, ministers and deacons, to meet with us. Columbiana and Leetonia are convenient places to stop off for those coming by train, where those who will give previous notice of their coming will be met with conveyances.

The annual Indiana Amish Mennonite Conference will be held in the meeting house of the Howard and Miami Co. congregations, 12 miles north of Kokomo, June 11 and 12. A cordial invitation is extended to all congregations of like faith, and especially to the bishops, ministers and deacons, to be with us in the conference work. Those coming by train to Greentown or Vermont, will please notify Bro. E. A. Mast of Kokomo, Ind., R. F. D. No. 2. Those coming by train to Kokomo will write Bro. A. D. Hensler, Kokomo, Ind., R. F. D. No. 2, and those who come to Peru will notify Bro. Noah W. King of Peru, Ind. Any further information desired will be obtained by writing to any one of the above named brethren.

The Amish Mennonite Conference of Ohio and Pennsylvania will be held, the Lord willing, in Lawrence Co., Pa., May 27 and 28, 1903. Those coming from the East can get a through train from Pittsburgh at 5:35 p. m., arriving at Neshaunk Falls at 7:35 p. m. Coming from the West, passengers on the P. F. W. & Chi. R. R. will change cars at Alliance for New Castle. Conveyances at either place for the conference. For further information, address John E. Zoek, Volant, Pa., R. F. D. No. 3. All God-fearing people invited to attend.

THE ANNUAL MEETING

Of the Mennonite Board of Charitable Homes.

The Board of Directors of the M. B. of C. H. will meet in their annual session for the year of our Lord 1903, on Tuesday, May 19, at 9:30 a. m., at the Old People's Home, near Rittman, Ohio, to transact such business as may be placed before the meeting, and as may come in the order of their endeavors and responsibilities. Friends and brethren interested in charitable work, and who may have a desire to meet with us, are warmly welcomed. With best wishes in the Master's cause, as ever,

M. S. Stehler, Pres.
D. C. Amstutz, Sec'y.

Given April 15, 1903.

HERALD OF TRUTH.

April 30, 1903.

I find the doing of the will of God leaves me no time for disputing about His plans.

MARRIAGES.

Gehman-Bergey.—At Doylestown, Bucks Co., Pa., Saturday, Apr. 4, 1903, at the residence of the bride's parents, Harry Gehman and Mary Bergey were united in matrimony, Bishop Henry Rosenberger officiating. May God's blessing rest on this union.

DEATHS.

Shantz.—On the 17th of April 1903, in Waterloo, Ont., Aaron, son of Cleason and Maria Shantz, aged 11 M. 3 D. Funeral services by Noah Hunsberger in English from Job 14:1, 2, and Jonas Snider in German from Mark 10:15. Buried in the David Eby cemetery. L. Ludwig.

Gell.—On the 19th of April, in Salinas City, California, of paralysis, Samuel F. Gell, aged 61 Y. 6 M. 21 D. He was born in Bucks Co., Pa., Sept. 28, 1841. He was a grandson of Pres. John Gell, of the Line Lexington Mennonite congregation, who served his people in the ministry 55 years. He leaves a sorrowing companion and two daughters, in his home, an aged mother nearly 92 years old, and an uncle in Bucks Co., Pa., and a brother in North Dakota, to mourn his death. May God comfort the sorrowing ones.

Mishler.—On the 4th of April 1903, near Galena, Kansas, of an untimely disease, later John H. Mishler, aged 67 Y. 11 M. 15 D. She united with the Mennonite church at the age of 18 years and has ever been a faithful and obedient member. They moved to this locality from Illinois 22 years ago, and the sister was widely known for her kindness and Christian piety. She leaves a husband, three sons, one daughter and ten grandchildren to mourn her departure. During her last sickness she expressed a desire to depart and go to her home beyond, and we believe she could truly testify to the statement of the apostle Paul in Phil. 1:21, "For to me to live is Christ, and to die is gain."

ITEMS.

The famine in Kwang Si province in China is growing serious. Tens of thousands of persons are dying. Woman are selling themselves into slavery to escape starvation. According to a letter sent to Bro. A. C. Kolb by A. Ewing, Sec. of the China Inland Mission of Kiu Kiang, Kwang Si, in which he acknowledges the receipt of money from the Home and Foreign Relief Commission, we learn that in the province of Shansi famine conditions also prevail in consequence of a fearful hailstorm which utterly destroyed the crops over a large area, leaving the people without even the barest necessities of life.

A LIBERAL DONATION.

Andrew Carnegie, the millionaire "steel king," has given \$600,000 to the Tuskegee Industrial School in Alabama, at the head of which is the well-known Booker T. Washington. The letter to W. M. Baldwin, Jr., one of the trustees, is as follows:—

My Dear Friend:—I have instructed Mr. Franks, my cashier, to deliver to you as trustee of Tuskegee Institute \$600,000 5 per cent. United States Steel Company first mortgage bonds toward the endowment fund.

I give this without reservation, except that I require that suitable provision be made from the gift for the wants of the race of Washington and his family during his own or his wife's life. I wish that great and good man to be entirely free from pecuniary cares, that he be free to devote himself to his great mission.

To me he seems one of the greatest of living men, because his work is unique, and only through education, to even better and higher things than a land overflowing with milk and honey. History is to tell of two Washingtons—one white, the other black; both fathers of their people.

I am satisfied that the serious race problem of the South is to be solved wisely only through the Mr. Washington's policy of education, to which he seems to have been especially born—a slave among slaves—to establish and in his own day greatly to advance.

Glad I am to be able to assist this good work in which you and others so zealously labor.

A. C. Carnegie.

The Tuskegee School has shown the wonderful possibilities connected with an industrial school, and its main features are already being copied by many white schools throughout the land.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for March 1903.

INCOME.

Contributions.—David Hauck, Jr., \$3; a brother, \$5; John Weaver, \$2.50; Geo. Musselman, \$2.75; Jacob B. Good, 50c; cash, \$86; collected by H. E. Garber, \$5. Total, \$119.52.
Received from Mission for Mds., \$417.81; for labor, \$76.57; for board, \$2. Total, \$516. Previous receipts, \$912.54. Total, \$1,428.54.

EXPENDITURES.

Paid for Mds., \$306.16; for labor, \$75.21; for sundry expenses, \$46.87; for orders, \$1. Total, \$428.24. Previous expenditures, \$889.95. Total, \$1,318.19.

SUPERINTENDENT'S REPORT.

Goods contributed.—Magdalena Hershey, pig, \$5. In the report for January a mistake was made, in which the Evangelizing and Benevolent Board was credited with a contribution of \$5, which should have been credited to the Home and Foreign Relief Commission.

Gratefully acknowledged.

New Holland, Pa. NOAH H. MACK, Treas.

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LIEDER UND MELODIEN.

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HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 7, 1903.

VOL. XL. No. 19.

EDITORIAL NOTES.

The verdict pronounced by passion, prejudice or policy is never productive of good. Let our hearts be fully seasoned with charity, let us remember our own failings, and let the word of God do the judging.

Our correspondent from Farmersville, Pa., states that the communion services at Metzler's M. H. will be held May 3 and at Groffdale May 10, the dates as sent in with the previous correspondence having been wrong.

Sister Bertha Zook Detweiler's letters from India in the Words of Cheer are proving highly interesting to old and young. Get the children interested in mission work and the church will, in a very few years, be thoroughly awake to home and foreign evangelistic work.

By a recent change in the Canadian postal regulations news letters or articles addressed to a paper, when marked "Printers' Copy" and left unsealed, will pass through the mails at the rate of one cent per two ounces. Our Canadian correspondents and contributors will please note this when sending matter for publication in the Herald.

The "true religion and undefined" goes out in love toward all mankind, but there is a special feeling of sympathy toward those of the "household of faith." Saul the persecuting Pharisee was actuated more by hatred of his enemies than by his love for God (Acts 26:11); Paul the preacher was actuated by love toward God and for the souls of men (2 Cor. 5:14). The methods that people use, as a rule, show what spirit actuates them in their work.

It is reported that the Sultan of Turkey has planned another massacre of the Armenians by his Kurdish soldiery, for the purpose of drawing public attention away from the uprising in Macedonia and among the Albanians, who, resenting the oppression of the Sultan are making an effort to free themselves from his yoke. The Sultan's atrocious methods have roused the European nations to protest. Outwardly he has yielded, but by creating a diversion he seems to hope to carry out his original plan regarding Macedonia. Verily the yoke of the "Sublime Porte" and the yoke of the Savior are very different. Matt. 11:28-30.

Even the Indians, in the early history of Pennsylvania, taught civilization that non-resistance is better than pistol or police protection. Against the Mennonites and Quakers, who the Indians knew were honest and peaceful people, whose principle was love and good will to all, the savages never knowingly, or at least in an organized way, raised the tomahawk, except in a few instances where they had been made drunk with whisky given them by unprincipled white men; while against the Puritan pilgrims, who cheated and otherwise mistreated them, the Indians waged an almost continuous warfare, and verified the scriptural statement that "they that take the sword shall perish by the sword."

Welcome. "Dear Brother:—This evening as the Herald came into my hands, the first thing I noticed was your editorial concerning correspondence from the churches. It is too true that from our own congregation you get an item but seldom. About a year or so ago I thought of offering myself as a correspondent from our congregation, but about the same time I saw a few items from our church signed 'Cor.' That led me to believe that we had one, but since so many important events have occurred and as no item got to the Herald, I must now believe we have none. If you will accept me I will try to report from our congregation. But you must not expect lengthy items, as I think many writers use too much space in stereotyped forms. I enclose an item and if you can use me as 'Cor.' please use that signature to the item. Yours in Christ,

We would be glad if some one in every one of about 518 of our congregations would follow suit. Paper and envelopes free for correspondence purposes.

The editor of "The Mennonite" suggests the following as an easy way out of the trouble in obtaining correspondents, on which the Herald commented a few weeks ago:—"Offer to pay some correspondent a quarter per batch of news, and it will be remarkable how news will suddenly spring into being like mosquitos in a rain barrel. You would have to enlarge your paper. Money accomplishes more than patriotism or church loyalty—even among Mennonites, Old or New."

Quite likely it would be a "strong incentive" with some if such a plan were followed, but for the ultimate good of the cause perhaps "The Mennonite" and the Herald had better continue to trust the columns of these papers to those whose loyalty to the church,

"Old or New," and the good cause in general is the incentive that prompts them to write. Old or New, they are the safest and best in the end. And what is true of correspondents in their work is also true of the ministers in theirs.

A certain Dr. Councilman of Boston, Mass., with the aid of several other men of science and the Board of Health of that city, has, after long and careful research, found, what he firmly believes to be the true cause of smallpox. The disease germ or micro-organism is described as belonging to the lowest form of animal life. He has decided that the cause of the disease resides in the skin of the infected persons, extending its effects from that location. With this definite knowledge of the cause and nature of the disease he hopes to find a specific cure or preventive. The discovery is an important one, and promises much in the way of robbing this loathsome disease of its dangers and terrors.

There is another disease far more loathsome and terrible in its ravages than smallpox, and with which all humanity has been stricken. A great Physician found and brought the remedy (Zech. 13:1), and millions who had been exposed and were stricken have found it a sure cure (1 John 1:7; Rev. 22:2) when rightly applied (John 3:16). Many fail to obtain relief because they do not follow implicitly the Physician's instructions. Others claim to be cured, but the marks and symptoms of the disease are inubitable evidences to the contrary. Their pretense seriously hinders the work of the Physician with others who are stricken and are urged to accept the remedy offered. But as no earthly physician offers to cure a disease unless his prescriptions and advice are followed, so the heavenly Physician likewise offers no relief unless the conditions accompanying the remedy are faithfully carried out. He has, however, never lost a case where His word has been obeyed.

We hear much said of this country as the "land of the free and the home of the brave," the land of liberty, the greatest nation on earth, and no doubt there are many free people, and many brave people, and there seems to be a great amount of liberty, too, of several kinds. The Christian has a right to be grateful for the privileges to be enjoyed in this land, but if this is so, and the Christian owes a debt of gratitude to the government, the government has just as

great an obligation to the Christians. This fact deserves emphasis because of the general tendency to draw the attention of Christians to their duty toward the government. If this government stands for anything it must stand for something higher and better than that form of government which it repudiated and from which this country was severed by the war of the Revolution. That step means or should mean that this country must stand among the nations as an asylum for the oppressed and distressed of every land, and as a land where oppression and injustice are not countenanced, and where bigotry and ignorance must make way for toleration and enlightenment. But with trusts on the one hand and unions on the other, and with political corruption all around us, individual liberty is at present a sadly diminishing quantity. "Laws grind the poor and rich men rule the laws," was never more truly said of England than it can be said of our own country, and liberty, the sacred duty of the government to fulfill its pledges toward the individual interest and welfare, temporally and spiritually, is lost sight of in the mad rush for the dollar. If "blood is the price of liberty," then this country has paid a thousand times too much blood for all the liberty it enjoys today.

A reader objects to the use of the word "cemetery" as a place where our dead are buried, because, according to his understanding, the term cemetery is used to designate the place where "marble shafts and stately monuments and other extravagant display" over the tombs of the dead is seen. He classes the term in the same list with the word "church," when meeting house is meant, or "Rev." when referring to one of our ministers. We are glad the brother drew our attention to this matter, and that he is of the opinion that among a plain people "extravagant terms" should not be used. It is true that the prefix "Rev." to the name of any of our ministering brethren is sadly out of place, as it is out of place for any Christian minister to be termed a "Rev. So and So," for the title belongs to God alone. The abbreviation "Pre." for preacher is enough to designate the office of minister. Against the use of the word "church," in speaking of one of our meeting houses there is perhaps less objection, and yet the plain term is better, as the term "church" suggests at once to some of our people the idea of a grand, costly, showy building that is entirely out of harmony with the doctrine of plainness and simplicity. Coming to the word "cemetery" there is perhaps still less objection. In the early years of the Christian church the believers invariably looked upon death as a sleep in which the body rested until the resurrection, when soul and body should be reunited. The place where they buried their dead was called, among the Latin Christians, "coemeterium," cemetery—"a sleeping place." Hence the name seems very appropriate, from the fact that we do not think of death with that hopeless terror as do the heathen, but as a sleep from which Christ

shall call forth the believers at the appointed time and reunite the sleeping body, in a glorified, incorruptible state, with the soul and spirit, and receive them into the mansions prepared for all who are faithful unto the end.

The Herald of Truth. Every member of the church should be a reader of his church paper, and his church paper should have the preference over every other paper. If you say that there are other papers that are better, then you should above all things, do all you can to help the editors and publishers to make a better paper. There may be other papers that are better in some ways, but are they better, all through, for our people? Just think that if your church paper is not as good as you think it ought to be, that you, as a loyal member of your church and her interests, will help to make it better. Send us articles and items of news, and send us at least one or two new subscribers. To publish a good paper we must have subscribers and money, and if our readers are interested in the maintaining of a good church paper they should use their influence also to extend the circulation. Every minister could help the paper a great deal by using his influence and encouraging the people to subscribe and support it. We remember an old bishop in the West, a very faithful old brother and one of our strongest and most intensified Mennonites in the church, who from time to time reminded and encouraged his congregation to patronize and read the Herald of Truth, and we know that the majority of his people did so.

Among 50,000 Mennonites we should have at least ten thousand subscribers to our paper, and with proper effort this could be accomplished.

Of course the great subject which draws the attention as well as the money at the present time is the foreign mission field, and we would not by any means draw the interest of the people from that, but let us remember that through the Herald an interest was first awakened for this work; through the Herald the people were led to press forward in this work, and through the agency of the Herald the means were supplied so that this work could be established and carried on. This is not said boastfully, for the Herald has simply been used by those whose hearts are in the work in presenting the subject to our people, and keeping it before them. And in this way we might reason with reference to all the important church interests that are now maintained in the Mennonite church. So that we can plainly see that the success of church work in every form depends largely upon the maintaining of a good, live church paper, and the successful maintenance of a church paper will bring success to every other legitimate and accepted church enterprise. But to do this we must all join hands and pull one way.

A man on his wedding day threw a rope across the roof of his house and told his wife to take hold at the end of the rope on one side of the house and hold it fast, and

not let the rope slip off to the other side. He then went to the other side of the house, and took hold at the other end, and as everyone will readily understand she could not pull the rope to her side and he could not pull it to his side, because they were pulling against each other. He dropped his end of the rope, went over to her side and taking hold at her end of the rope they both pulled together at the same end of the rope and pulled it over with the greatest ease. So in the work of the church, in the support of the Publishing House and the church paper, we must all take hold of the same end of the rope and all pull together and we will all be surprised to see how easily it can be done.

There are those who may think that all such appeals are made simply for mercenary purposes, but those who know the inner history of the Publishing House and of the paper will know that in order to establish the work the founder of these interests invested many thousands of dollars that he never expected to get out of it and never will, but the satisfaction of having been of service to a worthy cause in the church to which he promised loyalty and faithfulness is worth a thousand times more to him, and to others, than money could be.

Let us then work especially to build up, circulate and support our church paper.

PERSONAL MENTION.

Pre. Manasses J. Borntraeger of LaGrange Co., Ind., was a caller at our office on the 30th. Come again.

Bish. J. S. Shoemaker of Freeport, Ill., who spent a week in Elkhart Co., favored the House with a call on the 27th ult.

Pre. N. W. Bahnmann sailed from New York on the 29th of April for Rotterdam, Holland, per steamer "Ryndam." He expects to reach his new field of labor at Friedelsheim, near Duerkheim, Germany, by the middle of May.

Bishop John Martin and wife of Goshen, Ind., accompanied by H. E. Heatwole, wife and two daughters of Rockingham Co., Va., paid the Herald office a pleasant visit on the 1st of May, our Virginia friends being on a visit to relatives and friends in the West, and expect to settle in Ohio. They informed us that the "Old" or "Wieser" faction which was organized in Virginia some months ago by Bishops John Martin and Jonas Martin, numbers about 100 members, with three ministers.

For the Herald of Truth.

OUR LIFE.

By S. E. Roth.

Our life like a vapor soon passes away.
'Tis grief, care and labor—at last comes the day
Of reckoning to all.
Oh, great and small.

Then let us be careful, our time well improve;
While laboring be prayerful, abide in God's love.
Then blessed and grand
Will be our life's end.
Stuttgart, Ark.

May 7,

1908.

For the Herald of Truth. LIFE INSURANCE.

By Daniel Kauffman.*

This article is being published in tract form and deserves wide distribution. It is given for publication in the Herald by courtesy of the author.—Ed.

There is no question that cannot be made to appear plausible when supported by able men. It is not strange, therefore, that life insurance, defended by clergymen, business men, agents, etc., should be considered by the masses as being a profitable investment. But the fact that it is defended by intelligent men is no necessary reason why it may not be wrong; for the wisdom of this world has been and is on the wrong side of many important questions. After all has been said that can be said in favor of life insurance, there still remain unshaken a number of important facts which stand as a strong testimony against it.

I. Life insurance substitutes trust in man for trust in God.

Man has been so much absorbed in the material things of this world, that he has almost forgotten that the Bible plainly teaches that God cares for His own. The sparrows and the hairs of our heads are numbered. Even the hairs of our heads are numbered. The Bible is emphatic in its teaching that God is both willing and able to provide for our temporal and spiritual well-being. The lack is not in God's providence, but in man's trust. "I will never leave thee, nor forsake thee" (Heb. 13:5). "Leave thy fatherless children, I will preserve them alive; and let thy widow trust in me" (Jer. 29:11). "It is better to trust in the Lord, than to put confidence in man" (Psa. 118:8). "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

The Christian church was organized by divine authority, that God's people may have their temporal and spiritual needs supplied and may unite in extending a helping hand to others (read Acts 6:1-4). To the people of God comes the admonition, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Thus has God made provision for His people whereby their wants may be supplied in case of misfortune and their forces united in doing good wherever opportunity affords. What in doing good wherever opportunity affords. What in doing good wherever opportunity affords.

It is the business of insurance companies to teach man to ignore or mistrust the promises of God and His provisions for the well-being of man, and to substitute therefor a supposed protection of their own creation. They would have every man feel uneasy for the safety of his family until a policy on his life has been taken out. David attested to God's faithfulness in fulfilling His promises, when he said, "Yet have I not seen the righteous forsaken, nor his seed begging bread." In spite of such assurances, they teach that man is unsafe without an insurance policy. God says, "Let thy widows trust in me." They say, "Let thy widows trust in me." God says, "I will preserve them alive." They say, "The insurance money will keep them alive."

God says, "It is better to trust in the Lord than to put confidence in man." They practically reverse this quotation. They assume to supply, at least in part, the providence of God as the refuge of His people. They forget that while man-made institutions may fail, God never fails; that God has never broken a promise, which is more than can be said of them; that heaven and earth are at God's command, while they control nothing but perishable wealth; that God conducts His organization for the good of His people, while they conduct their business for personal gain. Yet they would have you revise the Bible so as to

* Prepared by request of a Bible Conference held near Elida, O., Nov. 1902. Indebted to a number of brethren for valuable assistance rendered. D. K.

read, "We have no objection to your trusting in the Lord, provided you make your family safe in some reliable insurance company."

Because some churches have failed to do their duty in ministering to the wants of the needy, is no reason why we should consider the promises of God of no effect. We confess with shame that some organizations have so far fallen from grace that they neglect their helpless members even to the extent that some are compelled to go to the poor-house; but that simply proves the faithlessness of man, not God's failure to make His word good. Because some are faithless, is no reason why the promises of God should be set aside, and Christless organizations called into existence to do the work that the church ought to do. To such as would justify themselves in seeking protection in a worldly organization because of the alleged coldness of the church, we would say: Back to the Bible. Let the love of God wax warmer in the hearts of His people, even until all suborganizations for charitable purposes shall be meted out of existence, and no outside organization may ever have cause for existence because the church failed to do her duty.

II. Life insurance makes merchandise of human life.

The question has been asked, What is the difference between life insurance and property insurance? The two have many points in common, but in one point they differ widely. It is right to deal in property, it is not right to traffic in human life. Property insurance makes merchandise of property; life insurance makes merchandise of human life. This latter statement is proven by testimony from the house of its friends. One quotation from a circular issued by the Penn Life Insurance Co. will suffice:

"Every man's life has a money value to his family, if he produces more than he consumes."

***** The average duration of a man's lives is as certain as anything which depends upon the operation of any natural law, and may be calculated almost with exactitude. Upon this natural law, life insurance firmly rests."

It puts a commercial value upon the life of man, and proceeds to traffic upon the same. Forty years ago slavery was wiped out of our country in a deluge of blood because the conscience of the American people rose up against that iniquitous traffic in human life. Yet today a more extensive traffic in human life is carried on in this very same country, with only here and there a feeble protest.

III. Assuming to give relief to the needy, it debars the very people who most need relief.

Here is where insurance companies make their strongest plea; but a little investigation shows that their claims to being classed as charitable institutions are faulty.

1. They collect their money from the people they profess to benefit.

2. They conduct their business for personal gain.

3. Less than two-fifths of the money they collect is returned to policy holders.

4. In paying over their policies they never inquire whether the "lucky" policy holder needs the money or not.

5. They exclude those who most need charity.

What is that examination for before the policies are issued? If they were charitable institutions, it would be to ascertain whether the applicant really is an object of charity. But as it is, those who could help themselves are admitted, while those who are too poor or too weak to help themselves are excluded. Millionaires, business men with large incomes, and popular preachers who are able to induce many of their members to follow them, are eagerly sought after; poor people who can satisfy them with prospects of long life and the payment of at least a few premiums, are taken with pleasure; but those who cannot pay anything because sickness or poverty or old age, or all three combined, make them real objects of charity, are turned away. Think of the army of men and women in the United States who have nothing to pay because of sickness and poverty, applying at

the doors of life insurance companies! How many would be admitted? No, no. They must give evidence that they are the kind of customers on which the company is not liable to lose.

We have in mind a man who was approached by an agent, and very piously admonished to provide for his family, declaring if he did not, he would be "worse than an infidel." He replied, "I am young, of robust health, and liable to live a good many years yet. But even if I am not, I have several farms and some money on interest, so that my family would be provided for at any rate. But over here is my neighbor. He is a poor man, has a large family, is in poor health, and has a hard way of getting along. Go and insure his life." The agent replied, "That is not the kind of men we are after."

Here is a picture which reveals the true secret of the great activity among companies and agents. Were they to state their real object, they would say, "Gentlemen, we are after your money. Every policy we write adds to the heavy side of our ledger. Come along. Help us out. N. B.—If you are the kind of a man we are liable to lose on, you need not apply." This may be business, but we fail to see the charity.

IV. It is a deceptive way of robbing the masses to build up colossal fortunes in the possession of a few men.

From every community in every state there flows a constant stream of money from the pockets of the people into the coffers of wealthy corporations. Pretending to help the people, they enrich themselves at the expense of the people. Statistics show that in 1901 a hundred thousand people in Missouri paid them \$5,636,675.55 more than they paid the people in return. If they collect that much from one state in one year, the amount collected in all the states in one generation must be enormous.

Their deceitfulness in working for patronage is remarkable. It is notorious that their agents are not famous for their godliness, yet they never tire of talking scripture when soliciting religious people. The burden of their hearts seems to be to get people to provide for their families; yet no one knows better than they that money-making is their real aim. The prospects they hold out to the people are very flattering. Their figures show that if the policy runs for twenty or thirty years, it is still a paying investment. If the person insured dies within a few years the profit on the investment is immense. Here is a wonderful and remarkable enterprise. Wonderful, because it affords protection (so they say) for every family. Remarkable, because there is no chance for anyone losing, and everybody making money. Turn to the patrons, and things are so arranged that they cannot lose. Turn to the companies, and they are piling up millions. Wonderful! Grand! Remarkable! Magnificent! But listen.

Here is a question: Where does all this money come from? Does it grow? Does somebody steal it? Is it counterfeited? Or is it furnished by those unseen millionaire philanthropist with an inexhaustible barrel?

The companies get their income partly from policies running long enough for the premiums to overbalance the policies, and partly from interest; but by far the larger share comes from canceled policies. Here is the saddest feature of the whole question. Many poor people who are scarcely able to meet their obligations are talked into taking out policies. They keep it up for a while, and then, finding the burden too great, drop it. V. B. Denton relates the story of a widow with three dependent children who was persuaded to take a \$2,000 policy. "After paying \$116 she lapsed, and could hardly provide the most common necessities for her family." Instead of life insurance proving a help to her family, it took the little that she had, which, instead of buying bread for her needy children, added a pile to the wealth of a grasping corporation. Take the hundreds of thousands of cases which are in some respects similar to the one just cited, and you have the answer to the

Continued on page 149.

HERALD OF TRUTH.

May 7, 1903.

ABRAHAM B. KOLB, Editor.

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1. Lancaster, Pa.
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4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Send your orders for books and Sunday school supplies to the Mennonite Book Store, at Elkhart, Ind. They carry a large supply of Bibles, Testaments, miscellaneous books, Lesson Helps, Class Books and all kinds of Sunday school supplies. Your orders will receive prompt and careful attention, and upon receipt of catalogue price will be sent, free of charge, to your post office address. If you do not have a catalogue, write and we will send you one. If you do not find what you want in the catalogue, write us and we will give you the desired information. Address,
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CORRESPONDENCE.

Maugansville, Md., April 20, 1903.—We again had the privilege of commemorating the suffering and death of our Lord Jesus Christ at Reiff's M. H. yesterday. The house was crowded, chiefly by brethren and sisters. Bro. A. D. Martin of Scottsdale, Pa., preached for us on this occasion and also preached several other beneficial sermons. May God bless the young brother in his service. We feel thankful to God and to the brother for his visit. Since the Lord has so richly blessed us with these services we feel that we owe more of our lives to Him in true, faithful service.

J. M. Martin.

Eagle Grove, Iowa, April 24, 1903.—The Herald of Truth is a welcome visitor to our home each week. When we read the many articles of truthful, sound doctrine it gives us courage in the Lord's work. Let us not be backward in presenting the truth which is so much needed in this time of temptation and misleading. Our Sunday school was organized for this year with Wm. Kreider and E. Swartzendruber as Supts., Amos Guengerich as Sec. Our number here is not very large, but we are interested in God's work and truth, though we always find room for improvement in all we do. Let us pray one for another that we may be strong in the faith and stand fast for the Lord that we may not sink, like Peter, when we see the waves of this world dash toward us. May God's grace be with us all.

Elias Swartzendruber.

HERALD OF TRUTH.

South English, Iowa, April 27, 1903.—Bro. Andrew Shunk of Oronogo, Mo., is doing some evangelistic work in Iowa and Minnesota. At present he is holding meetings at the West Union M. H., Iowa Co., Ia. Bro. J. A. Ressler is expected to be with the Liberty Cong., South English, Iowa, over Sunday, May 10, at which time they expect to hold their communion service.

The brethren at South English, Iowa, have decided to see that the few members

have regular at Rhodes, Marshall Co., Iowa, have regular preaching services once a month. There are several other mission points, where Bro. S. G. Lapp will occasionally preach.

S. B. Wenger.

Wakarusa, Ind., April 23, 1903.—Saturday evening, April 18, Bro. J. A. Ressler was with and spoke of the blessings and needs of the India Mission. We believe a greater interest was created in foreign missions. God grant that it may. Today was a day of refreshing to the church. Five souls sealed their covenant with God by water baptism and one was reclaimed. After the baptismal services, we partook of the emblems of the broken body and the shed blood of our Savior. Bro. J. S. Shoemaker officiated in these services.

Our Sunday school is in a fair condition. The average for the first quarter was 111. There is a great deal of work for the Master here and we need your prayers.

Scottsdale, Pa., April 24, 1903.—Monday, the 13th inst., Bro. Ressler of Dhamtari, India, came to us on his way to the West. He gave us a talk the same evening on the work in India and left again the next morning. We are all anxious to have him come again to tell us more of the conditions in India and the work being done there. Bro. A. D. Martin has returned from Franklin Co., Pa., where he had gone to visit his mother, who is ill. While there he attended communion in Reiff's Cong. in Washington Co., Md., his old home church. The attendance in church and Sunday school is getting better as the weather grows warmer.

J. M. Eby.

Bellefontaine, Ohio, April 27, 1903.—Report of Walnut Grove S. S. for the year ending March 22, 1903: Sessions held, 26; officers, 6; teachers, 18; average attendance of officers, 6; of teachers, 18; of scholars, 140; total average attendance, 190; verses memorized, 1,140; collections, \$28.80. This is an evergreen S. S. and is in a prosperous condition, and is becoming more and more interested in mission work. Lately a mission class was organized and seventeen of the little folks were willing to join in this important work. This S. S. was reorganized March 22, 1893, with the following officers: Supt., Amos Y. Hartzler; Asst., Eli Stoltzfus; Chorister, Fannie Yoder; Treas., Benson Hartzler; Sec., Ruth Yoder.

Gladiolus Krabill, Sec.

White Cloud, Mich., April 21, 1903.—Greeting in the Master's name. The little flock at this place again feel to rejoice. On the 12th of April four precious souls were received into church fellowship by water baptism, and on the 18th a young brother was received by letter from another denomination. On the 17th Bro. Isaac Weaver of Bowne, Mich., was here and preached three interesting sermons to a well-filled house and also assisted in communion on the 19th. Not much is known of our people in this locality, and the house on this day was filled at an early hour by people who were interested to learn more about our manner of worship. Good attention was given to what was said. Our little flock consists of forty-

four members. We feel thankful to God for sending the dear brother to labor with us. Pray for us that we may hold out faithfully.

Jacob P. Miller.

Churchtown, Cumberland Co., Pa., April 27, 1903.—April 26, communion services were held after Sunday school. Nearly all the members partook of the sacred emblems of the broken body and shed blood of Jesus Christ. Bro. Samuel Hess of Shiremans-town opened the services, followed by our Bishop Benj. Zimmerman, after which Bish. Jacob N. Brubacher of Mt. Joy, Pa., preached, and afterward officiated at the communion. A number of brethren and sisters from Slate Hill and other places met with us, as also many people from the surrounding country, and the house was filled. All manifested an interest and paid strict attention to the preaching of the word. These visits of brethren and sisters from neighboring districts are encouraging and we hope for many returns of visits from those who manifested their love by their presence. While our Sunday school is "evergreen" the officers were only elected a few weeks ago. The brethren Keuben Cockley and Amos Hertzler were elected Supts.; Harry Berkeimer, Treas.; Edward Eslinger, Sec. May the Lord bless these brethren, so they may have a prosperous year in the cause of the Lord.

Thompsontown, Juniata Co., Pa., April 25, 1903.—Communion was held at the Elkhart M. H. today and on Saturday previous four persons were received into church membership by water baptism and three reclaimed. May God ever guide and direct these precious souls that they may hold out faithful to the end. The church here is, seemingly, in a prosperous condition. God grant that peace and harmony may continue even to the end.

I also wish to say a few words to correspondents: I would always rather see the full name of the correspondent than to see simply "Cor." at the close. By signing the full name the Herald readers can become better acquainted with one another. The reader never knows who does the writing. If water is poured out it always runs together and becomes united. The same with the true Christian: love flows together, and though there are many members, yet is there one body.

On April 12 we reorganized our Sunday school with the following officers: Supt., Jas. Graybill; assistant, A. U. Winey; Sec., Charles Seiber; Treas., J. B. Musser; Chorister, J. D. Wert. Our school, though not large, is in a prosperous condition, and we feel that God's blessing is with us.

J. B. Musser.

Harrisonburg, Rockingham Co., Va., Apr. 26, 1903.—Bro. S. G. Shetler closed the meetings at Weaver's M. H. on the evening of April 2, and the next day went to other fields. We were sad to see him leave so soon. At the last meeting Bro. Shetler held services here where many tears of joy for the conversion of twenty-four persons who came out on the Lord's side through the prayers and labors of the church and the arduous labors of Bro. Shetler which he put forth in the pulpit and in personal work, day and night, strengthening and encouraging the church to be more earnest in the work of the Lord and pleading with poor, lost sinners to turn to God. We are thankful to the Lord for Bro. Shetler's visit. Tears of sorrow flowed freely for many young people who are yet out in the cold world. There were many, many prayers offered to God for the conversion of many others. Today, April 26, baptismal services were held at

Weaver's M. H., and 27 young persons were received into the church by this sacred rite; two were received from another church, and one restored. Will not all who read this join us in thanks and praise to our kind heavenly Father for these refreshing showers of grace to the church in Virginia. It is indeed encouraging to see the ranks being filled up again, as the church here has lost in the last six months six who fell out of the ranks by death and twenty-four who moved into other fields, making a loss of thirty members, while in the same time forty others were received by baptism, making a gain of ten. We have courage to press on in the work of the Lord. There are four Sunday schools in good working order in our district and with God's blessing we hope that in the future yet many will come flocking home to God.

P. S. H.

For the Herald of Truth.

LESSON FOR SUNDAY, MAY 10, 1903.

By A. D. Martin.

THE PLOT AGAINST PAUL.

Acts 23:12-22.

Golden Text.—"The Lord stood by him, and said, Be of good cheer." Acts 23:11.

These were stirring times for Paul. He has already learned that soon after he came to Jerusalem, he was arrested. As we read the record that intervenes between last Sunday's lesson and that of today, we wonder what will become of Paul. Sometimes it looks as though they would tear him in pieces. But at last we see him safely sheltered behind the castle's walls.

The trying experiences for Paul are not over, however. The enemy does not give up so soon. The perseverance of Satan in his work should put many of God's professed followers to shame. And why is it? Is Satan's cause more worthy than the one for which we stand? Let everyone that names the name of the Lord Jesus Christ follow the example of their Leader, and the work of Satan will not be pushed forward with more earnestness and zeal than that of the Lord Jesus Christ. See Heb. 12:2, 3.

Paul's enemies now resort to scheming. It would seem that the silent hours of night lend aid to this end. The next day no less than forty men are ready to join heart and hand to effect this one purpose—the killing of Paul. That they may be untiring in their efforts they bind themselves under a curse that they will not eat nor drink till they have accomplished their end.

Here is their plot: They will go to the priests and elders, and through their influence they will have the chief captain bring down Paul the next day as though they would consider his case more thoroughly. And while he is being brought down, they will lay for him; and when he comes along they will fall upon him and take his life.

All this looks very dark for Paul. If he had had any foreboding of it, no doubt, he would have prayed the Psalmist's prayer, "Hide me from the secret counsel of the wicked" (Psa. 64:2). But God was good to him. He did for him what He promised in Isa. 65:23: "Before they call, I will answer." While the enemies were thinking out their plot, God was standing by him, saying, "Be of good cheer, Paul." So it ever is. God knows it all. He sees the secret plot of the enemy. If we abide with Him, if we wait upon Him, if we call unto Him—He will bring us safely through (Acts 2:25; Isa. 40:31; Psa. 145:18, 19; see also Psa. 46:1, 2; Isa. 40:10-13; 43:2; 2 Chron. 16:9).

But the enemy is determined. Will they

not kill Paul? Listen! "He taketh the wise in their craftiness." "There is no wisdom nor understanding, nor counsel against the Lord" (Job. 5:13; Prov. 21:30; Lam. 3:37). Paul's nephew gets word concerning the conspiracy. He goes right off to Paul, and tells him. Paul calls an officer, asks him to take the young man to the chief captain, and in a moment the captain knows all about the plot. Instead of hearing any petition that they might bring to him, he sends a little army and has Paul carried away to Caesarea, which is about sixty miles from Jerusalem. There he is put under the care of Felix, the Roman governor. Thus ended the plot so far as it affected Paul. "If God be for us, who can be against us?" (Rom. 8:31).

In the light of all these promises of God, the deliverance in this particular case, and the many others that are recorded in connection with his history, the question arises as to how such an one as Paul could ever be killed at the hand of any enemy. Prov. 21:30 and Lam. 3:37 will help us on the way to the answer. There is no counsel against God that will stand. There is no saying a thing cometh to pass (in the sense that God sayeth the word) and it is done, as in Psa. 33:9, when the Lord does not say it shall be, or rather, says that it shall not be. It was the Lord's will that Paul should not die at this time, hence there was no power that could kill him. So it is safe to trust ourselves and our work to the Lord's will. "I am with thee, and no man shall set on thee to hurt thee" (Acts 18:16). God has put a hedge about His faithful ones (cf. Job. 1:10). But the time may come, as it came to Paul, to Christ, and to others, that Satan's work may go on and at the same time God's great plan be carried out. In such cases God permits Satan to do certain things that He would not have allowed at another time, or under different circumstances, as in the case of the crucifixion of Christ, the beheading of Paul (according to tradition).

It was God's will that Paul should suffer (Acts 9:6); and, no doubt, that he should die at a certain time for the cause he once so strongly persecuted (consider Gal. 6:7). It seems that Paul felt that such was to be his end (2 Tim. 5:6). So when the time came he yielded to the will of God, and it was permitted. But as long as he knew that there was work for him to do, and that the time of his departure was not at hand, he could see the mob surging, or hear the maddened crowd crying, "Away with such a fellow from the earth: for it is not fit that he should live," or learn of their secret plots—and on the head of it all, say, "None of these things move me." Oh, for the faith, and the trust, and the endurance of Paul!

Now, turning our attention more especially to Paul's enemies, what became of those forty Jews and their word? Did they never eat nor drink again? If their fate was anything like that of the presidents who entered into conspiracy against Daniel (Dan. 6:7, 24), it was sad indeed. But such is the end of all opposition to God. It is a dreadful thing to be found fighting against Him! The history of the world is sad enough commentary of this fact, not to say anything of the eternity that awaits all.

There are more people opposing God than one would consider at first thought. Christ says, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad" (Matt. 12:30). This is a terribly sobering statement. All absence of a wide-sweeping statement. All absence of effort for Christ is work against Him. How fervent He look upon this cold, careless, indifferent spirit of many of those today who profess to be His followers? Is it not high time for all to "gather" with the Master?

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23). "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:47).

Let it be remembered also that these Jews thought that they were doing God a service. They believed, according to Paul's own interpretation of his life, that he was not fit to live (Acts 22). As we have already learned, Paul himself was a firm opposer of the good work at one time; but, when he got the light, he changed, and stood even more firmly for the cause he once persecuted. At this age of the world we need to be sure that a man or his work is wrong before we set ourselves in opposition to it. All oppositions and plots against God's faithful servants, or against their work, are oppositions and plots against God and His work; and, therefore, cannot but fail in the end (Acts 9:45; Matt. 25:40, 45; 1 Sam. 8:1; Acts 5:38, 39; Isa. 54:17).

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LIFE INSURANCE.

Continued from page 147.

question, where the money comes from that enables companies to pay out liberal policies after retaining the lion's share of the profits for themselves.

When we think of the constant stream of wealth that flows from the pockets of the masses into the treasuries of moneyed corporations, when we remember that life insurance is profitable to companies largely because of the misfortunes of the poor, when we see much of this money which might have been bread to the poor and comfort for the weary, wasted in princely salaries, extravagant living, and sinful indulgences, we are made to wonder how anyone whose eyes have not been blinded by the greed of ill-gotten wealth can justify what is usually called life insurance.

It is a species of gambling with human life and death as the essential elements in the game of chance.

That it is a chance game no one will deny. To get the policy may take half its amount or twice its amount in premiums. That depends upon the duration of life. Like the man who invests in a lottery, for an outlay of a few dollars your policy holder may draw several thousand. On the other hand, you might live so long that the investment would be a losing game.

Life insurance is like a lottery in another sense. The few are enriched at the expense of the many. The Louisiana lottery did a thriving business, and here and there a lucky holder of a certain number who shared in the prosperity; so in life insurance, the companies are enriching themselves and at the same time paying out thousands to lucky policy holders; but all this money is taken from the pockets of other people, many of whom are scarcely able to feed their families or pay their honest debts.

What is any chance game but gambling? When life is the element on which we gamble, the work becomes doubly sinful.

VI. It often undermines family affections.

In almost every home where someone has life insured the thought often comes to the other members of the family, "If he were to die, we would get a nice sum of money." Harboring such thoughts, cannot help but bear fruit by and by. Don't say that such thoughts do not come. Look around you. Hear the expressions of your neighbors. Life insurance is of necessity a premium on the death of the one insured. The only thing that stands between the family and the insurance money is the death of the one insured; and there is therefore a constant temptation to wish that the obstacle might be removed. We are all saying that such a wish is entertained in every family

where there is a policy held. In fact, there are many families where the life of the insured is prized a thousand times more than the insurance money, but that does not change the fact that the temptation is there.

Continued next week.

DO THEOLOGICAL SEMINARIES TRAIN STUDENTS TO WIN SOULS?

On the above subject the editor of the Sunday School Times says a good many things that are as true as they are uncomplimentary to the Theological Seminary and its product. He shows that such institutions are eminently schools of theory, but sadly lacking in the practical element of Christian work. One eminent writer and preacher has called the Theological Seminary a "school of formalism." One of our ablest Mennonite ministers and evangelists once said that they are a place to "learn how to make shells, but not how to fire them so as to do execution." The editor of the Times has the following to say on the subject:

"Schools for the training of young men for the Christian ministry are usually known as 'theological seminaries,' or as 'divinity schools.' A fair inference is that they teach theology, or divinity, and that they do well what they really undertake. There seems no good reason for doubting this.

But men who enter the Christian ministry have, or ought to have, a fitness to win individual souls. Do they get any help for that mission, or any special zest for it, while under training for their work? The fullest knowledge of theology or of divinity certainly does not either fit men or stimulate men to realize the importance of that work. What assurance, therefore, is given to God or to men that a young student leaves the theological seminary or the divinity school reasonably well fitted for his chief mission, or zealously desiring to perform it well?

Look at the long list of professorships as they are announced in these schools. There are professors of Hebrew, or of the Old Testament; professors of Greek, or of the New Testament; professors of systematic theology, or of formal religious views and theories; professors of biblical theology, considering what is disclosed in the different books of the Bible; professors of pastoral theology, teaching of the duties and relations of the pastor and his congregation; professors of homiletics, to show how to prepare for and deliver homilies or sermons; sometimes there are professors of sociology, teaching the proper relations of men to men and to the community; professors of sacred music; professors of foreign missions and likewise professors of home missions, and of home evangelization, and various other "chairs." These professorships provide instruction about important subjects and topics concerning which the young minister may need to know, and so far they are well in their way. But is there in every theological seminary and divinity school, or is there in any, a professorship of soul-ology or its equivalent?

It is certainly important for a Christian minister to know what message he has to deliver, and what truth he is to disclose and impress; and about this he can learn to the full through the teachings given to him in the average theological seminary or divinity school. But it is also important, in order to make the delivery of his message of any practical value, that he should know something about his auditors—what language they speak or can understand, how they are to be approached or impressed most effectively, what is their special need at the time

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of his approaching them, and what is the chief barrier or hindrance in the auditors' mind or methods of thought to their receiving needed help from the preacher or pastor? This is equally true whether he counts himself as seeking to win souls to Christ or to train them in Christ.

Is any help in this line given or proffered in the theological seminary or divinity school to the average student, or to any student, superior or inferior? Without such help, all other training for a student may be useless, or worse. As to subjects to talk about, or to write about, ample provision is made in the seminary or school. But what instruction does the student get about his hearers? What knowledge or help does he get to enable him to bridge the vast chasm or gulf between himself and the ordinary hearer? That certainly is a question worth considering by whoever would help ministers of Christ to win souls or to train them.

Does any intelligent person doubt that there is a vast chasm between the average clergyman and the average hearer in our churches of all denominations today? If so, that person has not considered the facts as they are. The writer's attention was called to this truth by impressive incidents long ago and later. More than forty years since, the writer was engaged in starting little neighborhood Sunday schools in the rural districts of a New England state. He once called on a well-known pastor in Connecticut to confer with him about the expediency of such work in his large parish. That clergyman was a man of more than ordinary ability. He had been trained by the great Thomas Chalmers. He had for years preached in a rural parish in famous Litchfield county. He had received call to prominent churches in Hartford, in Boston, in New York City, and in Cincinnati, but he had declined all these calls so as to remain with the people whom he loved, and whose love for him knew hardly any bounds.

As the writer laid before that pastor the plan of neighborhood Bible schools, taught by the ordinary people to be found in the vicinity of the country school houses near and far, the pastor at once approved the plan most heartily, and responded to it with unexpected cordiality.

"I like the idea of this work," he said, "and I realize the need of it more than I should have been ready to a few years ago. I used to think the ministry could sufficiently provide for souls. Now I do not."

Then he told an incident of his ministry which had disclosed to him the great gulf that separates the preacher and the hearer in the average congregation. He said:

"I knew that I could not reach all in my congregation, but there were some of whom I felt tolerably confident. There was one good woman especially whom I counted one of my best and brightest hearers, as she was one of the most faithful. She was always present, always attentive and responsive. I often had her in mind as I prepared my sermons, and occasionally made a point for her special benefit. By and by she was taken ill, and it was evident that she was approaching the close of life. I went to her home, and sought to give her help. To my amazement, I found her as ignorant of the simplest truths of the gospel as if she were a heathen. She had, with a keen, bright mind, enjoyed my sermons, but they had not made clear to her the simple truths which were important as underlying them all. And there, as I stood by that dying woman striving to make clear to her what she should have been taught long before, I realized that we in the pulpits cannot teach the truth to those in the pews what they ought to know. So now I am glad to have any agency in our community which will bring

common teachers to press common gospel truths on common people, and on others, as we ministers cannot."

More than forty years of experience with hearers in widely different fields have only confirmed the writer in the conviction that that experience is a representative one in parishes in city and country. Therefore it is that he asks anxiously, Does any theological seminary or divinity school do anything to aid its students to bridge the broad gulf between the preacher in the pulpit and the hearer in the pew? If it does not, is not the lack a fearful one?

Another incident that long ago impressed the writer as to this wide gulf between the average preacher and the average hearer occurred when he was with a bright boy in Massachusetts who had been dependent on the pulpit without being taught in either the home or the Sunday school. He had regularly and faithfully attended the church services, he had sat in the gallery and listened conscientiously to the preacher; yet, on being questioned about what he had learned from the preacher, he seemed to have gained nothing that he could speak of. But when something was said to him by the writer about Jesus Christ and His love for us, his face brightened up, and he responded:

"Oh yes! I know all about Him. I read about Him in a little book a gentleman gave to me. I know about His coming from heaven, and His doing good to all sorts of folks, and then of His dying and going back to heaven. Yes, He loves us all, and we can pray to Him, and He will help us. Oh, yes! I know all about Him. I'd like to show you that little book. It's real interesting."

That was a little five-cent book, telling the story of Jesus. A gentleman had given it to the boy. It was written in a language the boy understood. He learned more from it than from a year's attendance on the regular pulpit services. That fact was certainly suggestive.

As over against this incident, it may be mentioned that one prominent theological professor wrote a book on "sacred rhetoric," as illustrative of his idea of how sermons should be preached, although it did not show how a regular attendant on preaching services could learn from those sermons what was the way to be saved, or how to grow in Christ. A distinguished divinity school professor said that from his experience he was inclined to count "sacred rhetoric" a hindrance to the gospel. And he is not alone in that opinion. Of another eminent theological professor it was said by a distinguished clergyman that "He is the greatest preacher in the United States, yet he'd never win a soul in a hundred years." And that great preacher and theologian said of himself: "I could never bring myself to speak to an individual as to personal religion, or to urge him to surrender to Christ. I've too high a regard for the sacredness of the individual life to obtrude myself in that sphere." So as to that point he endeavored to be consistent.

What would be thought of a medical school that would send out its graduates to begin practice on diseased or maimed bodies, having lives dependent on their skill, when those students had never observed or assisted a skilled physician or surgeon in the treatment of particular patients? And so of any other profession except the clerical. How the individual auditors are to be treated, is certainly quite as important as how the preacher's theme is to be handled rhetorically.

On one occasion the writer took as his guest Henry F. Durant, who had been so successful in winning juries, into an interdenominational meeting of clergymen. The

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subject of the day was the "Relation of the Preacher to his Audience." Mr. Durant, being invited to speak on the subject, gave some suggestions which were both fresh and helpful to those present. He began by saying:

"Brethren, as a lawyer I have been trained to feel that I must win every man in my audience or lose my case."

Then Mr. Durant went on to speak of a lawyer's duty to know, before he began to speak, just how every man on the jury stood as to the case in hand. This knowledge he could gain by watching carefully each member of the jury during the coming in of evidence. Then he showed how the advocate proceeded to win over the individual members of the jury.

In the line of this thought and practice, Henry F. Durant and Charles G. Finney always addressed their auditors rather than their audience; and thus it was that they won so many souls. The converse of this method was illustrated by a well-known "great preacher," who said that he never liked to look at an individual in his audience while he was preaching, lest it should distract his thoughts from the subject of his discourse. Verily, each sort of preacher has his reward.

There are graduates from theological seminaries and divinity schools who have been for years efficient and successful in winning and in training souls. Yet the question inevitably suggests itself concerning such men of God, "Was their success in consequence of their seminary training, or in spite of it?" It is a suggestive fact in connection with this question that the most effective preachers in this country who were distinguished as soul-winners during the last three-quarters of a century were graduates of a theological seminary or of a divinity school. Among such men were Charles G. Finney, Henry F. Durant, Dwight L. Moody and John Vassar. Was there no reason for this? Is it not worth the while of our theological seminaries to look into this matter?

For the Herald of Truth.

DAILY FOOD.

In Alphabetical Order.

Accept Him now.	Matt. 25:13.
Believe His word.	Acts 13:39.
Confess Him.	Luke 12:8.
Don't doubt.	Acts 10:20.
Exercise patience.	Matt. 18:26.
Pervent prayer.	1 Pet. 5:16.
Grace is sufficient.	2 Cor. 12:9.
Hold fast.	2 Thess. 5:21.
In Him abide.	John 15:4.
Judge not.	Matt. 7:1.
Kindness.	Rom. 12:10.
Love your enemies.	Matt. 5:44.
Mighty man.	Isa. 12:13.
New man.	Eph. 4:24.
Old man.	Rom. 6:6.
Present your body.	Rom. 12:1.
Quickened.	Eph. 2:5.
Rest.	Heb. 4:9.
Sword of the Spirit.	Eph. 6:17.
True light.	John 1:9.
Unity.	Eph. 4:3.
Voice of God.	Matt. 3:17.
Want is not known.	Psa. 34:10.
X-anime yourselves.	2 Cor. 13:5.
Yoke.	Matt. 11:30.
Zion.	Heb. 12:22.

Levi Sauder.

Roaring Spring, Pa.

Your affliction is very great; but there is a corresponding greatness in your comforter.—George Bowen.

HERALD OF TRUTH

MISSIONS.

For the Herald of Truth.

INDIA MISSION NOTES.

As the days go by we have many things for which to be thankful. Two weeks ago our little Esther was very low. We had almost given her up, she having been sick for nearly three weeks and had gotten very poor. We prayed for her all the time, but somehow could get no assurance that she would get well. All we could pray for in faith was that whatever would most glorify God's name would be done through her. In the evening when we met in Bro. and Sister Detweiler's room for prayer, we went long-er for a blessing and we felt that in some way God was going to give it. Bro. Lapp said that sometimes when things look the darkest there is sunshine just ahead and that he believed that God would heal Esther if we asked Him in faith. We read many promises and talked over them, Matt. 16:17, 18, being perhaps the most convincing: "These signs shall follow them that believe, * * * they shall lay hands on the sick and they shall recover." We all felt that we could pray according to 1 John 5:14, 15. After praying for her and laying on of hands we went to rest, feeling happy in trusting God. For several days we could see but little change. We tended her carefully and gave her regularly of the means God has placed within our disposal. On Sunday she began to improve faster and every day since we can see that she is improving. Now she plays again. Our hearts rejoice that we have a Father to whom we can take everything in prayer. He loves us and loves to give us those things that are for our good, but we should always be willing to have God's way in everything.

Yesterday Bro. Lapp was telling about Bisahin, a little girl who had already learned to read, has been baptized and who loves Jesus. She has gone blind and for many days has been in the hospital. She was suffering great pain in her eyes. Bro. Lapp asked her whether she had ever asked Jesus to take away her pain. She said she had not. He asked her whether she did not believe that He could. To this she said yes. He read promises to her and told her to pray at 8 o'clock that evening and he would also pray at that time. The next day when he went to the hospital and asked her how she felt she could say that she was feeling well. Jesus had taken away her pain. Those little children have such simple faith in Jesus. They are taught that He gives them all they have and they know that some loving person has saved them from famine and given them all the many blessings they now enjoy and that one being the Savior why should and not cure them in sickness, too? They have never learned to doubt Him. They trust as a child trusts its parents.

Many times we are impressed with what they need yet in training them to be strong workers, but when we look at the children on the streets and remember that they were once just as bad, we must say, What an improvement!

The enemy tries his best to lead away some of our brightest ones. So we need much wisdom in dealing with them and helping them to overcome. They are tempted to steal, lie, use bad words, deceive, and other bad things and sometimes he gets them almost in his power, but again they are saved from him through the power of Christ and through prayer. Do pray for them that they may be powerful to resist temptation. Yours for the Lord.

Mary Burkhardt.

Dhantari, India, April 2, 1903.

CONFERENCES.

Semi-annual Conference.—The spring session of Virginia Conference will be held at Springdale (Upper District) on the second Friday in May (May 8), 1903. Visits are always appreciated on these occasions, and any who may desire to come by rail will be met at the station by writing to Bish. A. P. Heatwole, Sport, Augusta Co., Va. C. H. Brunk, Sec.

The Mennonite Conference for Illinois will be held (D. V.) at the Union meeting house near Washington, Woodford Co., Ill., beginning Friday, June 5, at 9 a. m. A warm welcome to all who wish to attend. The Sunday school conference will be held at the Amish M. H., near Metamora, on June 3 and 4. Come Spirit-filled and let there be a profitable waiting before the Lord.

L. J. Lehman, Sec.

The Mennonite Conference for Ohio will be held, the Lord willing, at the Midway M. H. in Mahoning Co., Ohio, May 14 and 15, beginning on Thursday before the third Friday in the month. A cordial invitation is extended to all of like faith, and especially bishops, ministers and deacons, to meet with us. Colored brethren are also cordially invited to stop off for those coming by train, where those who will give previous notice of their coming will be met with conveyances.

The Sixth Annual Mennonite Sunday School Conference of the Johnstown District will be held Thursday, May 21, 1903, at the Star M. H., Somerset Co., Pa. The following topics will be discussed:—The necessity of having Sunday schools; Preparation of S. S. workers, (a) the Supt., (b) the teacher, (c) the pupil; How to bring the parents to the S. S.; Best ways of securing interest; Relations of the S. S. (a) to the home, (b) to the church, (c) to the ministry; How to keep the pupils in the S. S.; Preparation of lessons; How to select teachers; Workers' example; Danger points; How ministers can encourage S. S. work. All are invited to attend.

The annual Indiana Amish Mennonite Conference will be held in the meeting house of the Howard and Miami Co. congregations, 12 miles north of Kokomo, June 11 and 12. A cordial invitation is extended to all congregations of like faith, and especially to the bishops, ministers and deacons, to be with us in the conference work. Those coming by train to Greentown or Vermont, who please notify Bro. E. A. Mast of Kokomo, Ind., R. F. D. No. 2. Those coming by train to Kokomo will write Bro. A. D. Hensler, Kokomo, Ind., R. F. D. No. 2, and those who come in Peru will notify Bro. Noah W. King of Peru, Ind. Any further information desired will be obtained by writing to any one of the above named brethren.

The Amish Mennonite Conference of Ohio and Pennsylvania will be held, the Lord willing, in Lawrence Co., Pa., May 27 and 28, 1903. Those coming from the East can get a through train from Pittsburgh at 6:35 p. m., arriving at Neshaunock Falls at 7:35 p. m. Coming from the West, passengers on the P. F. W. & C. R. R. will change cars at Alliance for New Castle. Conveyances at either place for the conference. For further information, address John R. Zook, Volant, Pa., R. F. D. No. 3. All God-fearing people invited to attend.

THE ANNUAL MEETING

Of the Mennonite Board of Charitable Homes.

The Board of Directors of the M. B. of C. H. will meet in their annual session for the year of our Lord 1903, on Tuesday, May 19, at 9:30 a. m., at the Old People's Home, near Rittman, Ohio, to transact such business as may come before the meeting, and as may come in the order of their endeavors and responsibilities. Friends and brethren interested in charitable work, and who may have a desire to meet with us, are warmly welcomed. With best wishes in the Master's cause, as ever,

M. S. Steiner, Pres.
D. C. Amstutz, Sec'y.

Given April 15, 1903.

DEATHS.

Hoolley.—On the 19th of April 1903, near Shipshewana, Lagrange Co., Ind., Abigail Hoolley, aged 86 y., T. M. 26 D. She was born in Milfin Co., Pa., Aug. 23, 1816. Funeral services by Manasses M. Miller and Manasses J. Bontrager.

Shank.—On the 28th of April 1903, at Whitevale, Ont., Emmaline Merle, infant daughter of Bro. Samuel and Sister Sarah Shank. The child died of convulsions. Buried in the burial place of the wideman M. H. Text, "Of such is the kingdom of heaven."

Clemmer.—On the 21st of April 1903, in Souderton, Montgomery Co., Pa., of dropsy, Sarah Moyer, wife of John Clemmer, aged 62 y., 7 M., 17 D. She leaves her husband, one son, one daughter, four brothers and one sister. Interment on the 25th at the Souderton Mennonite M. H.

Halteman.—On the 22d of April 1903, in Lower Salford Twp., Montgomery Co., Pa., of catarrh of the stomach and a tumorous growth, Lizzie, widow of the late Isaac Halteman, aged 77 y., 10 M., 10 D. She leaves three children, three brothers and a sister, beside her parents and many friends to mourn her early death. Interment on the 27th at the Franconia Mennonite M. H.

Rhodes.—On Tue. the 28th of April 1903, near La Junta, Colorado, of consumption, John Manasses, son of Bro. Solomon Rhodes of Harrisonburg, Va., aged 20 y., 3 M., 9 D. Eight days ago Bro. Rhodes went in a carriage with others of the family to La Junta, today we conveyed his remains to the station at the same place, from whence his father accompanied the corpse to Rockingham Co., his former home, where funeral services were to be held on the 3d of May at the Weaver M. H. Funeral services at the residence four miles from La Junta by Bro. Brunk, J. M. Nuncemaker, Geo. Ross and Geo. R. Brunk. Texts, Jer. 15:9; Amos 8:9, and James 4:14.

R. J. Hostetler, O.—On the 22d of April 1903, in Wakarusa, Ind., of paralysis, Anna Jones, wife of Amos Jones, aged 69 y., 6 M., 11 D. She was born in Ohio, Oct. 11, 1833, and with her parents moved to Elkhart Co., in her youth. She married Solomon Jones in April 1851, was the mother of fifteen children, all of whom, except two daughters, preceded her to the spirit world. Her first husband died Oct. 14, 1891, and in November 1898 she married her second husband, Amos Jones, who survives her. She leaves a husband, two daughters, two sisters, six brothers, thirteen grandchildren, and one great-grandchild to mourn her death. She had a large circle of friends and relatives, by whom she was beloved and respected. She was buried at Yellow Creek M. H., where services were conducted by Bro. F. Funk and Jonas Loncks from 2 Pet. 3:11. Funeral was largely attended. May God comfort the sorrowing friends, and bring them to the eternal home above.

Amstutz.—Barbara Schlunger was born in Germany June 17, 1817, died in Allen Co., Ind., April 11, 1903, aged 85 y., 9 M., 24 D. At the age of four years she came to America with her parents, who settled in Stark Co., Ohio. In 1842 she was united in marriage to Peter Amstutz. To this union were born five sons and four daughters. In 1852 they moved to Allen Co., Ind., where she resided until her death. In 1882 her husband died, since which time she has lived in widowhood. She confessed Christ in early youth and united with the Mennonite church. She was faithful to the death, always trusting the Lord. Burial on the 13th in the family graveyard. Funeral services in the "Defenseless" Mennonite M. H. near Leo by Eli Stofer and others. She leaves two sons, two daughters, 26 grandchildren, eight great-grandchildren, one brother and one sister beside many friends, but they need not mourn at her death, for she has no hope, for she left a bright evidence that she was prepared to go and possess the mansions prepared for the just. Text, selected by the deceased, Ps. 125:5.

Foust.—A terrible tragedy took place on the 18th of April 1903, at Foust Well, Somerset Co., Pa., at the house of Bro. Samuel Foust, in which Emma, his youngest daughter, aged 21 y., 2 M., 2 D., lost her life. A young man named Long was a frequent visitor at the home of Bro. Foust, seeking the favor of Miss Emma. She told him that she wished to be no more than a friend to him, and asked him not to come again. On the evening of the sad occurrence, about 8 o'clock she and her father came in from the postoffice, where she was clerking. She threw some papers on the kitchen table and as it was thought that she was going to do some reading, Bro. and Sister Foust retired. They had heard that someone was in the kitchen with Emma, and between 10 and 11 o'clock they heard a shot. They hastened out into the room, when Emma opened the door and came into the room and said, "My God, I am shot," and fell down on the floor. Sister Foust remained with her, while Bro. Foust went to call his near neighbor, and as he came out on his porch he saw the young man lying on the floor with his revolver beside him, he having taken his own life. This is a terrible blow to the family. Emma was the only child at home and appeared to be much attached to her parents. She was kind to everyone and was much respected in the community, as was shown by the large crowd of sympathizing people at the funeral, on the 21st from the home. Burial took place in the family graveyard. Services by S. G. Shetler, S. D. Yoder, Jonas Blanch and L. A. Blough. Text, Cant. 8:6: "Love is as

strong as death; jealousy as cruel as the grave." This is a loud warning to the young people in the matter of their associates, and also to be prepared for death at any time. The family, which consists of father and mother and an aged grandmother, one brother and four sisters, all married, have the sympathy of the brotherhood and community in their sad bereavement.

L. A. Blough.

MENNONITE ORPHANS' HOME.

Received During April, 1903.
M. E. & B. B. Elkhart, Ind., \$37.85; A. Metzler, for Martinsburg (Pa.) Cong., \$8; Chestnut Spring Bible Meeting, Springs, Pa., \$1.08; Elvira Miranda, Lippincott, O., \$4; Isaac Burkhardt, Pandora, O., \$1; Mrs. Isaac Burkhardt, Pandora, O., \$1; Mrs. Noah Basinger, Pandora, O., \$1; B. F. Plank, Bellefontaine, O., \$10.75; J. W. Kauffman, West Liberty, O., \$3; Susanna Blosser, Calla, O., \$1. Total, \$71.68.

Bellefontaine, O.—D. M. King, 49 eggs.

Keunard, O.—John Hartzler, onions and vegetable oysters.

Urbana, O.—E. J. Rhiel, 5 bus. potatoes, 2 sacks corn, sack corn meal, 50 pounds flour, 1 gal. lard, shoulder of meat, \$1 worth beef, cabbage and sweet corn.

West Liberty, O.—Mrs. Levi Kling, sack potatoes, gallon apple butter; Bro. Kling, 4 bus. potatoes, 17 quarts canned fruit, meat; Mrs. Kling, pair mites; Ella Stutsman Hartzler, sack potatoes, cake, jelly, etc. Gratefully acknowledged.

A. Metzler, Supt.

West Liberty, O.

A LARGE CONTRACT.

A Philadelphia firm has contracted to purchase 30,000 copies "Mr. World and Miss Church Member," and has promised to sell 100,000 this year. This simply goes to prove the popularity or public favor of this book. It proves also that agents who will bestir themselves can sell large quantities. A copy should be in every home. Who will be the next to apply for terms and help supply the homes with the book? This is a good time of the year to order. The price of the book, in the cloth binding, is \$1.00. A sample copy to be used in taking orders, will be sent postpaid to any address, for or over 75¢. We use for our liberal terms, Mennonite Publishing Co., Elkhart, Ind.

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THE TEACHER'S FRIEND.

Every Sunday school teacher should do his best. Many do this, and still feel they cannot accomplish what they wish. They need help. This needed help is very amply supplied in Arnold's Practical Commentary on the Sunday School Lessons, for the whole year; price in cloth binding only 50¢, postpaid. Do you want a copy? You will find it a very profitable investment. Take advantage now of its usefulness, and send us your order at once.

Mennonite Publishing Co., Elkhart, Ind.

\$50 TO CALIFORNIA AND BACK.

Our ideas of the country we live in are gradually being broadened. Years ago the coast resorts of California were famous, principally for the delights of winter climate there. But Americans now know their own land better, and California is recognized as one grand summer resort. It is distinctly rich in the picturesque, perhaps more so than any like area in America, but it is so variable that it does not pall on the senses and the sight-seer never tires of its pleasurable changes. You may see oranges growing in rich groves, and within a few miles snow-capped mountain tops.

If you are going to California you may never have a better opportunity than in May (May 12 to 15), when the rate from Chicago to San Francisco or Los Angeles and return, via the Chicago, Milwaukee & St. Paul Railway, will be only \$50. Tickets will be given to return at the same rate.

Are you going, use the new overlaid service, which includes three fast trains between Chicago and San Francisco every day, via the Chicago, Milwaukee & St. Paul and the Union Pacific line. Less than three days en route via this line. Information about rates, tickets and train service furnished on request.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland. 5-7-621/03.

FOR YOUR VACATION TRIP.

The Yellowstone Park, the nation's playground, is larger than the State of Delaware and nearly twice as large as Rhode Island. As in size it exceeds all other national parks of the world combined, so in grandeur and scenery it is unequalled. Here are located the eight great geysers of the world. Mount Washburn, one of the peaks in the park, has an altitude of 9,688 feet. The whole park from 1,000 to 5,000 feet above the level of the sea and is therefore within the zone of two seasons.

But to really know this wonderland you should take a trip through there. You cannot spend a vacation season more profitably or more pleasantly. The Chicago, Milwaukee & St. Paul Railway offers choice of routes to and from Yellowstone Park. If you are interested, complete information about the cost of the trip, choice of routes, train service and tickets will be furnished on request.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland. 5-7-621/03.

ECONOMY IN CALIFORNIA TRAVEL.

A double berth in a tourist sleeper, Chicago to San Francisco, costs only \$6. The service via the Chicago, Milwaukee & St. Paul and Union Pacific line is thoroughly comfortable and satisfactory. Through tourist sleepers to San Francisco leave Chicago at 10:25 p. m. daily. If you're interested write for folder.

F. A. Miller, General Passenger Agent, Chicago.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland.

HOUSES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good ten months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen & Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application.—W. C. Rineason, G. P. A., Cincinnati, Ohio.

THE MAIN TRAVELED ROUTE

to the Northwest is the Chicago, Milwaukee & St. Paul Railway. It is the best road, has best train equipment, and best sleeping car and dining car service. It is the route of the United States Government Fast Mail trains and of the famous Pioneer Limited trains. If you go to the Twin Cities of Minnesota or beyond go via the St. Paul Road and ride on the best train in the world. All ticket agents sell tickets via Chicago, Milwaukee & St. Paul Railway. For descriptive literature address F. A. Miller, General Passenger Agent, Chicago.

HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 14, 1908.

VOL. XL. No. 20.

EDITORIAL NOTES.

A Spiritual church makes a spiteful Satan.

A grain of faith is better than a ton of learning.

A gospel that is not good for everybody is not good for anybody.

No Christian would even want to live a single day without prayer.

Our choice must be, Christ or the world; it can never be Christ and the world.

The Bible and superstition never have been partners in business, and never will be.

The city street is one of the worst places for a young man or woman to spend leisure hours.

We cannot recognize anonymous communications. Sign your name and give your address when you write.

The man who loves the Lord will not willfully or knowingly kill his fellow man, no matter what the conditions may be.

Better be in the hovel with truth than in the mansion with falsehood. And better to be smitten by truth than to be kissed by deceit.

The interest we have in the spiritual welfare of others is an index of our own spiritual life. We are representatives of Christ only as we follow the example of His benevolent life.

A man may be converted to new ideas and yet not be regenerated in heart. Those only who are "born of water and of the Spirit" are truly regenerated, and they alone shall see the kingdom of God.

Those who intend to be at the A. M. conference in Lawrence Co., Pa., May 27, 28, will please read the notice again, the instructions to passengers coming from the West regarding trains having been changed at the suggestion of Bro. John R. Zook.

Love is a safer guide than knowledge. "Knowledge puffeth up, but charity edifieth." A mere theoretical knowledge is an excellent base on which to build conceit, but would be profitably used in this way, by publishing and sending out these silent little gospel messengers. For a list of our tracts see another column. Send for some.

Let us not be afraid or ashamed to use the little we have to God's glory. Coupled with a fearless heart, a willing hand, and unwavering faith in God, there was more execution in David's little shepherd bag than there was in all the unstrung bows of the hosts of Israel; under the blessing of Jesus there was more food in the little lad's basket than there was in all the coast of Tiberias. Our willingness coupled with God's power is the combination that will bring the world to Christ.

A little girl had gone to school in the morning, but on the way she remembered that she had not received a good-bye kiss from her mother. She hurried back in tears and was not comforted until she found her mother and had received the coveted kiss and smile. Then she went away happy. How can the Christian go forth in the morning without coming before God for His approving smile and promised guidance? The true Christian can not rest until he receives it. But having received it he is happy, no matter what awaits him.

We had the pleasure of a call, on the 18th inst., from Miss Rose Oxer of Mahoba, N. W. P. India, where she has been stationed for some years as missionary, but is now in America to regain her health. She expects to return to India in the fall. Her conversation revealed practically the same conditions in the Northwestern Provinces as are found in the territory surrounding the American Mennonite Mission at Dhamtari, C. P. The Mahoba district has one mission station for a population of 400,000 souls, with not a single physician among the few mission workers. Truly the harvest is great, but the laborers are few.

Those of our readers who distribute tracts will be pleased to learn that the Publishing House has just issued a new lot of 160,000, and added fifteen titles to the previous list. A number of these are doctrinal. We would be glad to have all our brethren and sisters send for tracts. No charge is made for them, but it is always appreciated when sufficient money is sent to pay for the postage. Amounts sent for encouraging the publishing of more tracts, are cheerfully received and applied for that purpose. Much money could be profitably used in this way, by publishing and sending out these silent little gospel messengers. For a list of our tracts see another column. Send for some.

We have a large number of articles on hand which appeal almost entirely to the unsaved and are written for their benefit. We would be glad to publish at least some of them, but the readers will know, if they reflect, that the Herald does not reach the unsaved as a class, but is intended for the edification and instruction of the saints. The facts of the case are that the unsaved do not as a rule take a church paper. They have to be reached in a personal way, by personal letters, personal admonition, tracts, sermons and other methods. We aim to have an article occasionally for those outside of the fold, but as we believe such articles in a church paper but seldom reach those for whom they are intended, we do not feel at liberty to devote much space for this kind of reading matter in the Herald. The Words of Cheer contains far more matter of this kind as it circulates among the young people and is distributed in Sunday schools. If you wish to do direct work with some unsaved person and feel that you can not say what you want to say, get a good tract that you feel is applicable to the case, and give it to that person to read, and pray that God will let His Spirit work upon his heart. Then, when the Spirit has done His gracious work, help him still farther on by getting him to read the Herald.

The venerable Peter Cooper gave his son when a child a watch. The next morning the boy had taken the watch apart and returned it to its primitive elements. But he was unable to put it together again. The father, on seeing the work, said to the child: "My son, there are many who have the capacity for pulling down, but they are unable to build again." Beside the infidel and skeptic who would throw the whole Bible into the gutter, there are many who try to explain away this, that and the other part of the Bible as not being applicable to our enlightened times and conditions; but not one jot or tittle can be removed without injuring the whole. A watch may run without the second, the minute, or the hour hand or without any of them, but it loses its practical value. There are things in the Christian religion which are to it what the hands are to a clock, but which some people put away as no longer necessary. "If the heart is right, all is right," say they. But although a watch may be set so as to run exactly right, yet of what use is its running without the hands? The finest jewelry and "fixings" on the face of the clock can not

take the place of the plain, "slow-going" hands. So with the Christian religion. What time is it with us? Does our national life, in all its phases show progress in the spiritual life? Does it show more and more separation from the world and its ways and thoughts? Are we examining ourselves daily—watching, as it were, even the second hand and asking the Father to keep us in exact time in order that the hands of our lives may daily show forth the God-life and power within?

Itinerary. Bro. C. K. Hostetler informs us that Bro. J. A. Ressler's trip thus far has shown that many of our people are deeply interested in mission work. As this number of the Herald reaches our readers he will, the Lord willing, be on his way through northern Missouri. His itinerary, subject to changes, is given below, and those who desire to write to him should address their letters to the places mentioned so that they will be waiting for him when he reaches those points. His proposed route is as follows:

Wayland, Ia., May 11; Cherry Box, Mo., 12; Palmyra, 13; Versailles, 14; East Lynn, 15; Olathe, Kansas, 16; Neutral, 17; Oronogo, Mo., 17; Harper, Kansas, 18; McPherson, 19-23; Ayer, Neb., 24-25; Milford, 26; Octavia, 27; Mountain Lake, Minn., 28; Alpha, 29; Manson, Iowa, 30; Eagle Grove, 31; Chicago, Ill., June 1.

It is with sincere regrets that it is found to be impossible to visit all the churches in the West. Birch Tree, Mo., Jet, Okla., Larned, Kansas, and a number of other places that sent in an invitation to Bro. Ressler can not be visited because it is impossible for him to reach all these points, and get back to the East in time to complete his arrangements for sailing to India again at an early date. As it is, he will be obliged to travel all night in many instances in order to make connections. We hope the kind brethren with whom he stops will make their questions short and to the point, and give him all the time possible for rest.

Bro. Ressler is needed in India as soon as he can return and his visit in America must necessarily be short. He tells a wonderful story of what God has done among the heathen in India, and we trust that all who hear him may be benefited in a practical way. At the close of each service there is an opportunity given for asking questions, so that those who desire information on any special point can get it without having a private interview, which in many cases is impossible during the limited time which he spends at each place.

A Valuable Thought. A certain author says: "It needs to be emphasized a thousand times, that the

aim of the Sunday school teacher is not merely the impartation of Biblical knowledge, but the formation of Christian character. All that is taught, whether it be historical, or biographical, or geographical, must be subservient to the paramount aim, which is the perfecting of character. That 'Christ may be formed in the scholar, the

hope of glory,' being the only proper goal to be sought, it follows that we must shape all our efforts towards securing this object."—Shaufser.

This writer certainly has a clear-cut idea on this subject. There are no doubt many Sunday school teachers, who have not at all a correct idea as to what the Sunday school is for. To judge from general appearances it would seem that both teachers as well as the scholars in many schools, have no higher idea of what a Sunday school should really be, than simply a place to go on Sunday, to enjoy an excursion or a pic-nic in summer, and have a nice time together at an entertainment on Christmas during the winter, especially when the recitations are real funny and there are plenty of toys, picture books and sweetmeats.

The deep solemnities that should surround the Sunday school services, the importance of the work, and the high aims which should be deeply impressed upon the minds of all interested and participating in this grand work of preparing the children and young people for heaven, should fill the minds and hearts of the leaders and teachers of the school with deepest awe and reverence, instead of the cold formality with which Bible knowledge is often dealt out to a listless and disinterested class. Instead of the foolish stories and silly, inappropriate and often unchristian illustrations presented for the entertainment of the class, there should be a holy, consecrated purpose to impress upon the minds of the young the necessity of seeking salvation, denying worldly lusts and sinful habits, and leading a life separated from the world and, consecrated to God.

The entertainment idea which has wrought havoc among churches and Sunday schools the world over, seems to be gaining ground, and is slowly and insidiously, yet none the less surely, working its way into our Mennonite schools and churches, and our people are afraid to raise the voice of warning and protest against it.

The Sunday school is and always should be designed to supply such religious teaching and training to the children as will lead them to be honest, faithful, devoted children; obedient to their parents, respectful to superiors and old people, and become prayerful, sincere, pious Christian children, who will learn to love and respect the church and grow up and be consecrated, God-fearing men and women.

When this object or purpose is not attained the Sunday school misses its aim and becomes a savor of death unto death, and under the present indefinite, purposeless methods and with many teachers and superintendents, who have no well-defined purposes before them, and who have a Sunday school simply because it is a common custom in the different places of worship and school houses, it is only a wonder that we can give the Sunday school the credit it does so good.

The Sunday school, as it is often said, "should be the nursery of the church," but sometimes we find it a nursery of unright-

eousness. A few of the different denominations who maintain them, turn them to a real practical account for the benefit of the church. These deserve our confidence and we should seek to imitate their good example. There is open for us here a wide field for improvement, reformation and earnest missionary work. This cold formality needs to be rooted out and a true love for Christ and the salvation of souls needs to be advocated, and made a living, practical reality in every Sunday school worker. May the Lord help us to make our Sunday schools a more potent means to the reinforcement of the church.

For the Herald of Truth. LIFE INSURANCE.

By Daniel Kaufman.*

Concluded from last week.

Now, as to the results. Have you not heard many people talk about the amount of the policies held in their family? Have you not heard them talk how handy that money would be if the insured were to die? Have you not heard of cases where there was a sigh of relief when the insurance money took the place of husband and father? Have you not heard of many cases where children wished for the death of their father that they might get hold of the money? Have you not heard of many murder cases on this very account? We are not dealing with fancies, but actual facts. We do not have to dream to call up such cases, but we find them within the knowledge of people in almost every neighborhood, in the records of our newspapers, in books, and in court dockets. They are the natural fruits of the continual temptation that lurks in every home entered by life insurance.

VII. It is not a good business investment. A few items copied from the report of the Superintendent of insurance in the state of Missouri for the year ending Dec. 31, 1901, will throw some light on this question.

In that year there were 47 regular life insurance companies doing business in the state. This does not include fraternal orders.

Dec. 31, 1901, there were 105,756 policies in force. The claims paid by the companies in the state during the year 1901 amounted to \$3,205,563. 21. Premiums collected, \$8,842,241.76. Did it pay these people to pay out eight millions that they might get back three millions?

Their total income (not restricted to any state) during the year was \$408,875,073.34, of which but \$170,507,273.82 was returned to policy holders. Did it pay the patrons of these companies to exchange 408 millions for 170 millions?

They represented an aggregate wealth of \$1,719,752,215.84. Who paid them all this money?

A few extracts from reports of single companies may be of interest.

MUTUAL LIFE INSURANCE CO., N. Y.
Total income during the year.....\$65,624,305.31
Total paid policy holders.....28,679,669.90
Total disbursements.....42,454,482.92

NEW YORK LIFE INSURANCE CO.
Total income during the year.....\$71,274,150.31
Total paid policy holders.....27,609,289.27
Total disbursements.....44,457,482.92

That these figures may be understood, we reproduce them in another form. The total income (in round numbers) in 1901 for these two companies was \$136,900,000. Of this sum but \$56,000,000 was paid to policy holders. Besides this, these companies spent \$27,000,000 in keeping up their expenses, most of which went toward keeping up princely salaries, agents' fees, etc., etc. In this one year \$55,000,000 was added to their wealth.

Reports from other companies might be given, but the ratios would be about the same.

We sometimes hear that life insurance is a

good thing for the world, but not for Christians. We protest. Any system that transfers hundreds of millions of dollars annually from the common people to wealthy corporations is good neither for the church nor for the world. No man would concede that any business in which it costs five dollars to win two is a good thing for the investor. That is what you do when you call life insurance a good thing.

We do not deny that there are many people whose investment in life insurance yields several hundred per cent. profit. The same is true of many who invest in lotteries or other gambling institutions. It is just such chances that keep these companies supplied with customers. But taking it as a whole, life insurance is a losing game on the part of its patrons.

But what about fraternal orders that conduct their life insurance on the assessment plan? Their own history furnishes the answer. They flourish for a while, then slow up, then waver, then disappear. How many of these orders doing business 25 years ago are still in existence? How many have disbanded? In a pointed tract on fraternal life insurance, W. B. Denton quotes J. W. Caldwell, of Chicago, who says: "I am now 56 years old and in very good health. I have outlived seven companies in which I have been insured, and which have since failed." Another testimony from Judge E. B. Buck, of Winfield, Kansas: "Fraternal life insurance as an economic proposition has no foundation. As a financial enterprise it is untenable. Without a constant supply of new blood, the only way to get even is to die early." The fact is, as the older members begin to die off, the assessments must of necessity become more burdensome, young men seek newer companies, leaving their older brethren to pay their own funeral expenses.

Some say that life insurance enables many wage-earners to save their money, since they would spend it foolishly if it were not regularly invested in premiums. We ask, is not the same opportunity offered by savings bank? Can they not invest their money regularly there? There is an additional opportunity found there that is not found in life insurance. Should misfortune overtake them so that it would be impossible to keep up their regular payments, their policies would not be canceled, but on the other hand the money invested would be immediately available in supplying their needs. But is it not true that insurance companies furnish money to their patrons to keep up their debts and supply other needs? Sometimes they do; but that means a double tribute: (1) the payment of premiums, (2) the payment of interest.

We repeat, life insurance is not a good business investment, for the following reasons: (1) It is a chance game, and no chance game is safe; (2) the investment is tied up until after death, or, in a time policy, after long years have elapsed; (3) the fact that more than half the policies are canceled before they become due shows that there is a constant danger of losing all the money invested; (4) it is far more honorable and much more safe to invest in a savings bank where you may expect the return of every dollar invested with reasonable interest, no more, no less; (5) the individual whose life is insured often outlives those for whose benefit the policy was taken out; (6) it is the means of building up rich corporations at the expense of the people, largely the poorer classes; (7) all the real benefits which life insurance offers may be had elsewhere, without having to put a mortgage on human life.

VIII. It appeals to dishonest motives, in that it holds out the inducement of getting something for nothing.

Life insurance would have but little patronage were it not for the fact that great emphasis is laid on the possibility of securing large sums of money for a comparatively small outlay. "You may die at any time," they tell you, "and what a fine thing it would be if your family could then have the use of several thousand dollars." Yes, it is a fact that you are liable to die at any time, and that a few thousand dollars would be a means of comfort to

the family, provided their wants were not otherwise supplied. But are we to give no thought as to how this money comes? You might run the risk of going to the gaming table and there secure a few thousand dollars; or you might blow open some safe after night, and take money enough to make your family happy. Either way would present at least one advantage over life insurance in that your family would not have to reflect that the money was secured because of your death.

But is winning money the only consideration in this question? By no means. What right have you to the money which you did not earn? The professed and confessed gambler produces the same arguments why he is the rightful owner of the money he won at the gaming table, as does the man who draws the money for a life policy on the death of a friend; and with equal consistency. If money is rightfully ours because we played a game and won, then life insurance is morally right. But if money is ours only when we inherit it or it is given to us as a freewill offering or earned by giving an equivalent, life insurance is morally wrong, for no one when he takes out a life policy expects to give an equivalent, unless, because of a long life, the company beats him at the game. The thief, who prowls around at night to appropriate to himself the property of other people; the speculator who hangs around boards of trade watching the rise and fall of prices, and invests in futures on grain that was never in existence, and the patron of life insurance, who purposes in his heart to take several thousand dollars without giving a just recompense, are actuated by the same motive, viz., a desire to get something without giving an equivalent.

The desire to get something for nothing is demoralizing wherever it strikes. It has knocked at the door of business, and wherever admitted has reduced it to the low level of speculative gambling. It has reinforced the natural disposition of lazy people, and brought into existence what is sometimes called "commercial parasitism." It has filled our country with vendors of worthless things and things worse than worthless. It has entered the halls of legislation, and left its mark upon many a vote and law. It has stilled the consciences of many people, who direct their energies in pushing along a disreputable business, "because there is money in it." O Lord, how long will this evil be permitted to grow until the conscience of the people will have been awakened to the enormity of the sin of covetousness!

The only way, to get rid of its evil results is to teach all men everywhere that money is not rightfully ours unless it has been inherited, given to us, or honestly earned by giving an equivalent, and that the equivalent does not consist of wind or water, unless they are of the kinds which God created. Then if you can get people to live up to their convictions, you are rid of the evil.

IX. It proposes a plan for providing for our own that is contrary to scripture teaching.

Recently an advertisement read something like this: "Provide for your family. Everything moves along well enough while you are with them, but should you be suddenly called away, how will it be? An insurance policy of several thousand dollars would then be a convenient aid." This awakened thoughts like the following: If these several thousand dollars can be earned before death, what is the use of the insurance policy? If sudden death should remove you before you have a chance to earn it, what right has your family to money which was never earned?

God did intend that every man should provide for his family, and every God-fearing man tries to do this; but He never intends that we should provide for our families with money that does not belong to them. "Wealth gotten by vanity shall be diminished; but he that gathereth by labor shall increase." (Prov. 13:11). "God giveth the increase," is the gospel plan, and in all essential points it is far above the "grah and take" policy of the world. When God teaches us that we should provide for our own, He does not mean that we should try to enrich our families at the expense of others. There is nothing in the Bible that justifies a man in

sharing with a rich corporation the money which was taken without the return of an equivalent from the pockets of many who are scarcely able to provide for the common necessities of life for their own families. Teach people that it is the solemn duty of every man to provide "for his own," and especially for those of his own house; and at the same time teach them that any scheme for securing money without earning it is covetousness, which the Bible calls idolatry.

Instances are on record where men were so zealous in providing for their own (according to the insurance plan) that they neglected their honest debts to keep up their premiums. Nothing like this has ever been known in God's plan.

The temptation to grasp at the possibility of winning a few thousands by a small outlay has reached the ears of members of churches which have so far stood against life insurance. One denomination now comes to our minds. Like Eve in the garden, it has stopped to "investigate." Agents have taken advantage of this hesitation, and in some localities are reaping a bountiful harvest from members who are too weak to withstand the pressure brought to bear upon them. If that denomination will rise to a sense of its duty it will come to the rescue of these weaker members, and protect them by the restrictions which the gospel upholds.

We have given in brief a few of the reasons why life insurance should be opposed. We oppose it, because it is contrary to the gospel; because in the name of benevolence it enriches the few at the expense of the many; because it appeals to dishonest motives, and leaves an impression on the mind and character that is opposed to the highest ideals of life; because it is not a sound business investment; and because God has given us something that is infinitely better. The fact that it is impossible to insure life, since death is always certain, and a number of other facts, have been passed over in silence, for fear of making this paper too lengthy. In the fear of God, we submit this for your prayerful consideration, and close by expressing the hope that we may all seek and hold fast a membership in the King's Great Company, where our gain does not mean loss to our fellow mortals, and where a policy means an everlasting crown.

For the Herald of Truth.

THE CHRISTIAN'S JOY.

By L. Z.

"That your joy may be more abundant in Jesus Christ." No one on this earth has so much cause for joy as the Christian. At peace with God and in right relation with those about him as a result of this peace with God, his life may rightfully be an overflowing, abundant, joyous life. There is perhaps no one thing which so dispels the joys of life as the inconsistent lives of some who call themselves Christians. While it is not to be supposed that a noble Christian character may be developed without trial, neither is it expected that we go through this life without meeting difficulties, disappointments and hardships. Nevertheless in the face of all these things the Christian has the assurance of God's help and of His abiding presence. No foe who "goeth about as a roaring lion, seeking whom he may devour," can harm the one whose "life is hid with Christ in God." No discouragement will take from such a one the consciousness of an experience of sins forgiven, a life made right. No trial, be it ever so dark, can take from the Christian the deep, true joy which God alone can give. In view of all these things why is it that there are those who profess Christianity whose lives are a continual dirge, whose faces are clouded and who go about their work with a heavy heart as though it were a burden?

Concluded on page 157.

HERALD OF TRUTH.

May 14, 1903.

ABRAM B. KOLB, Editor.

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4. Virginia.
5. Canada.
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8. Southwestern Pennsylvania.
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CORRESPONDENCE.

Madrid, Va., May 4, 1903.—Sunday afternoon, the 10th of April, we met at the Hildebrand M. H. to organize a Sunday school for the summer. The following were appointed to the work by vote: J. A. Grove, Supt.; William Weaver, assistant Supt.; J. J. Hildebrand, Sec. and Treas.; J. L. Hildebrand, Chorister. May the Lord bless the work. Cor.

South English, Iowa, May 4, 1903.—An interesting series of meetings is being held in Iowa and Johnson counties, Iowa, led by Bro. Andrew Schenk. The good work has refreshed the hearts of the brethren and sisters and thirty souls have made the good confession. The meetings are still in progress. Let the good work go on. S. B. Wenger.

From the Olive Cong., Elkhart Co., Ind.—On the 19th of April Bro. J. A. Ressler of India addressed our Sunday school, and afterward he preached an impressive sermon to our congregation from John 20. His theme was, "Believe in Him." Baptismal services were held on the 25th, when eight persons were received by the sacred rite. On the 26th communion services were held, Bro. J. S. Shoemaker officiating at both services. The attendance was larger than we have had for years. D. Coffman.

Home Mission, Chicago, Ill.—We are thankful to God for His blessing on Easter morning when we had the privilege of seeing five precious souls come into the church.

HERALD OF TRUTH.

Bro. E. M. Shellenberger of Freeport, Ill., officiated and preached some very helpful sermons. Others have asked to be taken into the church also. We expect to have communion in the near future. God is blessing us, and we ask an interest in your prayers. The Mission Workers.

Bowne, Mich., May 6, 1903.—April 28 Bro. J. S. Shoemaker of Freeport, Ill., came to us and preached every evening during the week. May 3 we had communion services, Bro. Shoemaker officiating. During his short stay with us he showed us and taught us very plainly what our duty is toward God and our fellow men and earnestly admonished us to stand by the plain gospel truth and not be shifted about with every wind of doctrine. May we ever stand up for the truth regardless of what men may say or think of us and be true to our God and our church. S. J. Speicher.

McVeytown, Pa., May 5, 1903.—On Saturday we had impressive baptismal services. Seventeen persons were baptized and received into the church. Sixteen were baptized in the water, and one in the house. Their ages range from about fifteen years to three-score years. Two of them are great-grandmothers, five are fathers and four are mothers. Our young elder, John E. Kauffman, officiated, assisted by our aged elder, Michael Yoder. Of the twenty-three persons who lately professed a desire to serve God, five or six have gone into other churches. God's work among the unsaved here was a deep and quiet work, which appears from the fact that even after the meetings, conducted by Bro. D. D. Miller, had closed, the "still small voice" continued to call so effectively that six others made a confession, and still others were deeply moved. Cor.

LESSON FOR SUNDAY, MAY 17, 1903.

By Tillman Erb.

PAUL BEFORE FELIX.

Acts 24:10-16, 24-26.

Golden Text.—I will fear no evil; for thou art with me.

Lesson Connections.—After the soldiers arrived at Caesarea, who were ordered by the chief captain to take Paul safe to Felix the Governor, they at once presented the letter written by him to Felix, who after reading it, commanded that Paul be kept in the judgment hall until his accusers had come. Five days afterward they arrived, headed by the high priest Ananias, who took with him the noted orator Tertullus, no doubt to present the charges the more forcibly to the Governor.

The court convenes and the trial commences. Tertullus begins his speech with flattering words of praise to "His honor" the Governor; telling what noble deeds he had done, in order to influence the mind of Felix the more in his favor of the charges he is about to bring against Paul. He presents three charges as follows:—1. Sedition; 2. Heresy; 3. Sacrilege. The company with Tertullus affirmed that these things were so.

Paul was then given a chance to speak for himself, which is the subject of today's lesson. So logical and convincing was his answer to these charges against him, that the corrupt Felix was even moved with compassion and ordered to have Paul taken care of by a centurion, giving him some special liberties and privileges until he could hear about the matter more fully direct from Lysias, the chief captain.

Paul's Answer to the Charges.—He first

shows in a courteous manner that he respects Felix's position as Governor, though not with flattery as to his noble deeds he had accomplished. He well knew that there were none, and he will not betray his truthfulness and Christian character, even though his life was at stake. Oh! for more men and women today who will stand for the truth and against evil, though they should be in danger of losing their lives.

Answer to First Charge.—He appeals to reason. "There are only twelve days since I went up to Jerusalem." V. 11. I could not have had much time to work on an insurrection, and then I went up for "to worship." My manner was quiet, not "disputing with any man," but in true meekness and sincerity I was worshipping my God in spirit and in truth. How positive he was when he declared, "Neither can they prove the things."

When our life is without blame and our hearts pure before God, we care little for the evil charges against us, knowing that none of them can be proven and none of them can move us.

Answer to the Second Charge.—Here again he is bold enough to confess that the so-called "heresy" is the way he is worshipping his God. He tries to prove to them that he worships no foreign God, but the same God the Jews worship, and that he has no other law as his guide than what they have, for he says, "I believe all things which are written in the law." V. 14. The only difference, apparent, was that he taught that Jesus was the Christ from these very scriptures and proved by them that Christ and the gospel did not destroy the law and the prophets, but fulfilled them. He, who is filled with the Holy Ghost and has the law written on his heart will not argue away any of God's word, but will make every effort to prove that word by his conduct and life, and will defend the cause even at the peril of his life.

Answer to the Third Charge.—He did not try to reason with them on this charge, but presents simple facts. He denies that he even attempted to profane the temple, but that he held the place most sacred, and asks for anyone there to object if they had ought against him.

These answers were so convincing that there was no further hearing on the case, but Felix orders the prisoner at once to be taken away and given certain liberties, and commands that none of his acquaintance should be forbidden to minister unto him.

God will be with those who put their trust in Him, and will deliver them. Paul's life was saved, but he remained in prison for two years. These two years, and other times in prison, were not without great value to Paul himself and to the world. Stone walls and iron bars will not shut up the power of the gospel. It was while in prison he was called upon to preach to Felix and his wife Drusilla, which so convicted them of sin, righteousness and the judgment to come that they sent him away for a "more convenient season." It was while in prison that he wrote his epistles, which are so inspiring and life giving, and sustaining throughout all time. John Bunyan, while in prison, being deprived to preach salvation to the world with his lips, was enabled to write Pilgrim's Progress—a true conception of a pilgrim from earth to heaven, which will preach to thousands instead of years. We have two characters and two consciences very prominent in this lesson.

The Character of Paul.—Unwavering, undaunted, fearless, without hypocrisy and partiality, seasoned with love to God and man, ready to defend Christ and His cause, willing to suffer for His name, ready to com-

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municate when opportunity presented, though not puffed up nor ready to accuse his accusers, not soon angry, but mild, not wavering in his faith, but believing all things, abiding by His word as the man of his counsel, having a conscience, not scared nor troubled, but "void of offence."

The Character of Felix.—Selfish, sensual, fearful, afraid of the people and trembling at the voice of God. Greedy of filthy lure and indulging in self-gratification. When his mind gave thought to the truths presented his conscience smote him. The "thief sent his conscience smote him, not now but some other time when more convenient. We are told that he called for Paul different times to hear from him, but he did not yield to the Spirit's voice, for his convenience to serve God never came.

Satan says to the sinner, It is not convenient to serve God now, but simply wait a while longer and you will have better time, better position, better circumstances and consequently can be a better Christian; but God says, Today if you hear his voice harden not your hearts.

Felix's example is followed by a large number of people today, only to result in hiding from God, condemnation upon the soul, a smitten conscience and a final eternal banishment from all that is joyous, happy and glorious.

Newton, Kansas.

THE CHRISTIAN'S JOY.

By L. Z.

Continued from page 155.

The Christian who does not possess real joy is living very far short of his privilege. This is a result not always of a wilful looking for the dark things in life, but more often as a result of a lack of appreciation of the privilege of the joyous life, which God alone can give. Notice Paul's epistle to the Philippians, how every verse seems to vibrate with the thrills of joy in the beloved apostle's full heart. No one will say that Paul had no trials. No one will say that Paul was under ordinary circumstances even claim to have in his own life trials as severe as those of the apostle's. And yet how few of us express in our conversation and conduct as much joy as did he. By enduring a hardship, or accepting a discomfort without a murmur, we may be of more real service to our fellows than by performing acts of ministry while we appear to begrudge the required effort, or while we ourselves are in an unloving mood. The way we do our work is often of more importance than the work which we do. Charles Buxton says, "You have not fulfilled your duty unless you have fulfilled the duty of being pleasant." God has given us joy for the purpose of spreading joy. It is our privilege to so receive the fullness of the joys of the Christian life that these joys will bubble over in our own lives, and will reach and help all those with whom we associate. May the Master's joy be full in our hearts and lives and may this result in the spreading of that joy not only to those who are near us, but to those who are farther away.

"Give life, and love to your heart will flow, And strength to your utmost need. Give faith, and a score of hearts will show Their faith in your word and deed."

For life is a mirror of king and slave, 'Tis just what you are and do. Then give to the world the best you have, And the best will be given to you."

Give what you have. To some one it may appear better than you dare to think.

HERALD OF TRUTH.

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For the Herald of Truth.

LOVE.

By A. M. Unruh.

This is the experience of perfect love, spoken of in 1 John 4:17, 18. It is defined in 1 Cor. 13: "Love suffereth long, and is kind"—is not rash, but patient with all men, even with hypocrites and persecutors, remembering that they have immortal souls. It will not turn away the worst opposers with short, gruff answers to their repeated questions, but will sit down and in meekness instruct them, and manifest real sweetness and patience towards them when they sharply contradict you. Throughout all you will hope and pray that God peradventure will grant them repentance to the acknowledging of the truth. It is patient to those who are slow to comprehend the truth, suffering the weaknesses of the children of God. Some can suffer long, but are not always kind. This love will inspire you with the most amiable sweetness and the most fervent and tender affection toward the one that knowingly injures you and amid all you will feel and manifest a mild, tender, long-suffering spirit in your looks, actions and tone of voice toward that individual. Do you always do this? Do you receive reproach, reproach, yea contradictions and misrepresentations without a feeling of resentment? Remember, "Charity suffereth long and is kind."

"Love envieth not." Is not jealous because your neighbor prospers better than you do. Do you ever have a jealous feeling when another is noticed and appreciated more than you? This charity will keep you from having unpleasant sensations when your inferiors prosper and have greater success than you have.

"Love vaunteth not itself." Does not brag or refer to its good training, natural abilities, prosperity, etc. Do you in conversation refer to your most successful meetings in order to leave the impression that you have been much used of God, thus drawing attention to self? Do you try to leave a better impression of yourself than is really true? This love will enable you to rejoice when entirely set aside and unnoticed, and when others are receiving much honor.

"Love is not puffed up." Does not have an exalted opinion of one's self. When making great spiritual advancement and being much used of God you will esteem others better than yourself, and feel yourself less than the least of God's children. Do you always do this? Do you ever have any inward good feeling when someone praises you? Do you love to have others notice you? In your writing, conversation, prayers, testimonies, exhortation, teaching, etc., do you seek the glory and honor that cometh from God only? Think this over carefully and prayerfully.

"Love does not behave itself unseemly." Does not cause people to fall prostrate and lie stiff "under the power," so-called, wallow in the dirt, roll over the floor, kick over benches, scream and shout until hoarse, stop in the middle of a sermon and leap over the pulpit and then run around through the house several times, screaming and making all manner of noise, men hugging women, promiscuous kissing, and many like performances common among a deluded class of people today who mistake these strange manifestations for Holy Ghost power. Imagine Jesus, our example, going through some of these performances! True, God's people rejoice and praise God, but it is always done "decently and in order." 1 Cor. 14:40.

"Love seeketh not her own." Is not selfish, but is interested in the welfare of others. Will often help others at the expense of our own welfare, even though it may not be appreciated. When traveling with someone in the ministry who does no more work than you, but receives five or ten dollars at a place while you receive nothing, do you ever feel hurt? Do you love to see others receive money just as much as if it were yourself?

"Love is not provoked to anger." (Emphatic Diaglott.) Does not get nervous and angry when things go wrong. When the children upset the table and break the dishes you will not get cross and begin to scold, complain, etc.? No, there will not be an inward stir of anger. How is it with you under similar circumstances? When under a pressure or in a hurry, do you ever feel an angry stir at the ignorance, slowness, or stubbornness of others? Are you touchy and sensitive? Do you feel a distant, independent feeling at times toward those who ignore and set aside your ideas, plans and convictions when you know you are right?

"Love thinketh no evil." Does not have uncharitable suspicions. Will not take up a reproach against your brother, and lay judgment upon him before you hear both sides, and get a full understanding. Do you ever find yourself surmising or mistrusting that something is wrong with your brother or sister when you do not positively know it to be so?

"Love rejoiceth not in iniquity, but rejoiceth in the truth." Loves to obey every commandment of God. Will not shrink when the judgments of God run down like rain. Will not refuse to obey one single command.

"Love beareth all things, believeth all things, hopeth all things, endureth all things." My brother, have you this love? All else will fail; but this love will never fail. Birch Tree, Mo.

OATH-BOUND SECRET SOCIETIES.

By Chas. M. Yearout.

Modern Woodmen and Other Secret Life Insurance Orders Cannot Make Their Claims Good, Because Not Founded Upon Business Principles.

Fraternal or secret life insurance institutions are springing up on every side, and are throwing out their deceptive baits, catching the unsuspecting by the thousands, by offering to give from \$800 to \$1,600 for nothing to those who join them. People have flocked into them, until the Modern Woodmen alone claim a membership of over one hundred thousand. But it is an undeniable fact that they cannot make their promise or claims good under the present plan. A member ranging in age from eighteen to twenty-eight is assessed forty cents per month on a policy of one thousand dollars, and eighty cents per month on a two thousand dollar policy. Those who are forty years of age pay seventy-five cents per month on a policy of one thousand dollars, and \$1.50 on a two thousand dollar policy. The young man pays into the lodge a monthly assessments \$4.80 per year on a thousand dollar policy, and \$9.60 on a two thousand dollar policy. In forty years he will have paid into the lodge on a thousand dollar policy \$192.00, and on a two thousand dollar policy he will have paid \$384.00. Now the question is, Who is going to pay the difference between what he has paid into the lodge, and what his wife or heirs will draw out, which is \$800.00 on a one thousand dollar policy, and \$1,600.00 on a two thousand dollar policy? Or in other words, Who is

going to make his heirs a present of \$80,000 or \$1,000,000 after he is dead, simply because he belonged to the lodge? The older man says into the lodge \$500 a year on a thousand dollar policy and \$245 in twenty-five years, and on a two thousand dollar policy he pays into the lodge \$18.00 per year, and \$450 in twenty-five years. Who is going to pay his heirs the difference between what he has paid into the lodge and what the heirs will draw out at his death, which is \$775 on a thousand dollar policy and \$1,550 on a two thousand dollar policy? On a membership of one hundred thousand the lodge will have to pay out over a hundred million dollars more than has been paid in. They can't do it. It is a fact that no institution can pay out more money than it gets in and survive long.

It will be observed that the above calculations are based on the supposition that the membership of the Woodmen will live to the age of sixty-five years, which is beyond that which thousands of them will reach; but every one of them that dies before that time draws out a larger amount in proportion to that paid in. They can pay up all right while the lodge is young; but wait till the members begin to die by the hundreds or thousands, and they are bound to fail, or double up the assessments until the requisite amount to pay off losses is paid in. And that will create quite a disturbance among those who expect \$800 or \$1,600 for nothing. Many similar secret life insurance lodges to the Woodmen have started up heretofore, and flourished for a while, but the crisis came, and they failed, and are among the things of the past.

The Woodmen are in the throes of dissolution at the present time, and are bound to fail, or reconstruct on different lines. These fraternal organizations along with all other secret orders militate against gospel charity and good will to mankind, because the members of these orders have paid into their lodge coffers the money to take care of them when sick, or in distress, and they look to that source for help. And if poor people who do not belong to these secret orders get sick, or come to want, they are left to suffer and die without having the necessary attention and comforts of life, because they have no money to hire attendants or buy the necessary comforts, and the lodge people do not feel themselves under obligations to administer to their needs.

The memberships in the lodges have made provisions for temporary relief for themselves and do not concern themselves about others, and this condition of things is growing worse every year. And life insurance in the church will have a tendency in the same direction.

The apostolic practice of administering to the poor is the Lord's way, and is the best. Brotherly kindness is on the decline in the churches, and secret societies and life insurance are largely responsible for it, and it all portends a greater departure from gospel simplicity. The Golden Rule itself is obliterated by these worldly institutions; then think of the thousands of preachers and church members who have gone into them, and are giving them their active support. The churches have thus been swallowed up by the world, and are working together hand in hand, and as a result the churches have been captured by the world, and lost their power to convert the world to Christ. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world, is the enemy of God. Wherefore come out from among them, and be ye separate, saith the Lord."

The editor of the Wesleyan Methodist, in a recent issue of his paper, calls attention to the report of the sovereign grand lodge of Odd Fellows. According to his figures, that

organization reports 1,233,721 members of three classes; total revenue, \$8,046,250; total relief, \$3,304,028.

In commenting on the above, W. H. Hirst in the Revivalist, says: "The figures provoke reflection. Accordingly, the average Odd Fellow pays \$7.25 to furnish \$2.72 worth of relief. For wise distribution of benevolence, the Odd Fellow is certainly not a success. The moralist, however, is apt to turn his attention to the missing \$4.53, or rather, the \$5,582,222, the revenue above the amount expended for relief. Furnishings for lodge rooms, rents, regalia, parades, banquets, salaries, etc." "But the sad feature of it all is that no small part of this amount is made up by church members, including many preachers and some bishops!"

This is charity with a vengeance; requiring \$7.25 to distribute \$2.72 to the sick and needy. Who gets the \$7.25?

The above has been written from a sense of duty, to warn the Christian of the great danger confronting the church, and to warn, and persuade all to steer clear of these worldly, oath-bound societies. They are a menace to the world, and a curse to the cause of the blessed Christ—Gospel Messenger.

For the Herald of Truth.

"TO EVERY CREATURE."

Matt. 28:19, 20.

By Lina Zook.

This is the Master's command, the last one He gave as He was leaving His disciples, as they stood drinking in at least part of the meaning of the command as He gave it. He intended that this should be carried out. He never said what He did not mean. He only requested that which He would make possible if there was unquestioned obedience. He never requested anything of any of His children which was not for their good. Hence the carrying of the gospel is a blessing not only to those who receive it, but to those who carry it as well. God will not the death of the sinner. His great loving heart longs that all should know of the redemption purchased by the blood of His Son. Yet even in these days of progress how many millions of our race are in heathen darkness. We know that it is the Lord's desire that all should hear the message of good tidings. The only work that He left in the hands of the disciples when He went away was that they should be witnesses unto Him "both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." Acts 1:8. The early church recognized this privilege and was busy spreading the gospel. In our day this work is left in the hands of the church of the present. It is not a hopeless task. It should not be a burden. Instead it should be the joyous privilege of every member of this church to carry out his or her part of the work. Considering the tremendous needs and the greater portion of the field yet unevangelized, the proper position of the people of God in every place is that they in all humility before Him confess their carelessness hitherto and pray as never before that the Lord of the harvest will still in His mercy send forth laborers in the harvest. God has done wonderful things in the field where His gospel has been preached. The progress of the work in mission stations is little short of marvelous. Many have been brought to Christ out of the darkness of heathenism, and their beautiful, faithful lives are an unflinching argument to the truth of His statement that He will be with those who go to carry the gospel at His command. This fact, coupled with the great needs

which are still open in many fields, should call forth not only our interest and sympathy, but our means, our prayers, our friends, and if need be our lives, to carry out His command.

When we realize our position in this matter and in connection with our responsibility, something of the privilege of wholehearted service for the Master and His cause, then and not till then will our Christian lives mean all that they might mean to us in service as well as in real, true enjoyment.

Elkhart, Ind.

For the Herald of Truth.

A LOST CHILD.

By John Shrock.

A few days ago an eight-year-old girl had been left to drive one of her father's teams home from town, and although she followed close after him, the night grew so dark and the rain beat so heavily that the child missed the road and was lost. The father soon discovered that she was not following him and in great alarm went in search of her. She heard his calls, but could not tell from what direction they came. The father ran to some of the neighbors to find help to continue the search. People gathered together, trimmed their lamps and started out; the lights could be seen here and there, but it was some time before they were able to find the lost child.

Are any of us out in the darkness of this world, so that our children cannot see any light in us, cannot follow our footsteps without being lost? There are many lost souls in the darkness and sin of this world. How much more should we keep our spiritual lamps burning brightly as we go in search of lost souls. How we should be concerned about walking in the light of God, lest darkness come upon us, for "he that walketh in darkness knoweth not whither he goeth." John 12:35.

How much help can we be even to our own children if they see no light in us? We will be like several of the men who went in search of the child without lights: they heard the child calling for the father, but could not find each other without light. Fathers and mothers, are we teaching our children to walk in the light of God? or are we training them in the ways of the world? If so, I fear we have not yet partaken of the divine nature. It is the carnal mind that lusts after the things of this world. "For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world." 1 John 2:16.

I am afraid we sometimes are too little concerned about our children while they are young and before we are aware of it they have gone astray. Then because of our negligence we must call upon our neighbors to help bring them home again. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. If we at all times have within us the light of life some lost souls will be guided from dark unto life.

Iowa, Louisiana.

For the Herald of Truth.

TRUE CONVERSION.

By Lou M. Williamson.

True conversion is briefly summarized in the first three verses of the fortieth Psalm. Out of the lowest pit of sin man may be lifted up and set firmly upon the Rock. The plan of salvation was made for sinners. Jesus said, "I come not to call the righteous,

May 14,

1903.

but sinners to repentance." Paul says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The Spirit of God impresses the individual mind with the conviction of sin, and this comes to us through the medium of God's law, for by the law is the knowledge of sin. The individual who receives from any other source than the law of God, the idea that he is a sinner, does not have a true conception of what sin is, for we read that sin is the transgression of the law, and where no law is there is no transgression. So no one can get a true idea of what it is to be a sinner unless he get it from the law of God, for sin is not imputed where there is no law. Paul said, "I had not known sin, but by the law. I had not known lust, but that the law said, Thou shalt not covet." Hence the sinner, being truly convicted of sin, or rather that he is a sinner, will most invariably seek a remedy, and will soon find that his own efforts will not avail. Being pointed to Jesus he calls for the desired help, and, believing and praying, he learns that the ear of the Lord is ever inclined to the cry of the truly penitent one; yea, as soon as his faith lays hold on Him who is able to save to the uttermost. Then it is that he is brought up out of the horrible pit and out of the miry clay of sin and his feet are placed upon the Rock, Christ Jesus, and with Paul he can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." Gal. 2:20.

This new life inspires a new song, a song of gratitude, of praise, of victory; a man's mind dwells on new themes; now "his delight is in the law of the Lord and in his law doth he meditate day and night." Old things have passed away, behold all things have become new; his fellow-man is viewed from a new standpoint, having the love of God in his heart. His heart, being cleansed by the Holy Spirit, selfishness goes out, and he now loves all the children of God as brethren and is truly anxious for the salvation of others. He feels the urgency of the Master's words, "Ye shall be witnesses unto me to the uttermost parts of the earth."

If men were converted in God's way they would better understand the gospel of Jesus Christ and its blessings and the whole duty of man, which is, to "fear God and keep his commandments." Eccl. 12:13. This would indeed be a new song to the world; one which they would not only hear, but see, and seeing, would also believe in the Lord. His counsel to the disciples is, "Follow me." "I am the way, and the truth, and the life. No man cometh unto the Father but by me." May the Lord give us grace to walk in the footsteps of Jesus that at last we may be gathered together with all the people of God.

Ness City, Kansas.

MISSIONS.

For the Herald of Truth.

PLAGUE IN INDIA.

It may be of interest to the readers of the Herald to hear a little about the plague that has been and is doing busy work in different parts of India. This week we read the following note about plague in "The India Alliance":

"This is the seventh year of the plague in India and the mortality is higher than ever before. Probably in these seven years about two millions of people have died with it. In all India at this time about 30,000 deaths a week are reported. This will not change until hot weather is fully set in."

Thus far it has not reached Dhamtari, but it is traveling this way. In Nagpur, the chief city of the Central Provinces, many people have died. It is stated if the disease keeps on at the same rate that it has since it began that in two years there will be no one left in the city. There have been a few cases reported at Raj-Nandgaon, which is about 40 miles from here. Just how soon it will reach this place we don't know, but if it is not checked in some way it will be sure to spread all over India.

The disease does its greatest work where least attention is paid to sanitation, which the following note that is copied out of a pamphlet which was written for the information of missionaries, will prove:

"In well ventilated buildings, and fair sized sanitary houses where there is plenty of sunlight, plague is not readily infectious, as is shown by the fact that in plague hospitals, doctors, nurses and even native attendants, although of the same nationality as the sick, are but seldom attacked by the disease. But in prolonged exposure to a close atmosphere—such as exists in the bulk of the houses of the natives—where the place is loaded with effluvia from the patients and saturated with emanations from their excreta, the disease rapidly spreads."

It seems as though the Lord is visiting the people in this way to show them that He is God. Many of them believe it to be a chastisement from God. How true it is I am not able to say, but it is stated that thus far comparatively few Christians have died of the dreaded disease.

May the people learn to worship the true and living God, is our prayer.

Yours for the needy in India,
JACOB BURKHARD.
Dhamtari, C. P., India, April 9, 1903.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Canon Farrar.

Well-prepared lessons are the best proofs that our hearts are in the work.

WHY WE HAVE THE FLOWERS.

God meant for all the children
And blossoms to be friends
So when a little child is born,
His myriad flowers He sends
The little innocent to greet,
To cheer him with a welcome sweet,
—Alice May Douglas.

CONFERENCES.

The Mennonite Annual Conference for Canada will be held, the Lord willing, at the Midway M. H. in Melton, Ont., on Thursday, May 28 and Friday, May 29, at 9 a. m. A warm welcome to all who wish to attend. The Sunday school conference will be held at the Amish M. H., near Metamora, Twp., Lincoln Co., Ont. The nearest station is Jordan, on the G. T. R'y.

The Mennonite Conference for Illinois will be held (D. V.) at the Union meeting house near Washington, Woodford Co., Ill., beginning Friday, June 5, at 9 a. m. A warm welcome to all who wish to attend. The Sunday school conference will be held at the Amish M. H., near Metamora, on June 3 and 4. Some 800 persons are expected to be a profitable waiting before the Lord.
L. J. Lehman, Sec.

The Mennonite Conference for Ohio will be held, the Lord willing, at the Midway M. H. in Melton, Ont., Ohio, May 14 and 15, beginning on Thursday before the third Friday in the month. A cordial invitation is extended to all of like faith, and especially bishops, ministers and deacons, to meet with us. Columbiana and Lestonia are convenient places to stop off for those coming by train, where those who will give previous notice of their coming will be met with conveyances.

The Sixth Annual Mennonite Sunday School Conference of the Indiana District will be held at the Amish M. H., near Metamora, Twp., Lincoln Co., Pa., May 21, 1903, in the Stahl M. H.,

Somerset Co., Pa. The following topics will be discussed:—The necessity of having Sunday schools; Preparation of S. S. workers, (a) the Supl., (b) the teacher, (c) the pupil; How to bring the parents to the S. S.; Best ways of securing interest; Relations of the S. S. (a) to the home, (b) the church, (c) the ministry; How to keep the pupils in the S. S.; Preparation of lessons; How to select teachers; Workers' example; Danger points; How ministers can encourage S. S. work. All are invited to attend.

The annual Indiana Amish Mennonite Conference will be held in the meeting house of the Howard and Miami Co. congregations, 12 miles north of Kokomo, June 11 and 12. A cordial invitation is extended to all congregations of like faith, and especially to the bishops, ministers and deacons, to be with us in the conference work. Those coming by train to Greentown or Vermont, will please notify Bro. E. A. Mast of Kokomo, Ind., R. F. D. No. 2. Those coming by train to Kokomo will notify Bro. A. D. Hensler, Kokomo, Ind., R. F. D. No. 2, and those who come to Peru will notify Bro. Noah W. King of Peru, Ind. Any further information desired will be obtained by writing to any one of the above named brethren.

The Amish Mennonite Conference of Ohio and Pennsylvania will be held, the Lord willing, in Lawrence Co., Pa., May 27 and 28, 1903. Those coming from the East can get a through train from Pittsburgh at 5:35 a. m. and arrive at Neshaunock Falls at 7:35 p. m. Coming from the West, passengers on the P. F. W. & Chi. R. R. can get a train at Wooster, Ohio, at 7:10 a. m. and get to New Castle, Pa., and make connection at Mahoningtown with train on W. N. Y. & P. R. R., which will bring passengers to Williamson Junction, one-fourth mile from place of conference. There will be conveyances there, also at Neshaunock Falls. New Castle is eight miles from the place of conference and there will be no one there to meet passengers. Train from the West leaves Alliance at 9:40 a. m., making connection at Mahoningtown for Williamson Junction and Neshaunock Falls. For further information, address John R. Zook, Volant, Pa., R. F. D. No. 3. All God-fearing people invited to attend.

THE ANNUAL MEETING

Of the Mennonite Board of Charitable Homes.

The Board of Directors of the M. B. of C. H., will meet in their annual session for the year of our Lord 1903, on Tuesday, May 19, at 9:30 a. m., at the Ohio People's Home, near Lima, Ohio. To transact such business as may be placed before the meeting, and as may come in the order of their endeavors and responsibilities. Friends and brethren interested in charitable and missionary work, and who may have a desire to meet with us, are warmly welcomed. With best wishes in the Master's cause, as ever,
D. C. Steiner, Pres.
M. C. Amatuz, Sec'y.

Given April 15, 1903.

DEATHS.

OBITUARY.

Bish. John Warye.

On the 22d of April 1903, five miles north of Urbana, Champaign Co., Ohio, Bish. John Warye, at the age of 79 Y. 22 D. Deceased's death was due to a failure of health, which he had advanced in age. He was born in Hesse Darmstadt, Germany, in 1824, emigrated with his parents to America in 1825, and located in Mifflin Co., Pa. He was united in marriage with Rebecca Lanz in 1849. To this union were born six sons and one daughter; two sons in infancy were called to the spirit world. In the spring of 1851 they emigrated to Champaign Co., Ohio, and in the spring of 1859 they moved on the farm where they have since resided. He accepted his Savior at the age of 17 years and united with the Amish Mennonite church, June 3, 1855, he was called by the church to the ministry of the gospel, and May 21, 1861, he was ordained to the office of bishop. He continued to preside over the church faithfully, always filling his place in the church and home as long as health permitted. He was zealous for the cause of Christ, and in the last year of his life he rejoiced to know that he was nearing his heavenly home, and was longing to be with his Redeemer, thus giving full assurance to the church and to the family who so kindly cared for him during his sickness that he is now sweetly resting in Jesus' arms, so they need no more mourn. May this solemn manifestation of God's providence bring blessings to every soul that is seeking for a higher and purer life. His companion was summoned to his home from this world, twenty days prior to his departure. Four

sons and one daughter, and thirteen grandchildren mourn the departure of a kind and affectionate father. Interment on the 25th in the Hoxey cemetery, where his remains were laid by the side of his loving companion, whose remains were laid away just three weeks before. The funeral services were largely attended, considering the inclement weather. Services were conducted by David Plank, Abednego Munn and Jonas Yoder, from 2 Sam. 3:38, latter clause.

Starok.—On April 6, 1903, near Matlawana, Pa., Nicholas Starok, aged 60 Y., 4 M., 16 D.

Harshbarger.—On March 27, 1903, near McVeytown, Pa., Nancy, wife of Gideon Harshbarger, aged 68 Y., 3 M., 27 D.

Hoover.—On the 3d of May 1903, at Markham, York Co., Ont., of pneumonia, Bro. Peter R. Hoover peacefully fell asleep in Jesus. He had been in usual health until about four days before his death when long trouble suddenly set in. An aged mother, a wife and one son mourn the loss of a very dear member of the family. His glowing hope in Jesus and their prospects of being reunited in Christ's kingdom, are their hope. The age of the deceased was 45 Y., 10 M., 9 D. Buried on the 4th inst. at the Waldman M. H. The services were conducted by L. J. Burkholder. Text, Job 19:25.

MEMNONITE OLD PEOPLE'S HOME.

Report for April 1903.

RECEIVED.

April 1, balance on hand, \$57.39; Mennonite Pub. Co., Elkhart, Ind., \$7.50; M. E. & B. B., Elkhart, Ind., \$11.75; Evelyn I. Martin, Overbrook, Kansas, \$5; Oak Grove Cong., Orrville, O., \$27.13; Lizzie Amstutz, Orrville, Ohio, \$50; Otto Helm, for butter sold, \$2.77. Total, \$129.59.

Donations of various articles: D. C. Hostetter, Orrville, Ohio, beans and tomatoes; Abe Amstutz, Orrville, Ohio, beans, tomatoes, pears, pickles, dried apples and beans; Aaron Loucks, Scottsdale, Pa., 92 lbs. California prunes.

EXPENDITURES.

Lizzie Brenneman, for labor, \$1.33; Levi Horst, 33c; beef, 50c; garden seed, 15c; coal, \$34.23; rice, current, 4c; sewing machine needles, 10c; R. braid, 10c; crackers, 25c; spectacle case, 5c; beef, 90c; apples, 35c; ton hay, \$8; rice, 70c; rose water, 5c; condition powder, 4c; saive, 25c; eggs for hatching, \$1; bran, \$3.07; flour, 95c; buttons, 10c; rubber shoes, 40c; mits, 8c; Handkerchief, 5c; harness oil, 55c; socks, 10c; medicine, 20c; Dura Anker, for labor, 10c; laking powder, 50c; beef, 25c; S. S. McCormick, 10c; freight, \$1.14; vaseline, 10c; ammonia, 8c; coal oil, 70c; beef, 50c; express, 45c; beef, 25c; groceries for April, \$13.33. Balance on hand, \$44.26. Total, \$120.59.

Gratefully acknowledged,

J. G. Wenger, Supt.

LIEDER UND MELODIEN.

This is the German Hymn Book published by the Mennonite Publishing Co., and is being used more and more in our German congregations. It contains 447 German hymns set to shaped notes, with an appendix containing all the hymns in "Hymns and Tunes" (words only), thus virtually combining two books in one, with a total of 904 hymns. The German hymns in this book, as well as the tunes, are a choice selection suited to all occasions of public and private worship. It is printed on good paper, with especially large clear type. The book is well bound in cloth, with red edges. Prices are as follows:

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A Philadelphia firm has contracted to purchase 30,000 copies of "Mr. World and Miss Church Member," and has promised to sell 100,000 this year. This simply goes to prove the popularity or public who will bear themselves can sell large quantities. A copy should be in every home. Who will be the next to apply for terms and help supply the homes with the book? This is a good time to year to canvass. The price of the book, in fine cloth binding, is \$1.00. A sample copy to be used in taking orders, will be sent postpaid to any address, for only 75c. Write us for our liberal terms.

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\$25 TO COLORADO AND BACK.

It has been estimated that between 8,000 and 10,000 persons in the United States take a vacation every summer. They spend between \$400,000,000 and \$500,000,000 yearly in pursuit of pleasure. This is a great deal of money to spend during a vacation, but this season the expenditure per capita may be somewhat less on account of the low railroad rates offered by the Chicago, Milwaukee & St. Paul Railway.

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HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 21, 1903.

VOL. XL. No. 21.

EDITORIAL NOTES.

The contents of a good book, like a good meal, become useful to us, when they are thoroughly digested. What is not worth reading carefully, studiously, is not worth reading at all.

Dea. Henry Heller, Amos Kaufman and John Senger were appointed a committee to select a site for the Mennonite Old People's Home decided upon at a recent meeting in Lancaster, Pa.

In proving all things (1 Thess. 5:21) we are likely to find some things to approve and some that we are obliged to reprove. We should be just as kind—and as faithful—in reproving as we are in approving.

We are much pleased to send out this issue of the Herald with a goodly number of correspondences from various localities. There is an encouraging tone in all, and we know that the great majority of the readers are glad to see the correspondence columns well filled. Thank you, all who are supplying this department so well, and let us have still more.

As intimated in these columns about a year ago, the Mennonites in France have shown signs of renewed activity. At a well attended conference held by them at Nancy on the 26th of March, in which eight congregations in France and three in Alsace-Lorraine were represented, and at which J. Sommer, of the Baccarat Cong., presided, the matter of home evangelizing work was discussed, and it was decided to leave the choosing of an evangelist to the individual congregations desiring such assistance.

Some time ago a special effort was made to reduce the indebtedness on the Chicago Mission, and in consequence inquiry has been made regarding the present financial standing of the Mission. Before the cards were sent out the debt was \$6,950. This has now been reduced to \$5,750, beside over \$200 interest which came due some time ago. The mission workers, with the Evangelizing Board, feel grateful to God and the givers by whose liberal help over \$1,400 was paid on the Mission. The regular reports in the Herald show that the Home Mission is prospering. May God continue to bless the efforts made there and the prayers and contributions of those who are standing by the Mission.

In a recent issue of "The Mennonite" E. F. Grubb, of Stevensville, Ontario, gives the following reasons why he is no longer a member of a secret society:—

"I have no time to waste. Time can be much better employed in doing something else.

"There is no necessity for being a member and no advantage in being one.

"Many of the best people regard the institution as wrong. I had best not engage in anything questionable.

"Many of the members are of a class with whom I should not associate and be a 'brother.' There is no opportunity to lift them—there is to drag me down.

"— — — all of the dances, card parties, smokers—are not places for the children of God.

"The money it costs would bring better results if used somewhere else.

"My hope of salvation is in Jesus Christ. I cannot take Christ into the lodge room—must not use His name even in prayer—so I must not go where I cannot take Christ."

Mme. Tsilka, the companion of Miss Stone in her captivity in the Balkans, of which several items appeared in these columns at the time, is now in this country, she having fled from Macedonia a few weeks ago to escape further persecution at the hands of the Turks, who, ever since her release, have been harassing the Tsilka family. Their home has been plundered, their new school destroyed, and the schoolmaster imprisoned in a Turkish dungeon, charged with teaching revolutionary sentiments. The poor, faithful Christian teacher will probably die in prison, as his case will likely never be brought up for a hearing. Mme. Tsilka's brother, Mr. Dimitsoff, a graduate of Yale and other universities, and an earnest Christian worker, has likewise been imprisoned, and, like the poor teacher and many other Turkish Christians, he will likely spend the remainder of his days in a Turkish prison.

Honoring "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." This is the first commandment with promise. In his letter to the church at Ephesus Paul reminds the members, young and old, of their duties and relations one to another in the Lord, and he quotes from the Decalogue, showing that the moral obligations contained therein are still in force under the new dispensation. To honor means more than merely to obey or to make an outward show of submission to parental will; it means a condition where

to parental will; it means a condition where

a child respects, esteems, adores the parent, and renders obedience out of love for the parent and confidence in the parent's superior judgment and wisdom, and who, as a parent, is entitled to such consideration because of God's immutable law. It is therefore a violation of the moral law for a child to speak disrespectfully or to a parent. At the same time parents are just as guilty of a violation of a moral law if they provoke, irritate or otherwise mistreat them or give them just cause for not respecting their parents as they should. The relation between the father and mother should likewise be at all times of such a character that will merit the child's respect and highest regard. I have often thought that if some husbands and fathers would speak less of the wife and mother as "the old woman," and she of him as "the old man," or "the boss," etc., there would be a correspondingly less inclination among the children to use these same terms in speaking of their parents, for if the sacred relation between husband and wife is made light of by either by the use of such vulgar terms, the children, who follow the example of their own parents, or the parents of their playmates and companions in this respect, are but obeying a natural law, and for which the child may not be held so responsible as is the parent. Perhaps, in looking for the cause of the prevalent and apparently ever-growing want of respect of parents in many places, we must look to the social environments of the child. Like begets like. This is natural law. Still this fact does not excuse the young person who knows better, for not rendering honor to whom honor is due; for to him that knoweth to do good and doeth it not, to him it is sin. We are here to be used as instruments in God's hands to make the world better, and one of the fundamentals in this important work is that children honor their parents. From this principle, the other—that of honor to God and the powers that be—is easily instilled. Anarchy in the family breeds anarchy in church and state, in religious thought and social life. 2 Tim. 3:1-7.

PERSONAL MENTION.

Pre. Benjamin Huber of Elida, Ohio, spent some days in Elkhart, the first week in May. From here he went into the country to visit relatives. His visit was much appreciated.

Bro. C. K. Hostetter, Sec'y of the M. E. & B. B., who accompanied Bro. J. A. Ressler

on his tour through Illinois and Iowa, returned to Elkhart on the 14th inst. He reports a marked interest in the cause of missions among the congregations visited.

Pastor N. B. Grubb of the (General Conference) Mennonite church in Philadelphia is arranging for a Mennonite rally at the C. E. convention to be held in Denver, Col., in July. Rather a long way and a strange place to go for a "rally" of Mennonites.

Bro. G. L. Bender returned from Austell, Georgia, on the 12th inst. The impression given that he had entered the employ of the Austell Improvement Co., in a previous issue, was erroneous insofar as he simply used the opportunity they offered to earn the amount of his railway fare.

Bro. Levi Hostetler and wife of Aurora, Oregon, who have made an extended trip to Mississippi, Indiana and other places, called at the Publishing House on Monday, May 11, and we enjoyed a pleasant visit with him. They expect on their way home to spend some time visiting in Missouri and North Dakota, after which they will take the Northern Pacific Railroad home. We wish them a safe and pleasant journey.

Gov. Samuel W. Pennypacker of Pennsylvania is announced to make an address at the old Mennonite meeting house in Germantown, Pa., on the third anniversary, by the Universal Peace Union, of the Hague Court of Arbitration, on the subject of peace. The afternoon and evening are to be devoted to speech making by many people from various places. Truly, the old Germantown meeting house could tell of many and varied experiences since its construction in 1770.

For the Herald of Truth.

PRIDE.

By Daniel Kauffman.

It is thought by some that this subject receives more than its share of attention. But when we think of the amount of attention the Bible gives it, together with the fact that this sin is everywhere to be found working its fearful havoc among the souls of men, it makes us feel that we need more gospel light on the subject, and more grace and practical piety to be doers as well as hearers of the word. The Bible is very complete and very emphatic in its treatment of this subject, and contains many pointed warnings which should never be forgotten so long as temptation exists. A prayerful consideration from a Bible standpoint of this far-reaching sin and its terrible effects, is wholesome study. Below we present in brief an outline setting forth some Bible teaching.

I.—Admonitions against.—Isa. 28:1; Jer. 13:15; Rom. 12:3, 16.

II.—Pride in talk.—1 Sam. 2:3; Prov. 8:13.

III.—A proud look.

1. The Lord hates it.—Prov. 6:16, 17.

2. Is sin.—Prov. 21:4.

3. Will be brought down.—Psa. 18:27.

IV.—A proud heart.

1. An abomination.—Prov. 16:5.

2. Is sin.—Prov. 21:4.

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3. The Lord will destroy (R. V.)—Psa. 101:5.

4. Deceives its possessor.—Jer. 49:16.

V.—God—

1. Rewards.—Psa. 31:28; 94:2.

2. Hates.—Prov. 8:13.

VI.—Named in catalogue of sins.—Mark

7:22; Rom. 1:30; 2 Tim. 3:2.

VII.—Origin of.

1. Self-righteousness.—Luke 18:11, 12.

2. Ignorance.—1 Tim. 6:4.

3. Unsatisfied knowledge.—1 Cor. 8:1.

4. Inexperience.—1 Tim. 3:6.

5. Power.—Lev. 26:19; Ezek. 30:6.

6. Wealth.—2 Kings 20:13; Psa. 73:6.

VIII.—A barrier against—

1. Seeking after God.—Psa. 10:4; Hos. 7:10.

2. Improvement.—Prov. 26:12.

IX.—The proud.

1. God resists them.—Jas. 4:6; 1 Peter

5:5.

2. Knows them afar off.—Psa. 138:6.

3. Will destroy their habitation.—Prov.

15:25.

4. Saints encouraged not to respect them.

—Psa. 40:4.

5. Saints weep over them.—Jer. 13:17.

6. Scattered.—Luke 1:51.

7. Humiliation.—Isa. 25:9.

X.—Results of—

1. Contention.—Prov. 13:10; 28:25.

2. Pompous display in attire, etc.—Matt.

23:1-5; Mark 12:38, 39; Luke 20:46.

3. Persecution.—Psa. 10:2.

4. Deception.—Jer. 49:16; Obad. 3.

5. Shame.—Prov. 11:2.

6. Condemnation.—1 Tim. 3:6.

7. Destruction.—Prov. 16:18; 10:23.

XI.—Examples.

1. Hzeekiah.—2 Chron. 32:25, 26.

2. Pharaoh.—Neh. 9:10, 11.

3. Moab.—Isa. 16:6, 7.

4. Israel.—Hosea 5:5, 9.

5. Judah.—Jer. 13:10, 19.

6. Babylon.—Jer. 50:29, 32.

7. Nebuchadnezzar.—Dan. 4:30; 5:20.

8. Belshazzar.—Dan. 5:22, 23.

9. Edom.—Obad. 3:4.

10. Scribes.—Mark 12:38, 39.

11. Herod.—Acts 12:21-23.

12. Laodiceans.—Rev. 3:17.

It will be seen from the foregoing that the Bible has nothing in the way of commendation for pride. Those who pride themselves in taking pride in certain things, should either revise their feelings or find another name for expressing their feelings. In the examples given, it is found that in every instance the most terrible consequences were connected with pride. The only way to avoid these consequences is true repentance.

In pleasing contrast with the subject under consideration is the Christian grace, humility. As darkness vanishes at the approach of light, so pride does not exist in a heart filled with humility.

Versailles, Mo.

For the Herald of Truth.

SPIRITUAL ARITHMETIC.

Addition.—"Add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 Pet. 1:5-7.

Subtraction.—"Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."—Eph. 4:22.

Multiplication.—"Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord."—2 Pet. 1:2.

Division.—"Study to shew thyself approved of God, a workman that needeth not

to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15. "And if a house be divided against itself, that house cannot stand."—Mark 3:25.

Profit and Loss.—"What shall it profit a man if he shall gain the whole world and lose his own soul?"—Matt. 16:26.

Exchange.—"What shall a man give in exchange for his soul?"—Matt. 16:27.

Measures of Weight.—"Thou art weighed in the balances and art found wanting."—Dan. 5:27.

Measures of Time.—"Today if ye will hear his voice, harden not your hearts."—Heb. 3:15.

Question with no Answer.—"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

Rockton, Pa.

For the Herald of Truth.

WAS NOT THAT A TRUE SAYING?

By Wm. Gross.

Thus I was made to think when I thoughtfully considered a few remarks made by a Christian sister, though not a member of our Mennonite church, who, when conversing on religious practices and teaching of different denominations and the pride and fashion that is making inroads into the churches at large, said that the Mennonites are a people who still wish to see their members adhere to plainness of dress and the wearing of the prayer head-covering. I do not wish to be one who is looking at other people or other denominations to pick out and emphasize their faults and shortcomings, but, as I have attended their meetings sometimes I have been surprised to see how many of them dress their children after the vanity and fashion of the world. They do not implant the spirit of vanity into them, and does it not look very inconsistent for people whose doctrine and teaching is for plainness of dress to dress their children in such a manner? Also if you go into some of the homes you will find draperies and decorations that seem not at all in harmony with the teachings of plainness. All this was said in kindness, and I believe it was her own conviction in the matter.

Brethren and sisters, let us give this matter a thought. Was not every word of what she said true? Do we not implant that spirit of love for vanity and fashion into our children if we dress them after the fashion of the world? How can we draw nigh to the Lord in prayer for our children? How can we ask Him to give them a mind to forsake vanity and fashion without first acknowledging our own faults and sin for having implanted that inclination. We must not lay all the cause on the children or young people. If we wish to see this strong tide of pride and fashion kept out of the church, and wish our young members to come out from it, then let us begin to nip this evil in the bud and do as our forefathers did—dress our children plainly, not with these unnecessary things which are neither for cold or warm, and then when they desire these worldly things point them to Jesus and teach them how lowly in mind and appearance He, our Example, was.

This practice of following the custom of the world and putting those unnecessary things on our children has become so common that it is thought almost harmless. But if we would wish our children to be true followers of that meek and lowly Jesus, then let us be watchful that we train them and lead them in the path of self-denial. "Prove all things, hold fast that which is good."

Fountainville, Pa.

May 21,

1908.

For the Herald of Truth.

THE CELESTIAL CITY.

By Ursula Miller.

There is a holy city
Far, far beyond this life;
Therein is peace and gladness,
No envy, there, no strife.

There dwell the holy angels,
And Jesus is their King;
His name they hold in reverence,
And unto Him they sing.

Within that holy city,
There can be no more sin,
No sickness there, no sighing,
To those who've entered in.

There happy, white-robed beings
Praise Christ with harps of gold.
Never more have they a fear,
They're safe within the fold.

On earth they'd tribulation,
But those are now all past.
They've anchored safe their haven,
Earthly things aside are cast.

The mansions there are many,
For each there is a place.
A home within that city,
Who the cross of Christ embrace.

For all of those who've sorrowed
In this lone vale below,
For those there is a mansion,
There is gladness, there no woe.

There parents know their children,
Sisters brothers there shall see.
'Twill be a grand reunion,
For all eternity.

There within that holy city
We shall see our loved King;
We may see Him in His beauty,
We may with the angels sing.

If we've proven faithful servants,
If our cross we've borne our part,
We may enter that blest city,
We'll not hear that stern, "Depart."

For the Herald of Truth.

VISIT THE SICK.

By a Sister.

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:36.

These are the words of our dear Savior to those on His right hand when He shall come in His glory with all the holy angels about Him. I wonder if we visit the sick as we should. It is important, but I am sorry to say that many who are called Christians are not faithful in this matter. There are some people who think that if they belong to church they are saved and yet they attend parties, suppers, entertainments, etc., and seem to know all about these things. But when asked how this or that sick person in their neighborhood is they are apt to say, I do not know, I have not been there yet, I would like to go to see them, but we have so much to do, and somehow I do not get off. Dear reader, these excuses may do for today, but they will never do on the judgment day. Christ said, "Ye cannot serve God and mammon. Matt. 6:24. Let us therefore go and visit the sick, give them a word of encouragement, sing some spiritual song and wish them God's blessing. This does not take long and words cannot express the joy and comfort it gives to the sick one. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

Then there are people who claim to be filled and led by the Spirit and seem very anxious about the sick so far as inquiry about them is concerned, and say they will visit them soon, but day after day, week after week, month after month and finally year after year passes by and yet they do not come. Now, is this the true spirit that is

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leading them in this way? "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1. Now, I do not mean to say that everybody is living in this way, neither do I say anything against being led by the Spirit. Christ said, "Ye must be born again" (John 3:7). But let us make sure that the spirit is of God. I know of some regenerated people who visit the sick regularly, sing and pray for them, and He who knows and sees it all, knows they do everything in their power. Only those who have had the experience know what a help it is to the sick. These, I think, must surely be those on the Savior's right hand. Dear Christian friends, let us try to work with all our hearts to take more interest in this work so we shall be on His right hand. "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Note.—The foregoing is sent us by a sister who has suffered for years, and who in a private letter expresses her frequent loneliness, and her pleasure at having people come and visit her. We hope her words will move us all to exercise this part of our religious life (Jas. 1:27), and bring comfort and relief to those who are suffering.—Ed.

CERTAIN WEAKNESSES OF REFORMERS.

Professor Wedel, of Bethel College, discusses this subject in the May "Monats-blaetter," taking for his text the advice of Menno Simon on his deathbed to a friend, "Don't be a slave to men as I have been." Professor Wedel says:—

"Hitherto, wherever we came upon this information, it was always presented on this wise: Menno Simon is to have said so; of course, we classed it with those anecdotes of our reformer that were not credible. But we can do so no longer, and we must allow it to stand as a historical fact that our dear Menno before his departure accused himself of such a weakness. Our denominational pride can hardly avoid being wounded. We would gladly have had it otherwise. Comparing our reformer with the other precursors of a reconstructed church, in those days, we silently wish, if possible, to find in him a complete model. We think of Hubmeier's fit of vacillation in Zurich in 1526 and contrast him with Luther's stout personality in Worms; Reublin's return to the Roman church in his last days occurs to us, and—we frankly admit at once that many of our forefathers also had their periods of doubt, that not all of them approached their dying day as they would a wedding feast, and that our reformer also was very naturally no saint in the Catholic sense, who would have done more good than he was actually bound to do.

"At all events, we deem it a correct report that Menno Simon was in general of a melancholy temperament and prone to judge things and events by the very darkest side. It is therefore not to be wondered at that he, in the face of death, subjected to the severest possible criticism that part of his work in which human weaknesses in the pursuit of a peaceful and a passionate and soonest and most easily associated. And—if we may be allowed the thought—perhaps in his morbid condition he judged himself more mercifully than his gracious Lord and Master would have done. The Lord knoweth our frame, and repeatedly finds something good where His servants in their

gloomy moods see only selfishness and servility. Menno Simon judged himself just as harshly as he judged others, and there can be no doubt that in this matter he wholly depended on the merits of his Lord, especially when we remember how thoroughly he broke away, on this point from inbred Roman errors."

Professor Wedel further observes that many a mischievous mistake was made by Menno in his effort to build up the churches, but this happens in church work everywhere. The other reformers also made mistakes, only these were in the direction of an unbending hardness. It is the praise of John Knox that "He never feared the face of man"; but it is often easy to see in such a firmness traces of a sinful obstinacy. How passionately Zwingle insisted on the war against the Catholic cantons! Church discipline did not satisfy Calvin; anyone staying away from the Lord's Supper was banished. In his burning of Servetus it is now admitted by historians that he was still lord of Geneva. And Servetus was burned in a most horrible manner as a blasphemer.

Luther, it is well known, was unduly violent. Not only did he claim to be inspired by the Holy Ghost to banish the baptist sects, but he called Zwingle and his associates by the meanest nicknames. When Zwingle begged him to use his talent only to God's honor, and then they would become reconciled, Luther wrote to him: "Cursed be such unity down to the pit of hell!"

"Let us be thankful," concludes the professor, "for all that the Lord granted the church by means of their good work, and let us, in view of their weaknesses, not forget that they also were sinners, and that in the end there is only one Master, Christ."—The Mennonite.

NON-RESISTANCE.

In the moral sphere, Christ, with His doctrine of forgiveness and of non-resistance did not mean the discontinuance of fighting. Christ was the greatest fighter the world has seen. Alone He stood up against the mob, against the priesthood, against the empire, against almost everything there was, and with the might of His spirit fought for a new kingdom and a new style of life. The weapon He introduced is only just beginning to be understood, so slowly does human history move. But as surely as electric traction will take the place of animal haulage, so surely will Christ's way of dealing with evil and with our enemy supersede the brute force method of an earlier time. Christ's method was to oppose to the enemy the force, not of muscles but of soul. That force could not have been used before humanity had reached a certain level, for Christ (crucified) was not there. But its mystic pulsations are now being felt over ever-widening areas and with ever increasing distinctness, and there can be no doubt what the result will be. Those of whom Athenagoras says, "When struck they do not strike again; when robbed they do not go to law; they give to those who ask of them, and love their neighbors as themselves," were men who knew themselves as conquerors. They were in charge of a force against which swords and spears were as naught. And whenever since it has been tried the results have been equally unmistakable. In John Woolman's delightful autobiography, we read how he went, single-handed and unarmed, to preach the gospel to a tribe of Indians. Actually on the war-path against his own countrymen, delivered his message, and returned without a hair of his head being injured.—J. Brierly.

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May 21, 1908.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

Woodside, Pa., May 11, 1903.—The pulpit in the Masonstown Mennonite M. H. was occupied on Sunday morning by the brethren Aaron Loucks and David Johnson, and at night again by Bro. Loucks. June 7 has been set apart for communion at the Masonstown congregation. We shall be glad to have any of the brethren with us at that time. Yours in true Christian love. Cor.

Morrison, Ill., May 11, 1903.—Wednesday, May 6, Bro. J. A. Ressler, of Dhantari, India, spent a short time with the congregation here. He spoke in the evening about the customs and needs of the people of India. His talk was very interesting and I hope it may awaken a deep interest in mission work in that foreign country. May God bless the workers in India, is the prayer of the writer.

Our Sunday school is increasing in attendance. It averaged over 60 for the first quarter. May it increase spiritually and be the means of leading some precious souls to accept their Savior. Cor.

Rockton, Pa., May 13, 1903.—On the 5th of May Bro. A. D. Wenger, with his wife and little Mary came into our midst, and while with us he preached a number of very interesting and practical sermons. He also gave several talks on Bible Lands, which were very much enjoyed by the congregation. While he was here two souls expressed a desire to unite with God's people. On the

HERALD OF TRUTH.

12th they left for Scottsdale and several other places in southwestern Pennsylvania. May the Lord richly bless the dear brother in his ministerial labors wherever he goes, that his souls may be gathered into the kingdom. J. N. Kaufman.

Weaverland, Pa., May 10, 1903.—Dear Herald readers: Greeting. On Sunday, May 3, Bro. John Landis was with our congregation and expounded to us the scriptures in a simple and impressive manner. There are four applicants for church membership at this place who are to be received into the fold in the near future. On the 17th we expect, the Lord willing, to hold communion at Weaverland in commemoration of the Lord's suffering and death. The church here at present mourns the loss of our senior ministering brother, John M. Zimmerman, who passed from time to eternity on Sunday night, May 3. (See death notices.) D. S. Wenger.

Amish, Iowa, May 6, 1903.—Greeting in the Master's name. Upper Deer Creek Sunday school was reorganized for the season on April 19. D. J. Miller, Supt., and Seth Miller, assistant. Let us pray for the brethren that the Lord may bless them in their duties in leading the young people into the way of salvation. Bro. Andrew Shenk of Oronogo, Mo., is holding a series of meetings at the West Union M. H., Iowa Co. This is his third week of holding services there. Quite a number of young people have become convinced of their depraved condition and are seeking peace and salvation. May the Lord lead them to true repentance and unwavering faith in Christ, our Savior. Cor.

From the Salem Congregation, Elkhart Co., Ind.—After an interval of three months our Sunday school was reopened April 5, the following officers being elected: Supt., D. H. Fisher; Asst., John Bare; Chor., Levi Leatherman; Sec., Emma Warner. April 12, Bro. J. S. Hartzler was here and held instruction meeting, also had services in the forenoon of the 18th; in the afternoon the four applicants for membership in our congregation met at Turkey Creek with those of the Nappanee Cong., where they were baptized, Bish. J. S. Shoemaker officiating. The following Sunday afternoon communion was observed, Bro. Shoemaker being present at this service also. We believe all those who attended enjoyed a real spiritual feast. Cor.

Baldwin, Md., May 8, 1903.—Greeting in Jesus' name. We are a little congregation of nineteen members in a community where the harvest is great and the laborers few. Most of our members are old and feeble and we cannot expect to keep them with us long. We have very few young members, and oh, how sad, for there should be more. "In youth and health lay up a store that will endure forevermore." When our ministers are traveling through the country we would be very glad to have them stop with us. We live about fifteen to eighteen miles from Baltimore. We reorganized our Sunday school on March 29, with the following officers: Supt., Moses Nafziger; Asst., Joseph Hertzler; Sec'y, Silas Hertzler; Treas., Joseph Miller. We also organized a Bible Reading, April 26. Last Sunday evening, May 3, we held the first meeting which was well attended. Nancy Hertzler.

Yerkes, Pa., May 7, 1903.—The Herald, our beloved church paper, is a welcome visitor in our home. It helps to keep up the interest in the church and gives helpful information to the readers. We may learn

much from the subjects treated by our dear brethren and sisters. The Sunday school at this place and those at Skippack and Worcester have again been opened. Communion is to be held at Skippack on Whit Sunday, and on the Sunday following at Providence near Yerkes. Although the flock here is small, we will not be discouraged, but hope and pray the Lord to send us more laborers. We are very sad to note the sickness and death of the beloved daughter Esther of our Bro. John G. and Lydia Gotwals. Her death has cast a gloom over the entire neighborhood. Many are the sympathizing friends. Funeral took place on Saturday. J. G. Detweiler.

Tiskilwa, Ill., May 11, 1903.—Our Sunday school here is in a flourishing condition at present. April 1 closed our first year of continuous Sunday school. We always thought we had to close through the winter, but find the interest just as good (though the attendance is smaller) as at any time. Bro. Edwin Yoder is Supt., Sister Della Albrecht Chorister, Sister Ella Zimmerman Sec. and Treas. We recently got the new "Church and Sunday School Hymnal," and so far are well pleased with it. We ask an interest in the prayers of all Sunday school workers. On May 2 Bro. J. A. Ressler, accompanied by Bro. C. K. Hostetler, paid us a visit, which was much appreciated. Services were held on Saturday evening, at which meetings Bro. Ressler spoke to large audiences. It is touching to hear of the unfortunate people of India. May God put it into the hearts of many more to heed the call from the far-off fields of India. We cannot all go to some foreign field, but we can pray and give as God has blessed us. Cor.

Elizabethtown, Pa., May 11, 1903.—On Saturday, May 9, baptismal services were held at Good's M. H., at which time nineteen persons were baptized, and two received. The class numbered twenty-three, but on account of sickness two were not present on Saturday. The youngest one in the class was a little girl not yet twelve years old, while the oldest one was a man who had reached four score and eight. The services were conducted by Bish. Martin Rutt. The brother did not shun to declare the truth as found in God's word. He spoke very forcibly on the Great Commission (Matt. 28:16-20), dwelling very briefly on form of baptism, but more especially on a thorough conversion and a newness of life. The next day communion services were observed, and a large number of brethren and sisters partook of the sacred emblems. The weather was fine both days, and though the house is large, it did not hold all the people who assembled there. May a kind heavenly Father ever remember His children, and so guide and direct that when this life and its toils are over we may be found worthy to enter into His rest. Minnie Stauffer.

Waynesboro, Va., May 12, 1903.—Conference met at Springdale, according to previous appointment. Most of the conference members were present, also some other brethren and sisters from a distance. Bro. H. H. Good of Tennessee was with us. During his stay he preached four very instructive sermons. On Sunday the communion was held, by which a number again showed their relation to God and each other. All the seating room was taken up and benches placed in the aisles were likewise filled. It has been quite a while since we had such a crowd present at this place. May the seed that was sown during these meetings take root, grow and flourish in many hearts. What is there in this life that gives a Christian more joy

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than meetings of this kind, when brethren can be together in unity as one family in the Lord? It was touching to hear Bro. Jos. F. Heatwole talk of leaving his home field of labor to go to West Virginia to work for a while for the cause of Christ. May his wish be granted that the church pray for him, thus strengthening him in this arduous work. His wife will accompany him. Praise God for all His blessings. Cor.

Amish, Iowa, May 11, 1903.—On the 10th the Lower Deer Creek Sunday school was organized with quite a large number present. Daniel Shettler and John Schlaubaugh were appointed superintendents. On the same day twenty-three applicants were received into church membership by water baptism at the West Union M. H. May these indeed be truly regenerated and become shining lights in the world. After baptismal services the communion of our Lord was commemorated. On Thursday, 7th, Bro. J. A. Ressler, of Dhantari, India, arrived in this locality, accompanied by C. K. Hostetler, of Elkhart, Ind. They were with us two days. On Thursday afternoon and evening Bro. Ressler addressed the congregation at West Union M. H. and on Friday at East Union. A large audience was present at both places. During the day they made a few visits along the way. They stopped over dinner with the writer, and we had a pleasant visit together. Bro. Ressler had his letter files with him and wrote several letters at our desk. So it happened that several letters that I had written to him made the trip to India, came back and were laid on the desk on which they were first written, an instance of rare occurrence. I am indeed glad and thankful that the Lord led it so that Bro. Ressler could pay us the much coveted visit. Praise the Lord who

S. D. Guengerich.

Farmersville, Pa., May 10, 1903.—Dear readers of the Herald. Grace be with you all. We are thankful to God and praise His name for the blessed privilege granted to us once again of partaking of the sacred emblems of the broken body and shed blood of our Lord, by which act "we do show his death till he come." Truly, God's people can be happy in humbling themselves before Him. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." "If ye know these things, happy are ye if ye do them." Our bishop, Benjamin Weaver, officiated at these services, assisted by our home ministers and deacon. They preached the word earnestly and truthfully, and with the spirit of power and from on high. May we ever yield ourselves as servants to obey the teachings of God's word and fight and pray earnestly that our minds may be set only on things that are above. Increase our courage, Lord Jesus. I have been looking in the Herald for a list of church news from Ephraim. On April 19, 1903, eight precious souls were baptized; four in the M. H. three in the water and one at his home, and still another on her bed of sickness. Behold the open door. All who will, may find sweet peace. Dear souls, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord." Rom. 6:11. The Lord willing, communion services will be held at Ephraim in the afternoon of May 24. Our minister's wife, sister Mack, has been ill for over a week from erysipelas fever, but is able to be with us again. May God bless her. Lizzie M. Wenger.

Windom, Kansas, May 8, 1903.—Bro. George R. Brunk and myself have just returned from LaJunta, Colo., where our people have commenced a settlement. Their

HERALD OF TRUTH.

location is about four miles west of LaJunta, where Pre. George Ross is the minister. They have also started another settlement ten miles north of that place, where Bro. J. M. Nunemaker is minister. In the two places there are twenty members. Others from different parts of the country are expected to come and see the country with a view of settlement. On the 4th of May the two districts met together and under the direction of Bro. George Brunk, organized the LaJunta Mennonite congregation. The brethren Chr. Rich, Jacob Brunk and John M. Brunk were elected trustees. Bro. Brunk held a number of meetings while with the brethren, one of which by special request was held at LaJunta, where a large number of the people of the town had gathered and attentively listened to the discourse given by Bro. Brunk on the doctrines of the church. Our brethren in this new settlement have regular services in each district and there are good prospects for a Sunday school in this part of the country seem to extend a warm welcome to our people, and we hope God will so direct them that all may be bright and shining lights in His kingdom, and that they may continue to hold the confidence and respect with all who may become acquainted with them. J. M. Brunk was suffering, at the time, with la grippe, but was getting better. The mumps are apparently enjoying reasonable health. The brethren D. and B. King were with us in our visit and the latter made choice of an acre farm. A number of brethren from Ohio, Kansas and Nebraska are expected to visit here in July. R. J. Heatwole.

For the Herald of Truth.

SUNDAY SCHOOL LESSON, MAY 24.

By J. Clayton Kolb.

PAUL BEFORE AGRIPPA.

Acts 26:19-29.

Golden Text.—"Having therefore obtained help of God, I continue unto this day." Acts 26:22.

Lesson Connection.—Paul, by the help of God having escaped out of the hands of the forty who had "banded together and bound themselves under a curse" to kill him, is brought to Herod's judgment hall, where after five days he is called forth and accused by Terullus the orator. Here as everywhere else he is a faithful witness for Christ and a doctrine. Being sent for, he preached the faith of Christ with such power and demonstration of the Spirit that Felix trembled. Would to God we had more such Spirit-filled men today—men who could use the sword of the Spirit, which is the word of God, with such effect that men would fall on their faces and cry, "What must we do?" Acts 2:37, and 16:29, 30.

Paul appeals to Caesar.—After being many days at Caesarea, Festus opened his matter to King Agrippa, who appeared with Bernice with great pomp and splendor. Paul, the saint of God, is brought and he declares his life from his childhood and how miraculously he was converted as he was on his way to Damascus.

Heavenly Visions.—The prophet Joel says, "Your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions." Prophets, apostles and holy men of God in all ages of the world had dreams and visions from the Lord for guidance and direction. Examples Acts 18:9; 27:23, 24. Wonderful protection the child of God has—2 Kings 6:15-17.

The word without as our guide—Ps. 119:105. The Spirit within as our teacher—1 John 2:27. Also, "He maketh his angels ministering spirits for them who shall be heirs of salvation." Who would not be a Christian?

Paul preached Repentance.—John the Baptist preached repentance (Matt. 3:8); Christ preached repentance (Matt. 4:17); the apostles preached repentance, and every true minister of the gospel today preaches repentance toward God and faith in the Lord Jesus Christ, which is the fundamental principle of the Christian religion. Repentance is a golly sorrow for and confession of and turning from sin. All unrighteousness is sin. "He that knoweth to do good and doeth it not to him it is sin."

Paul's preaching brought him persecution from the world (verse 21). Someone has said, "If a preacher does not succeed in making someone mad or cause some to be converted, he is a failure." "Yea, all that will live golly in Christ Jesus shall suffer persecution" (2 Tim. 2:12). Again the apostle says, "Now, we brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4:28, 29). The reason some preachers do not suffer persecution is because they do not preach "the whole counsel of God," and the reason they do not preach all the word is because they are not converted (Matt. 7:15-23). The only proof of conversion is walking in "newness of life" (2 Cor. 5:17).

Paul's learning (verse 24) was not of a nature that would make one mad. It was not book-learning, received at college, but "by the revelation of Jesus Christ" (Gal. 1:11, 12). John 7:16-18 Jesus says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes." Matt. 11:25; also read 1 Cor. 1st chapter, and Isa. 50:4. The golden text fully describes from whence he received his "help" and power (verse 22).

Not done in a corner.—Paul, like Christ, said nothing in secret. They went everywhere preaching the gospel without fear or favor toward man. By uniting with oath-bound secret societies and other organizations of unbelievers, we ourselves make void our claim to sons and daughters of God. Adoption into God's family and fellowship with Him and His children is only on condition of separation from the world (2 Cor. 6:13-18).

Spring City, Chester Co., Pa.

THE NEW AND LIVING WAY.

What a wonderful privilege it is that poor, fallen, sinful creatures as we are, may come into the presence of the great Jehovah and hold audience with Him. And this without the intervention of any human priest. Greater are our privileges in this regard, under the Christian dispensation, than was that of Israel under the old. The common Jew could not enter into the immediate presence of God. This great privilege was allowed only to the high priest, and he but once a year. But how different it is with us. We not only have this privilege, but, by the apostle to the Hebrews, we are exhorted to avail ourselves of the privilege. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

And even with all our privileges of com-

teaches that if our prayers are only put in faith they shall be answered. We stronger language than this could be

ful indulgence, though the circumstances materially differ. In one instance there is revulsion and abhorrence against the in

Greeting to all in His worthy name. This morning I want to tell you something not exactly on mission work, yet in connection

Miller.—On May 3, 1903, at Smithville, Ohio, of heart disease, Fanny King, wife of Tobias L. Miller, aged 74 years, 7 months and 10 days. She was born May 1, 1829, and was married Jan. 11, 1857. She was the mother of one child, who preceded her to the spirit world. She leaves a bereaved husband, an adopted daughter and many friends to mourn their loss. She was a devoted sister in the Amish Mennonite church and the last of the King family to be called to her final reward. She was kind to all and the needy always found in her a helper. May the Lord reward her richly. She was buried on Monday, May 11, 1903, in the cemetery here, being held at the Bethel church at Smithville.

ville in the presence of a large congregation. Services conducted by I. J. Ruchwatter of Dalton, O., and Jacob Gierz of Smithville. Text, 1 Sam. 20:18. Peace to her ashes.

King—On May 1, 1903, near McLain, Kansas, Ella May, daughter of E. J. and Magdalen King, aged 2 Y., 7 M., 17 D. She was taken suddenly ill on the night of April 1. At 10 p. m. she called and said she was sick and we indeed found her so from the very first it seemed as if she was to suffer from a gathering in her head and inflammation of the bowels. After another week of suffering we had prayer according to James 5, and she seemed healed instantly of her pain, and was improving nicely so she could sit up and play and eat and smile and speak. But at last she was afflicted with continual coughing, caused by bronchial trouble, and failed rapidly, till Friday evening, when she fell asleep in Jesus with the smile of heaven on her dear face to awake in the glory world and await our coming, for which time we are longing as never before. Funeral, May 3, at the house by J. M. R. Weaver (text, 2 Sam. 12:22), and at the Pennsylvania M. H. at 2 o'clock by the same minister, assisted by D. D. Zook (text, Matt. 18:10, 11). She leaves her parents, two brothers and five sisters to mourn her departure. Her Mother.

Bally—On May 8, 1903, at his residence at Paramount, Washington, Co., Md., of pneumonia, our aged grandfather, Franklin Bally, aged 86 Y., 25 D. Services were conducted by Bro. Henry Baer in German; text, 2 Tim. 4:6, 8, and Bro. C. R. Strie in English; text, Psa. 50:5. He was buried in the Reiff burying ground in a large number of relatives and friends. Bro. Bally was born in Bavaria, Germany, April 13, 1817. At the age of fifteen years he, with his parents, a brother and a sister emigrated to America and settled in Lancaster Co., Pa., where later he was united in wedlock to Katharine Hemmerger and in 1861 he removed with his family to Washington Co., Md., where he spent his remaining days. He was the father of five daughters and one son, two daughters and one son of whom survive. He is also survived by twelve grandchildren, five great-grandchildren and his beloved companion, who is now 81 years old. He united with the Mennonite church in his native land at the age of fourteen and kept the vow until death. He loved to talk of the goodness of his Maker and was ever present at divine services. Till his health would no longer permit. We mourn not for grandfather as those who have no hope, but trust that if we live in the light that God gives us, as he also has lived, we shall all meet him in that glorious world beyond.

His Grandson, Benj. R. Weber.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for April, 1903.

RECEIPTS.

Cash Contributions—Millard Miller, 17c; Martin V. Usher, 42c; Mrs. A. H. Hostetter, \$1; J. K. Kaufman, \$1; Abram Metzler, \$2; Henry Senenig, 50c; Landis Hershey, \$2; Evangelizing & Benevolent Board, 75c; Israel Hollinger, \$1; J. A. Umble & Bro., \$5; Kinzer S. S. Mission Meeting, \$37.60; C. N. Hostetter, collected, \$1. Total, \$52.44. Received from Mission—For Mds., \$45.07; for labor, \$72.48; for rent, \$12. Total, \$624.19. Total receipts for April, \$681.59. Previous receipts, \$1,425.54. Total, \$2,107.13.

EXPENDITURES.

Paid for Mds., \$520.68; for labor, \$189.74; for general expenses, \$37.07; for orders, \$17.20. Total, \$744.69. Previous expenditures, \$1,315.39. Total, \$2,102.88.

SUPERINTENDENT'S REPORT.

Goods Contributed—A sister, dry goods, \$4.80; Mary Senenig, meat, 90c; John Hollinger, flour, 50c; Jacob R. Good, clothing, 20c. Total, \$6.40. Gratefully acknowledged, Noah H. Mack, Treas. & Supt. New Holland, Pa., R. F. D. No. 4.

ITEMS.

According to the 23d annual report of the Registrar-General of Ontario, 6,070 persons were married in that province in 1902. Of this number 362 were Mennonites, 11,983 Methodists, 7,480 Presbyterians, 5,559 Episcopalians, 5,754 Roman Catholics, 2,198 Baptists, 958 Lutherans, 958 Congregationalists, 250 Brethren of the Church, 34 Quakers, 887 of other denominations and 499 of no denomination. The population of the province is 2,184,144.

Massacre of Jews—In an anti-Semitic riot in Kischeneff, in southern Russia, beginning at Easter and continuing for a number of days there

after, the Jewish population was set upon by Russian peasantry and robbed and murdered indiscriminately. According to the latest information received, the number of victims reaches 1,000. Hundreds have been maimed for life by the brutal mob, the police seem to have been in sympathy with the mob and did not interfere. Property valued at over a million roubles was taken from the Jews. Many rich people are left penniless. There is danger of similar outbreaks at other places, as it is now believed that the authorities will make the merest show of interference. So much for a beginning of the "religious toleration" recently inaugurated by Russia, not to mention the persecution of the peace-loving Finns in the northern part of the Russian empire.

LIST OF OUR TRACTS.

1. Modest Apparel.
2. A Solemn Appeal.
3. Unscriptural Marriage.
4. Concerning Missions.
5. Against Secretism.
6. The House of Darkness.
7. Dying Without Hope.
8. "Name to Live" Rebuked.
9. Repentance.
10. Which Heaven Do You Prefer?
11. Which Route? Choose Today.
12. U. S. or S. S. (Unsaved Sinner, or Saved Sinner).
13. The Sculptor's Perplexity.
14. The Gold Necklace.
15. A Worker's Dream.
16. The Minimum Christian.
17. Fearful Results of Gambling.
18. The Demon of Vanity.
19. Is Ornamental Dress Harmless?
20. Although Unhappy, Come to Jesus.
21. Eternity, Eternity!
22. The Infidel and the Tract.
23. Profanity—Don't Swear.
24. A Collection for a Sleeping Girl.
25. Signs of Spiritual Decline.
26. Too late!
27. Special Responsibility and Influence of the Christian.
28. Eminent Witnesses.
29. But Who is My Brother?
30. Idle Words.
31. The Warning.
32. A Strange Dream.
33. Satan, Liquor Dealers & Co.
34. Secret Societies Not for Christians.
35. Outline of Bible Teachings.
36. Bible Doctrines Briefly Stated.
37. No Smoking on the Upper Deck.
38. Dress Charity.
39. What God Has Given You.
40. A Time to Dance.
41. Close Communion.
42. Lost! Lost! Lost!
43. Certainities.
44. Feet-washing.
45. The Salvation of the Holy Kiss.
46. Eight Reasons Why I Oppose Oath Swearing.
47. Keep These Thoughts Before You and Remember.
48. Why Oppose War?

Preserve this list. Always order by number. We make no charge for tracts, but appreciate it if enough money is sent to pay postage on tracts ordered. Send for some.

Mennonite Publishing Co., Elkhart, Ind.

A BUSY TIME

Is now on hand for many of our preachers and leaders of Young People's Meetings. They are therefore glad for the most practical suggestions to help them in their Christian work. "Windows; or, Gospel Lights for Gospel Subjects," is full of excellent subjects, appropriately outlined and accompanied by helpful pointing suggestions. Illustrated. Price, in fine cloth binding, only 60 cents, postpaid. You will like it. Send us your order early.

Mennonite Publishing Co., Elkhart, Ind.

ABOUT YOUR VACATION.

Little journeys to lake resorts and mountain homes will be more popular this summer than ever. Many have already arranged their summer tours via the Chicago, Milwaukee & St. Paul Railway and many more are going to do likewise. Booklets that will help you to plan your vacation trip have just been published, and will be sent on receipt of postage, as follows: "Colorado-California," six cents; "In Lakeland" and "Summer Homes," six cents; "Lakes Okoboji and Spirit Lake," four cents.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland. 5-21-531, '93.

\$25 TO COLORADO AND BACK.

It has been estimated that between 8,000,000 and 10,000,000 persons in the United States take a vacation every summer. They spend between \$400,000,000 and \$500,000,000 yearly in pursuit of

pleasure. This is a great deal of money to spend during a vacation, but this season the expenditure per capita may be somewhat less on account of the low railroad rates offered by the Chicago, Milwaukee & St. Paul Railway.

From July 1 to 10 this line will sell tickets to Colorado and return from Chicago for \$25. This will enable many to enjoy their summer's outing at slight expense. Colorado summer resorts are cooler than the seashore.

For scenic beauty the Rocky Mountain region is famous the world round. The most attractive spots among these peaks are beautifully pictured and faithfully described in a new book just published by the passenger department of the Chicago, Milwaukee & St. Paul Railway. It will be sent on receipt of six cents to pay postage.

Through train service, Chicago to Denver, every day via the Chicago, Milwaukee & St. Paul and the Union Pacific line.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland. 5-14-31, '03.

\$50 TO CALIFORNIA AND BACK.

Our ideas of the country we live in are gradually being broadened. Years ago the coast resorts of California were famous, principally for the delights of winter climate there. But Americans now know their own land better, and California is recognized as one grand summer resort. It is distinctly rich in the picturesque, perhaps more so than any like area in America, but it is so variable that it does not fall on the senses and the sightseer never tires of its pleasurable changes. You may see oranges growing in rich groves, and within a few miles snow-capped mountain tops.

If you are going to California you may never have a better opportunity than in May (May 12 to 18), when the rate from Chicago to San Francisco or Los Angeles and return, via the Chicago, Milwaukee & St. Paul Railway, will be only \$50. Tickets will be good to return till July 15. If you are going, use the Chicago overland service, which includes three fast trains between Chicago and San Francisco every day, via the Chicago, Milwaukee & St. Paul and the Union Pacific line. Information about rates, tickets and train service furnished on request.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland. 5-7-521, '03.

ECONOMY IN CALIFORNIA TRAVEL.

A double berth in a tourist sleeper, Chicago to San Francisco, costs only \$5. The service via the Chicago, Milwaukee & St. Paul and Union Pacific line is thoroughly comfortable and satisfactory. Chicago at 10:25 p. m. daily. If you're interested write for folder.

F. A. Miller, General Passenger Agent, Chicago. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Bldg., Cleveland.

HOUSES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good ten months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen & Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a few cents above one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be on application—W. C. Rinearsen, G. P. A., Cincinnati, Ohio.

THE MAIN TRAVELED ROUTE

to the Northwest is the Chicago, Milwaukee & St. Paul Railway. It is the best road, has best train equipment, and best sleeping car and dining car service. It is the route of the United States Government Fast Mail trains and of the famous Pioneer Limited trains. If you go to the Twin Cities of Minnesota or beyond go via "The St. Paul Road" and ride on the best train in the world. All ticket agents sell tickets via Chicago, Milwaukee & St. Paul Railway. For descriptive literature address F. A. Miller, General Passenger Agent, Chicago.

VERY LOW RATES

To many points in Arkansas, Indian Territory, Louisiana, Missouri, New Mexico, Oklahoma, Texas, Kansas, Colorado, South Dakota and Wyoming, via Big Four Route. One way colonist tickets will be on sale on May 19, June 2 and 16, July 7 and 21, August 4 and 18, and September 1 and 15, 1903.

For full information and particulars as to rates, tickets, limits, call on agents "Big Four Route," or address the undersigned.

Warren J. Lynch, General Pass. & Ticket Agent, Cincinnati, O. W. P. Deppe, Asst. G. P. & T. A., Cincinnati, O.

HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, MAY 28, 1908.

VOL. XL. No. 22.

EDITORIAL NOTES.

Faith smiles where fear weeps.

The right way is always safe, the wrong way never.

Good works are a pleasure, but not an entertainment.

The fear of God is the beginning of wisdom; the love of gold the beginning of folly.

Always sing with the thought that the Master is listening. He wants the music of our souls.

Christ was born in a stable, and lived in a humble dwelling. The cottage is still a favorite earthly dwelling place of His.

There must be great satisfaction to the enemy of souls to see a professing Christian doubt God's promises or distrust His ability to help in every time of need.

Jesus does not agree to be only an occasional guest. "Lo, I am with you always." The man who is not a Christian every day is not much of a Christian any day.

Descendants of the Christian Wenger who came from the Palatinate to America in 1727, expect to have a family meeting in Elkhart on the 8th and 9th of June.

If there were the same desire to keep as far from the danger line of worldliness as there is to approach it without being considered actually worldly, this world would show a very different type of Christianity in general.

No formal application of water can cleanse the soul from sin or be in the least a help in this work. If Pilate had washed his hands and his whole body a thousand times he would not have been guiltless of the blood of Christ. That blood alone wipes away the stain of sin.

It is a great pity that about all the church work that some people know of or at least do in some churches is to provide entertainment that attracts the carnally minded. The church is made to serve Satan for the cash his followers will pay to keep the church going!

Editors sometimes, like ministers, find it hard to think of something new to tell to their readers, but then there is comfort in the thought that it is not necessary to say something new every time. The apostle says (Phil. 3:1), To write the same things, to me indeed is not grievous, and for you it is safe (German translation); it makes you so much surer in the teaching of the word.

Any kind of liberty that gives Satan the rope or that allows him to set the stakes, is slavery. The only liberty that self knows is of a carnal nature. To "do as you please" gives liberty to the flesh while it binds the Spirit. The doctrine of "no restraint" is sensual and diametrically opposed to the doctrine of Christ. The liberty which the carnal nature desires or that attracts the carnally minded into the church is not the liberty that makes free from worldliness and that promotes spiritual growth. The only true freedom is that from which the Son makes us free—freedom from sin.

The Lord willing, Bro. Ressler will fill appointments in Indiana and Michigan as follows:—Elkhart, June 7; Bristol, Ind., June 8; Elmdale, Mich., June 9; Berne, Ind., June 10; Kokomo, June 11 and 12; east of Goshen, Clinton, Forks, Shore, etc., June 13-15; Topeka, June 16; Salem and Nappanee, June 17. According to present plans the latter part of June and most of July will be spent in Ohio: Aug. 1-14 in Canada; Aug. 14-31 in western Pennsylvania; September and October in central and eastern Pennsylvania, Virginia and Maryland, while the date for Bro. Ressler's return to India will be about Nov. 1.

Dead Few Christians seem to have any idea of the length and breadth, the heights and depths of the apostle's admonition (Col. 3), "Set your affections on things above, and not on things on the earth."

A young man who was trying to live in accordance with this and other similar teachings of the word of God, was a book-keeper in the office of a large manufacturing house in Chicago at the breaking out of the rebellion of the South in 1861. There was great excitement in all the large cities of our land and men were enlisting, drilling, parading, and regiment after regiment from the western and northwestern states passed through the city, moving forward toward the seat of war. These moving regiments,

passing through the streets, was something that everyone was interested in to a greater or less degree, and everybody wanted to see it. While they were on the line of march, sidewalks were crowded with anxious spectators; windows and balconies were crowded with men, women and children, all anxious to see the marching soldiers, but this young man, never once moved out of his place, or left his work to see the soldiers pass by. Ah! you say, he was not patriotic; he was not a worthy citizen, or, no doubt, he had his sympathies with the South. No, my dear reader, there were none of these things that held him from it. According to law he was a citizen of the United States; but according to the law of Christ he was a citizen of the heavenly kingdom, and not of the kingdom of this world. He had died unto the things of this world, and his life was hid with Christ in God; he had set his affections on things above and not on things on the earth. His walk and conversation was in heaven.

His speech was modest and yet decisive, and in perfect harmony with the gospel he professed. In his apparel and appearance he was modest, and without personal adornment; his society was with those who lived the like life with himself; his most intimate companions were the written word and the fellowship of Him who knows all the secrets of our hearts and who gave us His Spirit as an abiding Guide and Comforter all through the journey of life. In all his dealings and his intercourse with men he appeared like one who was more for heaven than for the world. The pleasures of this world, its entertainments, its games and amusements had no fascination for him; the allurements of the world gave him no pleasure; his life and hope and joy, and all there was for him in the world, was in the world above. Blessed life that is dead to the vanities of this life and alive only to the things of heaven, and whose affections are really on the things above! Then spiritual things will give us pleasure, while the indulgences of sin and worldliness will give us pain.

Christianity In the "Jewish Encyclopedia and Judaism," published by Funk & Wagnalls Co. of New York and London. Dr. K. Kohler, Rabbi of Temple Bethel, New York, writes an interesting chapter on "Christianity in its relation to Judaism," pp. 45-59, Vol. IV. It is interesting from the fact that in it we see how modern Hebrew thought looks at the Christian

religion and its founder. The writer is very candid, and is no doubt sincere in his utterances, and they are highly instructive. In reading his explanations of historical events connected with the life of Christ and the apostles, while he utterly ignores other facts, one is led to the conclusion that he weaves a very good piece of cloth when one considers the materials available and the numerous knots and tangles that he cannot avoid getting into. He cannot see that Christ was the Messiah of prophecy, but he fails to show even one instance in which Christ did not fulfill all that the prophets claimed for Him. The early Christian church he calls one of the Gnostic sects, which he claims at one time threatened to entirely absorb every distinctive feature of this "Jewish heresy." Again he calls it "one of the numerous Messianic movements which, aimed against Roman rule, ended tragically for their instigators, and from which it differed only in one singular fact; viz., that the death of the leader, far from crushing the movement, gave, on the contrary, rise to a new faith which gradually both in principle and in attitude, antagonized as none other the parent faith and came to manifest the greatest hostility to it." If he heeded the argument of Gamaliel, one of the best of Jewish teachers (Acts 5:34-39), he would have proof sufficient to show why this movement did not share the fate of the numerous Messianic movements recorded in Jewish history. He calls Jesus one of the disciples of John the Baptist, and says that Jesus "the moment that John had been put in prison, stepped to the front as a preacher of the 'Kingdom of Heaven,' in the very language of his master" (John), but he seems to overlook entirely the fact that John himself bore testimony of "him that cometh after me," as being "greater than I," who would "increase" while John "decreased," etc. To Dr. Kohler's mind "the teachings and doings of Jesus betray, on closer analysis, rather an intense longing after the Messianic time than joy and satisfaction over its arrival." Upon a still closer study than Dr. Kohler appears to have given this part of the subject, it becomes evident that Jesus Himself did not consider that "Messianic time" as fully inaugurated before His resurrection, ascension and the descent of the Holy Ghost. Jesus even went so far as to say that it could not come unless He would, by His death and resurrection, open the way for it (John 12:33-33), and that He well knew what was before Him, even as the prophets had declared. With all the learned doctor's finely worded arguments and his numerous references to gospel and other scriptures he proves Paul's assertion that the world by wisdom knows not God (1 Cor. 1:21, 22). Dr. Kohler says that "there is no indication in Jewish literature that the appearance of Jesus... made at the time a deep or lasting impression on the Jewish people in general." This, however, is exactly what was prophesied concerning Him (Isa. 53), and John corroborates this when he says that "He came unto his own, and his own received him not," and Jesus did also when He testi-

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fied but few would accept Him. Nevertheless when the "Messianic time" was truly and fully come (Acts 2), then the words of the prophet (Isa. 9:7) began to be verified and are being verified even now. One reason that Dr. Kohler advances for the rapid spread of Christendom was the fact that "the pagan world... having lost faith in its old gods, yearned for a redeemer, a man-like god." Just as though Haggai had not prophesied about Jesus as being "the desire of all nations." In fact, the learned doctor avoids almost all allusions to the prophecies, while the whole effort of the gospel according to Matthew seems to have been to prove to the Jews that Jesus was the Messiah of prophecy, that He would not be a political or national, but a spiritual leader and king, that He would make propitiation for sin by giving His own life as a sacrifice, that He would fulfill the desire of those who really feel the need of a helper, but not those who sought help for selfish ends; that He would be born of humble parentage and yet be the son of David; that He would be the world's redeemer and lawgiver, who would be rejected by the many and accepted by the few, but whose influence would reach out in ever-widening circles until all nations should feel the sway of His government, and who would sway men's lives, not by legislation, but by love; who would not establish a throne in any nation, but in every individual heart that would accept Him.

What is R. T. Crane, a prominent Education? business man and manufacturer of Chicago, Illinois, writes a book in which he discusses the utility of higher education for those who have to earn their own living and who expect to pursue a commercial life. In his book he shows that a classical or college education is, with a large majority, time wasted and money spent in vain, for those who must depend on their own efforts for a living. He says: I take the ground that a young man who goes to college, not only is not benefited by it after spending seven years of time, and \$10,000 to \$12,000 in money, but is most decidedly and positively injured by the college, since he comes out so conceited that he is at a great disadvantage in getting into business, and it takes years and sometimes a lifetime to get his head back to a normal size.

Mr. Crane contends that the college graduate is handicapped instead of helped by his education, that, outside of the school room, he cannot earn as much money as the non-collegian, and is not so useful in a commercial establishment. He holds that all academic learning above the grammar grade is a mistaken investment of time and money for the youth who has to make his own way in the world. He denies that the college man is a more useful citizen than the man trained in a business house. "The whole tendency of the so-called higher education," he says, "is to puff the young man up with vanity, causing him to look down upon labor with contempt."

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These conclusions have been reached by Mr. Crane after collecting and sifting a large amount of original data. First he submitted a series of questions to nineteen college presidents. The replies of those who answered are printed, but this whole class of testimony is rejected by Mr. Crane as scientifically worthless. He also wrote to 1,593 college students, of whom over 555 replied, but their replies were unsatisfactory.

Finally he sent an elaborate list of questions to the heads of large commercial and industrial concerns all over the country, asking whether they preferred or avoided college graduates, whether such men advanced more rapidly than others, etc. The replies from employers form the most significant portion of the book.

The general testimony goes to show that few employers take college graduates in preference to others, while a large number state a distinct preference for employees who have grown up in the business, instead of going to college.

The president of a large business house in Chicago says: There has never been a college graduate on our forces. As far as expedient, we begin with boys at the age of sixteen and train them gradually for the field for which they show most efficiency. Three times out of four, we gain better results from a man who has gained his knowledge in our own house.

A certain banker says, he does not find that college graduates show greater mental ability or advance more rapidly than others. "A commercial training will develop the mental qualities required in business fully as much as a course in college." He would not advise a boy with only \$5,000.00 to spend it for a college education.

Roswell Miller, of the St. Paul Railway, says, "I spent one year in college, and consider it fortunate that it was not more."

Franklin McVeagh says, "I do not think you can get too much education in a business life," but admits that the proportion of college men in his employ is very small, which shows after all that he does not give preference to the higher educated.

The manager of Montgomery, Ward & Co., Chicago, says, College men show greater mental ability and advance more rapidly than those of about the same calibre who have not entered college; yet he avoids them, except in the few cases where he finds that they are willing to begin at the bottom and work up.

An unfortunate graduate who answered 450 ads, sent out 70 type-written letters, and made innumerable personal applications in Chicago without securing employment, says, "Employers of business help will not take a man who is nearly 25 years of age as a beginner without business experience. They want young fellows in their teens, and so specify in their ads; of course they can get plenty of them. They are cheaper, will last longer and are more easily trained in the ways of business. A college man knows too many things."

The reading of this book, no doubt, would be a great benefit to many young people who

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entertain the perverted idea that a college education is the only thing that is of value in this world; and it might also be an advantage to many fathers and mothers whom we often hear say that they would give their children a good education because that is all they are able to give them. A good substantial training in industry and economy with a smaller degree of "book learning" would many times be a greater blessing (aside from religion) than anything they could give them. Many a misled father has ruined his children for the church and for temporal usefulness by giving them an education which they had neither the ability nor the moral stamina to turn to good use, and moral, Christian and temporal ruin was the result.

In connection with the foregoing it might be proper to add that much of college work is made useless because too theoretical. The right education is that which sets a young man to thinking along practical lines, that develops his thinking powers as well as the moral forces within. The acquirement of a huge lot of facts is the small end of an education. The simple acquirement of a speaking knowledge of a mass of facts and theories seems to be the idea that many have as constituting an education, and seems moreover to be the object for which many go to college, and this accounts for the fact that many fail to be able to turn their college education to practical good. The education that does not go beyond the theoretical is bound to suffer when placed side by side with the practical, and that accounts for the disadvantage at which many a college man is placed when he competes with the young man who by a course of training has put into practice all of the theory he needs in the particular line of work in which he is engaged. He has learned to think, to do, to apply his thinking to his doing, to govern his doing by his thinking. He learns human nature, not from a theoretical study of psychology, but he has learned psychology by a study of human nature in the living, breathing specimens before him daily in his work. He learns to make use of his knowledge by the application and concentration of his abilities and experiences, just the same as a child learns to walk, and walks and runs without a theoretical knowledge of the laws of gravitation or of mechanics.

A step in the right direction has been taken by some colleges, as well as by very many individual teachers, in making school work practical rather than theoretical, in material as well as in moral and religious matters. In this practical age and country the school that places the practical as the end, and makes the theoretical serve only as a means to this end, will be the true educator, the true helper of the young along those lines which advance the best interests of the community in its moral and material welfare.

It is among the evidences of the divine origin of the Holy Scriptures, that Christians grow more and more fond of them as they approach nearer to heaven.

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PERSONAL MENTION.

Change of Address.—Bro. Menno J. Yoder, from Emma, Ind., to Topeka, Ind., R. F. D. No. 1.

Pre. Daniel Martin and Pre. Jos. Hoffman of the "Martin" branch of the Mennonite church, accompanied by Dea. Jonas Brubaker of near Elkhart, spent some time in visiting the Publishing House on the 19th inst. They had been attending the conference of the "Wisler" brethren at Yellow Creek M. H. in Elkhart Co. on the 15th and were on their way home at St. Jacobs, Ont.

Pre. Eli Bontreger of Nappanee, Ind., recently visited the church in Oscoda Co., Mich., spending about a week and holding meetings. The members were very much encouraged.

Bro. D. A. Lehman and wife of Nappanee, Ind., seem to be indispensable to the Dunkards at their annual meetings. They left for Bellefontaine, Ohio, on the 22d to take charge of the commissary department at the Dunkard annual meeting being held there.

For the Herald of Truth. A SERIOUS QUESTION.

By S. B. Wenger.

There is a question that has been bearing on my mind for years which I am not able fully to decide in my own mind. It is that of receiving members from other denominations without rebaptizing them. We sincerely believe that the only mode of baptism mentioned in the Bible is that of pouring. We preach and practice pouring in any other way, and it is right that we should; for the book of all books substantiates this doctrine. The Bible alone must be our guide, although many historians, lexicons and learned men are in favor of other modes—the Bible alone must settle the question. Other books may add strength to the Bible when in harmony with it, but when they do not harmonize with the Bible they are a great detriment to the plain teaching of God's word. "We ought to obey God rather than men." Many good, honest people are misled through erroneous teaching, because they will not hold God's word far above all other teaching. Let God's word be far superior to all other agencies.

But to the question, Is it right for us to take into church membership those who have been initiated into other religious bodies by a mode that is not substantiated by God's word? It can be plainly shown by the Bible that immersion is not the Bible mode of baptism. Then baptism is one thing and immersion is another. But when persons come for membership who have received immersion in good faith for baptism at the hands of some minister in some religious denomination, shall we refuse to accept them without baptizing them? On the other hand, if we accept them, are we not in the light of God's word taking members into the church who have not been baptized? This to my mind is a puzzling question. I believe it is too little thought of and too lightly treated by our people. I believe the line should be drawn more closely, and that we should urge the Bible mode of baptism and follow the example of our Savior and have the water applied in accordance with

Christ's own mode of baptizing with the Holy Ghost, remembering, however, that the latter is of much greater importance than water baptism. We cannot follow the Bible too closely. There seems to me to be an inconsistency in our practice in this that we admit to membership those who have received an initiatory right into another religious denomination in a manner that we ourselves could not conscientiously receive them. We claim to be God's people; let us stay just as close to the Bible as we can. Other denominations are finding fault with us on account of our practices on these questions and they have room to do so. If we conform all our practices strictly to God's word, then let man say what he will, but let us be sure that we have God's word on our side; then "If God be for us, who can be against us?"

A number of years ago I tried to introduce this subject in one of our conferences, but it was ruled out and not considered in the conference. I have never been able fully to understand why it was not allowed to come before the conference unless it was in the way the question was stated. I venture again to get it before our people through the medium of our church paper, and I sincerely hope all our conferences will take it up and give it serious consideration in the light of God's word. It is a question of vital importance.

South English, Iowa.

For the Herald of Truth.

PILATE AND HEROD.

By Silas Bauman.

"And the same day Pilate and Herod were made friends together; for before they were at enmity because of many things." Luke 23:12.

Here we have two characters which show the condition of many that are at the head of a people in the kingdoms of this world. To the Christian church Paul says, "Be subject to the higher powers, for there is no power but of God: the powers that be are ordained of God." He also says that we shall not resist, and if we do we resist God: the powers that be are ordained of God. Pilate said to Christ, "Know ye not that I have power to crucify or to set you free?" but Christ said, "You had not the power if it were not given thee from above. Christ was subject to the higher powers, but this does not prove that Pilate was right. God is able to use the higher powers to prove our faithfulness just as Christ was faithful unto death. He also brings out the character of the rulers of this worldly kingdom, while Christ had to suffer. The two rulers or governors were made friends. I believe that Pilate was a good governor so long as he was at enmity with Herod. Herod on the other hand was not faithful, and that brought enmity, but as soon as these two rulers were made friends, Christ had to suffer. This proves again that the friendship of the world is at enmity with God, and that these men had weak characters is proven in this that they could find no fault with Christ, but Herod with his men of war set Him at naught and mocked Him, and Pilate washed his hands and said, "I am innocent of the blood of this righteous man." This proves again that Pilate did not use the power according to his knowledge, but gave way to please the people.

Now we come to those who are at the head of the church, who are chosen of God for the benefit of the church. Paul says, "Obey them that have the rule over you, and submit yourselves: for they watch over your souls as they that must give an account that

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May 28, 1903.

ABRAM B. KOLB, Editor.

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1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Cheap Bibles.—\$1.35 will secure a self-pronouncing Teacher's Bible, with harmony, word book, maps, 60,000 parallel references and marginal readings, minion type, octavo size, 3½x8 inches, leather binding, divinity circuit, extra grained lining, etc., sent to any address postage prepaid. If you will take twelve copies we will sell them to you for \$12.00 cash with the order, you to pay transportation. If you desire a better Bible, with better binding, kindly write for prices, but for a cheap Bible the one above described will compare well with any Bible in the market. Our large stock of Bibles will enable us to suit everybody, both as regards price and quality.

Mennonite Pub. Co., Elkhart, Ind.

Only 30 Cents.—That is our special price at which we will close out our remaining small supply of Arnold's Practical Commentary on the S. S. Lessons for the whole year of 1903, in cloth binding. There is nothing equal to it for anywhere near the price. There are only a few left. If you want one sent by mail, add 11c for postage and wrapping. Order without delay, or our supply will be exhausted before your order reaches us. Mennonite Pub. Co., Elkhart, Ind.

Wenger Family History.—Of the various books issuing from the presses of the Mennonite Publishing House within the past year the announcement of none gives us more pleasure or will be received with more interest by many of our readers than the Wenger Family History just out. In the 250 pages of carefully compiled reading matter will be found much interesting data in connection with the well-known Wenger family and those most closely related to it. Christian Wenger, the progenitor of the Wenger family in America, came from Europe in 1727, arriving at Philadelphia Sept. 30, and proceeding to Lancaster Co., Pa., he settled near Strasburg, a town named after the city of that name in the Fatherland, and where he later purchased a large tract of land (300 acres), paying therefor the sum of \$40. The numerous interesting sketches of men who figure prominently in the family and in the church will be read with pleasure and profit. A glance at the index shows the

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family names, Bare, Beery, Blosser, Breneman, Burkholder, Christophel, Coffman, Culp, Detweiler, Eby, Eymann, Flory, Freedland, Garber, Geil, Good, Grabill, Grove, Hawse, Hedrick, Landes, Lehman, Martin, Meyers, Reed, Rhodes, Schrock, Sensenig, Shank, Shantz, Suter, Weber, Zimmerman and others as being closely related. The work is in the hands of C. G. Wenger, Caladonia, Mich., R. F. D. No. 2, to whom all orders for books must be sent. The book is printed in clear type on excellent paper and is substantially bound. The illustrations are especially good. Prices:—Full leather (sheep), \$1.25; full cloth, \$1.00; board, 75 cents. Send money to the aforementioned C. G. Wenger, by draft, postal money order or registered letter.

CORRESPONDENCE.

Middletown, Pa., May 16, 1903.—Yesterday, at Good's M. H., Lancaster Co., Pa., 22 applicants were baptized, the youngest about 12 and the oldest 80 years of age. Today communion services were held there. Many participated and the services were very uplifting. Ellen E. Metzger.

From Hopedale, Ill.—On May 4th, the brethren J. A. Ressler and C. K. Hostetler were in our midst and held two interesting meetings. Our Sunday school has opened for the summer, with J. M. Springer as Supt. and Benj. Martin as assistant. May the Lord so bless the brethren and our efforts that our Sunday school may prosper. Cor.

From Newton, Kansas.—Communion services are being held now in the various congregations here in central Kansas. Bro. Ressler is expected this week at five different places in our home district. Announcements are already made, one of which is at the Home of the Friendless near Hillsboro, where there will be sixty little children to hear from him to whom they have been sending pennies for the dear little homeless ones in India. R. J. Heatwole.

From the Forks Cong., Lagrange Co., Ind.—Our deacon in this congregation having been called to the ministry recently, votes were taken Sunday, May 17, for brethren for this office. Four were appointed to the lot, and it pleased God to call Bro. Simon S. Yoder to fill the office of deacon. May he receive much grace and wisdom from above that he may be enabled to perform the duties of his calling to the upbuilding of the church and the honor of our God. Cor.

Birch Tree, Mo., May 18, 1903.—God's work in this community is still going on. We thank Him for the grace He gives His people to be used of Him to lead other souls into the light. The word was again presented to us through the preaching of N. H. Shenk of Neutral, Kansas. A brother and sister have recently united with us. May their lights always shine for God. We are always glad to welcome those who come to the Savior, and rejoice in all His work. Cor.

South English, Iowa, May 15, 1903.—The Liberty congregation at this place has recently enjoyed a visit from Bro. Andrew Shenk of Oranogo, Mo., who held meetings with us over Sunday, April 19. The brethren J. A. Ressler and C. K. Hostetler were with us over Sunday, May 10, at our communion services. The meetings were well attended, much enjoyed and will leave a bright spot in our memories. It is to be hoped that Bro. Ressler's work in America will awaken a

deeper interest in mission work in India. We were glad, too, that he emphasizes the fact that we should not neglect evangelistic and mission work in our home land, which is really the backbone of foreign mission work. It is the Lord's work. We can all help in some way—prayers, laborers, means. S. B. Wenger.

Palmira, Mo., May 16, 1903.—A few weeks ago Bro. Andrew Shenk of Jasper Co., Mo., came to visit our little congregation and remained with us one week, holding meetings every evening. On Saturday afternoon preparatory services were held, and on Sunday morning we partook of the bread and wine and observed the ordinance of feet-washing. "If ye know these things, happy are ye if ye do them." From here Bro. Shenk went to Iowa, where he hears his labors have been very successful. A few days ago Bro. J. A. Ressler of Dhamtari, India, visited us, remaining only long enough to speak to us one evening and preach the funeral sermon of a little girl who had died a few days before his arrival. His address to us was very interesting, and was listened to by a large number of people. He spoke very plainly of the work, the natives, the progress of the missionaries, etc. He also appealed for more workers, as the few in the field are overworked, but are all willingly doing a double share of work, so that the poor people who come to them may be properly cared for. Oh! that many might go and help them. If we cannot go ourselves, we can at least pray for them. "Pray ye therefore the Lord of the harvest that he send forth laborers into his vineyard." Cor.

Columbiana, Ohio, May 19, 1903.—The congregations in Columbiana and Mahoning counties enjoyed a spiritual feast and were much encouraged and strengthened during the past week. The ministers and also a number of brethren and sisters from different parts of the state and a few from Indiana, came on Wednesday and Wednesday night to attend the conference the two following days. An appointment was made at the Midway M. H. for Wednesday evening, and from that time on meetings were held every evening till Sunday evening and several times at two different places at the same time. On Saturday afternoon we had preparatory meetings at Leetonia and at North Lima; then on Sunday morning we met at an early hour at the Midway M. H. for Sunday school, after which a number of short talks were given by a number of the visiting brethren and S. S. workers, which were very edifying and encouraging. After this the communion service and feet-washing was observed and many took part in the services. J. M. Shenk of Allen Co., Ohio, officiated, assisted by David Hostetler of Wayne Co. and Bish. John Burkholder. The house was filled to its capacity. We are truly thankful for the blessings we have enjoyed during the past week and for the many admonitions and encouragements we received during these meetings. May we all be benefited thereby. P. Metzler.

Mt. Zion Cong., Morgan Co., Mo., May 15, 1903.—Dear Herald readers:—May that peace that passeth understanding be ours ever to enjoy! What a comfort and consolation to know that God ever cares for His own, continually giving us multiplied blessings ever to enjoy! Are we as truly thankful for them as we should be? Or must we many times confess with the Psalmist David, "Our feet are almost gone, our steps have well nigh slipped, because our hearts

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were envious of the prosperity of the wicked"? Let us like him turn our steps into the sanctuary of God, then we, too, can see their end and surely we can praise and bless His glorious name for delivering us, washing and cleansing us in the blood that was shed to redeem all mankind.

We held our council or examination meeting on Good Friday, most of the membership being present. Peace, good will and brotherly love was expressed unanimously, and a desire to partake of the communion. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

We expect to hold communion services the fourth Sunday in May. It is with joy and much pleasure that we look to the time of showing to the world His death and suffering in partaking of the emblems of His broken body and shed blood. May there be a rigid self-examination of each member, so as to partake worthily and become a brighter light in the church militant than heretofore.

Bro. Ressler came here yesterday evening, but only remained for one meeting, as he wanted to take the midnight train going west. His stay was short, but may much good redound to the glory of God and the salvation of souls. We were certainly glad to have him among us if only for a short stop-off. Hoping the many practical truths he presented may make each one feel more interested in the Lord's work intrusted to man, we pray God to give him grace and strength for his arduous labors. Cor.

Job, Randolph Co., W. Va., May 18, 1903.—Thinking that it will be of some interest to the readers I shall give a short sketch of our trip to our new home at Job, W. Va. On the morning of May 15 my companion and I left our dear ones—children, grandchildren, an aged mother and many dear brethren and sisters, whom we believe are remembering us at a throne of grace. By noon we reached the foot of the Shenandoah mountain, where we stopped for lunch. In the afternoon we stopped a short time with Bro. Eyer and spent the night with my friend, L. A. Bolton. The next day we stopped at Franklin, the county-seat of Pendleton Co., to transact some business. At the foot of the North Mountain we again stopped for lunch and in the afternoon reached Bro. Samuel Miller's home at North Fork. We found Bro. Miller and his two little children in good cheer. Sunday morning we attended services at the Miller M. H. at 10 a. m. Took dinner with friend H. Good, then went up to Seneca on the mountain for preaching services at 3 p. m. We spent the night with Bro. Morrell and found sister Morrell afflicted with heart trouble. Monday morning we visited our friend, Jacob Kiserore, who has been severely afflicted for many years with shaking palsy. His wife also is sorely afflicted. We reached Harmons town on Dryfork, and in a few hours arrived at the home of Bro. Job Smith. Here we learned that our aged Bro. Andrew Smith had recently died at the advanced age of 82 years. He was one of the first to unite with the Mennonite church at this place about 25 years ago. He leaves an aged widow, 81 years old, very much broken down in health. We are occupying the house in which Bro. Smith lived. Words fail to express our gratitude to the dear ones in our home congregation for their liberal giving for our needs in our new home. May the Lord abundantly bless them and us, so the work of the Lord may prosper here in these mountains. We are made to feel that we are welcome among these dear people. I

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may tell of the work later on. We desire the earnest prayers of all God's faithful children in our behalf. J. F. Heatwole.

Harrisonburg, Va., May 19, 1903.—The Virginia conference met at Springdale, Augusta Co., Friday, May 8, with good attendance and good interest. Love and good will seemed to prevail throughout. All present seemed much encouraged and cheered up and almost all promised to go forth and work faithfully for the Lord. Pre. H. H. Good of Tennessee was with us in the conference and preached Friday and Saturday nights to large congregations. Bro. Good's sermons were edifying to the church and full of warnings and entreaties to the sinners. Sunday, the 10th, communion was observed. All present were much impressed and almost all, if not all, the brethren and sisters partook of the sacred emblems. Love and good will seemed to prevail in the communion as well as in conference. The writer heard many say they had never enjoyed any conference so much as this one.

Bro. H. H. Good is holding meetings in the different congregations in the Middle District. We believe much good will come from his visit to Virginia. May 16, Pre. A. B. Burkholder, in company with the writer, went by private conveyance to West Virginia, reaching our destination the same evening over many miles of rough and dusty roads over mountains. It is considerable sacrifice to leave friends and pleasant homes to carry the good news of salvation to poor, lost souls in the mountains of West Virginia, but when we remember that the souls of those out on the mountain side are as precious in the sight of the Lord as any one else we are constrained through love for them to make the sacrifices and go and work with them for their good. Bro. Burkholder preached four sermons in twenty-four hours to not large but very attentive congregations, and we believe that good results will follow, as several young men were made to see their lost condition and were almost but not altogether willing to come out on the side of the Lord. As the doctrines of the Mennonite church are comparatively new to them they requested of us to send them a copy of our "Confession of Faith," so that they could acquaint themselves better with the principles of the church. This is indeed commendable. After holding four meetings we turned our faces homeward, recrossing the mountains and reaching home on the 18th, safe, though very tired and worn out. Our brother, Pre. Jos. F. Heatwole and wife are now located in the West Virginia field, where they expect to labor for the Lord the rest of this year, and now as they have made this great sacrifice to leave their pleasant home, their children, and their dear home church, and have these arduous labors laid upon them, it behooves every brother and sister who read this, to pray the good Lord to bless them in the good work that many may be brought to Jesus.

On the fourth Sunday in May communion meeting will be held at the Weaver M. H. We would be glad to have some brethren and sisters from other congregations visit us at that time. P. S. H.

When thou seest misery in thy brother's face, let him see mercy in thy eye; the more the oil of mercy is poured on him by thy pity, the more oil in thy cruse shall be increased by thy pity. Take no pleasure in the death of a creature; if it be harmless or useless, destroy it not; if useful or harmful, destroy it mercifully. He that mercifully made His creatures for thy sake, expects thy mercy upon them for His sake. Mercy turns her back to the unmerciful.—Quarles.

LESSON FOR SUNDAY, MAY 31, 1903.

By J. S. Shoemaker.

THE LIFE-GIVING SPIRIT.

Rom. 8:1-14.

Golden Text.—For as many as are led by the Spirit of God, they are the sons of God. Rom. 8:14.

Introductory Thoughts.—The epistle to the Romans was written by Paul, probably early in the spring of A. D. 57, while at the home of Gaius in Corinth; during Paul's three months stay at that place.

The epistle very emphatically sets forth the doctrine of justification by faith, thus proving that the Gentiles had the same privilege to become partakers of the benefits of salvation as had the Jews. In this sublime epistle the various phases of life are set forth; both the carnal and spiritual condition of the human mind and heart are vividly portrayed. Many timely admonitions and directions are given as to how the Christian should conduct himself. In chapter seven, which immediately precedes our lesson, the apostle seems to describe the condition of a man whose conscience is thoroughly aroused; he is brought to realize his depraved and helpless condition through a knowledge of what the law requires; he concedes that the law is good and perfect, but to meet its requirements he finds himself unable. He makes a vigorous attempt to carry out its demands—resolution after resolution is made, but with one result—all are broken. Why? Because the mind is yet carnal. An ideal conduct cannot be maintained while the law of carnality is still governing the mind. After many efforts, struggles and failures he discovers in his nature two distinct laws, the one antagonistic to the other; the one, a desire to do good and obey the law of God; the other, when he would do good, evil is present in his depraved nature and hinders the carrying out of the former. In this condition he cries out in deep agony, "Who shall deliver me from the body of this death?" He now looks away from self and beholds the Lamb of God, through whom he is able to do all things. By faith he takes hold of the living Christ, the mighty deliverer, and thus gains the victory. Then in triumphant language he gives expression to the inspiring truths of our today's lesson.

There is therefore now no condemnation.

Not free from condemnation because we have not sinned in the past, nor because we may not unconsciously still do certain things that are sinful, nor because we are beyond the possibility of sinning in the future, but because we are in "Christ Jesus" and He in us, who became our substitute and suffered the penalty of sin in our stead, thus bearing our sins in His own body on the tree; and by accepting the conditions of justification and sanctification by faith on our part, we become partakers of Christ's suffering, death, resurrection and life. He taking possession of our souls in the person of the Holy Spirit, and thus the new law within us delivers us from the old law against us, and as a result we are free from condemnation and all consciousness of guilt.

The Law of the Spirit of Life.—The regulative principle brought upon our being, produced within our hearts by the Holy Spirit who is the source of spiritual life. He delivers the soul from the sentence of death and quickens it with the energies of the divine life, thus giving it victory over the effect, power and authority of sin; and liberates from the bondage caused by the repeated yielding to sinful desires. The law of life is as the sun which in the spring sets the frozen field free from the winter's law of

PILATE AND HEROD.

By Silas Bauman.

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death. Sin is a giant by whom men are taken captive; the law of sin holds them prisoners, and the shackles of sin are such as to buffet all human strength. The power of sin within man, and the penalty of sin against him, and the strength of sin over him, are too great to be overcome except through the power of Christ who is able to deliver us from the penalty, power and presence of sin.

What the Law could not do.—Referring to the law written with the finger of God upon tables of stone. The same was good and perfect, but could not overcome the obstructive forces of human passions in a depraved moral nature. The law shows man the depraved and sinful condition of his heart, but provides no means for its cleansing. It tells us our duty, but gives no power to perform. It brings condemnation upon the sinner, but is powerless to set at liberty when he pleads for mercy. The law says to the spiritually dead, Do and thou shalt live. The law of the Spirit of Life first gives life to the spiritually dead, and then power to do.

They that are after the Flesh.—That is, those who seek to gratify the desires of the carnal mind, indulging the lusts and passions or evil desires of the heart and mind, having their minds centered upon the things that tend to carnal gratification, such as rioting, sensuality, vanity, worldly pleasures, etc., etc. Their minds and hearts being corrupt, there is a constant overflow of corruption. But those who are led by the Spirit of Life have their minds occupied with the things that pertain to a life of purity and holiness; being guided by the Spirit, they walk daily in the paths of righteousness.

To be Carnally Minded.—To be governed by carnal impulses, allowing the carnal mind to have the ascendancy, and thus given over to selfish and corrupt gratifications, is the certain course leading to both spiritual and eternal death. Those who lack power to say "No" to appetite or passion are carnally minded, and are in bondage to the flesh. To be dominated over by the opium, tobacco or drink habit is an evidence of being in bondage of the flesh. Avarice, worldliness and sensuality are also evidences of carnal-mindedness, which leads to destruction. Carnality is foreign to spirituality—therefore it is impossible for the carnal mind to submit and acquiesce to the will and word of God, until by the power of the living Christ the heart and mind are renewed. When the mind is renewed by the Spirit of Life, it is then occupied by things pure, excellent and holy, the affections are centered upon things above, "where Christ sitteth on the right hand of God," and "the peace of God which passeth all understanding" has taken possession of the soul.

As Many as are Led by the Spirit.—The Spiritually minded have the assurance of a constant and unerring guide. Those who are born of the Spirit are truly the sons of God, and the Father will through the eternal Spirit lead, guide and direct His sons into a blessed, dutiful life which shall yield to Him humble submission, and ascribe to Him all the praise and glory for its Christian growth and progress. Through the power of the Spirit the Christian is enabled to overcome the carnal appetites and corrupt inclinations of the flesh, and through His quickening power is made and kept alive, and in sweet communion with all that is pure and good and holy.

Freeport, Ill.

How easily and almost unconsciously do we condemn conduct in others, which we ourselves practice and condone.

appointments as to leave a mere pittance for the Lord's work, shall it not be said of us, "Your riches are corrupted?" Or, when we allow pleasure or even business to unfit us for duties mentioned or implied in our church covenant, are we doing the good we know? Small sins, you say? They may indeed seem small in themselves, yet it is the little foxes that spoil the vines. Failure to withstand small indulgences will make us less quick to recognize and less strong to resist large temptations. As was said in an editorial of a recent issue of the Herald, methods in church work not sanctioned by Christ in His work on earth by the early church are slowly but surely gaining a hold in the present day, and that not because the world forces them upon us, but because zealous (?) church members reach out after them and appropriate them regardless of their unsuitableness. The church supper, the church social, bazaars, entertainments and rummage sales have become so common a means of helping out church finances, that we have lost sight of the fact that they are an invention of the world. But such they undoubtedly are. Proportionate giving is the only kind sanctioned in the Bible (1 Cor. 16:2) for the temporal support of the church. We have our homes in which to eat and be merry with friends. The church activities should be kept sacred to our religious life. A minister once said to the writer: "I believe it wrong to have entertainments of any kind in the church building. But it is the custom and I suppose we cannot arrange it otherwise." Another in planning "improvements" for his church that would mean an outlay of several thousand dollars, said to his congregation: "Let us hope the time will soon come when the church will not need to resort to entertainments for support, but can rely entirely upon the voluntary contributions of the people." If we know that to be the right way, now is the time to do it.

To wait is to ignore the guiding suggestion of the Holy Spirit. Churches as well as individuals should live within their means, steadfastly resisting the temptation to display or extravagance, lest the Master shall need to purify His temple before He can meet His people there.

Conversion does not mean inability to sin. It does mean that as new problems arise or new temptations assail us, we will not depart from the resolve to "serve the Lord." One right decision sheds new light on the next problem and makes the next decision easier. But if we do not follow the light we have we are in worse condition than never to have had any. (John 15:22.) "Therefore to him that knoweth to do good and doeth it not, to him it is sin." Elkhart, Ind.

MISSIONS.

LETTER FROM INDIA.

Dhantari, C. P. India, April 16, 1903.
Dear Readers of the Herald:—Greeting.

Each week is a little warmer than the preceding one. We do our outdoor work in the morning and evening now and remain under roof during the heat of the day.

As the work goes on we see still greater possibilities in the different departments of the work. One of the great evangelistic agencies in this part of the world are the Vernacular Schools. I will quote a little from the Report of the Fourth Decennial Indian Missionary Conference held in Madras Dec. 11-18, 1902:—

"According to the testimony of various missions, Vernacular education serves a two-fold purpose in mission economy. A

Vernacular School is one of the best means of opening up evangelistic work in a village. The high respect in which a teacher is held in this country and the great desire which the people have for education give the teacher in a village school a unique opportunity, and if he is the right kind of a man, he can do much in helping to extend the kingdom of Christ. The Wesleyan Mission of Ceylon estimate that directly or indirectly they owe about 65 per cent of their converts to the Vernacular Schools.

"The other purpose which the Vernacular Schools serve is to fit our Christians to read the word of God. And again, by learning to read and write, Christians will be able to raise their position in society and make themselves more useful members of the community. . . . We recognize that in the increased attention which the government is paying to primary education at present, there is a great opportunity for missions to extend their work in this direction."

We have many calls from the surrounding villages to come and open schools. These people as a rule are poor and are not able to pay much more than the cost of books. However you notice in the above mentioned report that the government is helping a great deal along this line.

Our plan is to open schools as fast as we have the Christian teachers and money. A certain part of each day will be spent in teaching the word of God. We also aim to have a missionary visit each school every week, if possible, inspect the work done and spend some time teaching the gospel. We could open three schools next week, having from 20 to 30 pupils each, if we had the money and teachers.

We are praying that we might soon be able to open more schools. May this work prosper. Irvin R. Detweiler.

GO ON WITH THAT PRAYER.

A poor ignorant old colored man who had been a slave, came to Miss M. Waterbury, a lady missionary among the freedmen, and asked to be taught to pray. She began to teach him the Lord's Prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness. "What dat mean?" said he. "That you must forgive everybody or God will not forgive you." "Stop, teacher, can't do dat," and he went away. After vacation he appeared again, saying: "Now go on wid de prayer; I dun forgive him. Ole massa once gib me five hundred lashes, and hit me wid a crowbar, an' throw me out fud dead, and I met him on de street, and wouldn't speak at him; but today I met him an' said: 'How'd ye? Now go on wid dat prayer.'" It might be well for many another besides the colored man to think very seriously on those whom they refuse to forgive before they go on "wid dat prayer."

CHRIST IN SHADE AND SUNSHINE.

The idea that the highest type of piety was formed in uninterrupted solitude has long since been exploded. In the reaction against the convent idea of religion, however, I fear we have gone to the other extreme. In our restless desire to be in the very midst of the world's activities, and to tramp the highways of life with the surging multitude on either side, we neglect those rare graces of Christian character, that, like some flowers, grow only in protected places. —Pacific Methodist.

CONTENT.

"What wouldst thou be?"
A wavelet just rising from life's wide sea.
I would I were once again a child.
Like a laughing floweret on mountains wild;
In the fairy realms of fancy dwelling;
The golden moments for sunbeams selling;
Ever counting on bright tomorrows—
And knowing naught of unspoken sorrows—
Such would I be,
A sparkling cascade of untrailing glee!

Not so, not so!
For longings change as the full years flow.
When I had but taken a step or two
From the fairy regions, still in view;
While their playful breezes fanned me still
At every pause on the steepier hill,
And the blossoms showered from every shoot,
Showered and fell, and yet no fruit—
It was grief and pain,
That I never could be a child again.

Not so, not so!
Back to my life I would not go.
A little is lost, but more is won
As the sterner work of the day is done.
We forget that the troubles of childhood days
Were once gigantic in morning haze.
There is less of fancy, but more of truth,
For we lose the mist with the dew of youth;
A rose is born
On many a spray which seemed only a thorn.

Not so, not so!
I would not again be a child, I know!
But were it not pleasant again to stand
On the borderline of that fairy-land—
Feeling so buoyant and blithe and strong,
Feeling no slip as we bound along,
Hailing at will in the sunshine to bask,
Deeming the journey an easy task,
While courage and hope
Smooth with "Come, see, and conquer" each
emerald slope?

Not so, not so!
Less leaping flame, but a deeper glow!
There is more of sorrow, but more of joy,
Less glittering ore, but less alloy;
There is more of pain, but more of balm,
And less of pleasure, but more of calm;
Many a hope all spent and dead;
But higher and brighter hopes instead.
Less risked, more won;
Less planned and dreamed, but perhaps more done.

Not in stature and learning alone we grow—
Though we no more look from year to year
For power of mind more strong and clear,
Though the table-land of life we tread,
No widening view before we spread,
No sunlit summits to lure ambition,
But only the path of a daily mission.

We would not turn
Where the will-o'-the-wisps of our young
dreams burn.

Then be it so!
For in better things we yet may grow
Onward and upward still our way,
With the joy of progress from day to day;
Nearer and nearer every year,
To the visions and hopes most true and dear;
Children still of a Father's love,
Children still of a home above!
Thus we look back,
Without a sigh, o'er the lengthening track.
—Sel. from Works of F. R. Havergal.

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them; in the meantime do the next thing, the nearest thing, a very simple thing. If the prophet bade them to do some great thing, why they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not. —Joseph Parker.

THE JEWEL AND THE CASKET.

The casket was made for the jewel, not the jewel for the casket. So the body was made for the soul, not the soul for the body. As the jewel is of far more value than its case, so the soul is of far more value than its earthly tabernacle. Only as the case serves the jewel is it worth anything, and only as the body serves the soul is it useful. But many act as though the body were the only part to be cared for. Its appetites and passions are given full control. Its demands are recognized and its wishes gratified, and the soul left to starve. Alas, what folly! Soon the body will droop and die, but the soul, whether developed and ennobled, or starved and shriveled, must live forever. Therefore, think on these things. "What shall it profit a man if he shall gain the whole world and lose his own soul?" Of what use is the casket if the jewel is lost?—Religious Telescope.

Cultivate kindness of heart; think well of your fellow men; look with charity upon the shortcomings in their lives; do a good turn for them as opportunity offers; and finally, don't forget the kind word at the right time.

CONFERENCES.

The Annual Conference of the Mennonite Church of Canada will be held, the Lord willing, on May 28, 1903, at the Meyer M. H., near Jordan, Ontario. Brethren of like faith are invited to attend. May the Lord direct His chosen ones.
Eli S. Hallman, Sec.

The Mennonite Conference for Illinois will be held (D. V.) at the Union meeting house near Washington, Woodstock, Ill., beginning Friday, June 5, at 9 a. m. A warm welcome to all who wish to attend. The Sunday school conference will be held at the Amish M. H., near Metamora, on June 3 and 4. Come Spirit-illed and let there be a profitable waiting before the Lord.
L. J. Lehman, Sec.

The annual Indiana Amish Mennonite Conference will be held in the meeting house of the Howard and Miami Co. congregations, 12 miles north of Kokomo, June 11 and 12. A cordial invitation is extended to all congregations of like faith, and especially to the bishops, ministers and deacons, to be with us in the conference work. Those coming by train to Greentown or Vermont, will please notify Bro. E. A. Mast of Kokomo, Ind., R. F. D. No. 2. Those coming by train to Kokomo will write Bro. A. D. Hensler, Kokomo, Ind., R. F. D. No. 2, and those who come to Peru will notify Bro. Noah W. King of Peru, Ind. Any further information desired will be obtained by writing to any one of the above named brethren.

The Amish Mennonite Conference of Ohio and Pennsylvania will be held at the Milling, in Lawrence Co., Pa., May 27 and 28, 1903. Those coming from the East can get a through train from Pittsburgh at 5:35 p. m., arriving at Neshaunock Falls at 7:35 p. m. Coming from the West, passengers on the P. F. W. & Chi. R. R. can get a train at Wooster, Ohio, at 7:10 a. m. that goes direct to New Castle, Pa., and making connection at Mahoningtown with train on W. N. Y. & P. R. R., which will bring passengers to Wilmington Junction, one-fourth mile from place of conference. There will be convalesces there also. Neshaunock Falls. New Castle is eight miles from the place of conference and there will be no one there to meet passengers. Train from the West leaves Alliance at 9:40 a. m., making connection at Mahoningtown for Wilmington Junction and Neshaunock Falls. For further information address John R. Zook, Volant, Pa., R. F. D. No. 3. All God-fearing people invited to attend.

SUNDAY SCHOOL MEETING.

A Sunday school meeting will be held at the Slate Hill M. H. in Cumberland Co., Pa., on Thursday, June 11, 1903. All persons interested in Sunday school work are invited to be present. The meeting place is near Rosemont Station. The following subjects will be discussed: Each individual worker. What methods could the Sunday school teacher use to attract uninterested

scholars to Bible study? The Sunday school and the community. The need of the Holy Spirit, etc. The little ones—our duty towards them. Neglected opportunities. How may we create more general interest in the Sunday school? The necessity of teaching pupils the inspiration of the Bible, mission, etc.

DEATHS.

Mast.—On the 12th of May 1903, at Walnut Creek, Holmes Co., Ohio, Pearl, only child of Monroe and Nora Mast, aged 1 Y., 9 M., 18 D. Buried on the 14th. Funeral services by A. W. Hersberger from Isa. 11:6:—"A little child shall lead them," and S. H. Miller from 2 Sam. 12:23. May this early death be a call to all to prepare for death.

Conrad.—On the 23d of April 1903, near Wayland, Henry Co., Iowa, of old age, sister Maria Schumaker, widow of Martin Conrad, aged 79 Y., 11 M., 9 D. She was born in France May 14, 1823. Buried on the 24th in the Sugar Creek cemetery. Funeral services by S. Gerig and D. Graber. Text, 1 Cor. 15:55-57.

Gerber.—On May 17, 1903, in Holmes Co., O., of Brights disease, David Gerber, aged 75 Y., 10 M., 17 D. He lived in matrimony 57 years. To him were born six sons and four daughters. His wife, five sons and four daughters, with a host of relatives and friends are left to mourn his departure. Buried on the 20th. Services by A. W. Hersberger from Matt. 15; M. A. Mast, Job 14:14; S. H. Miller, from Gen. 3:19.

Moulson.—On May 9, 1903, near Newton, Kans., John Moulson, aged 56 years. He leaves a sorrowing wife and son and daughter to mourn their loss. He was a member of the German Evangelical church. Services were conducted in the Tangy-man school house by J. M. R. Weaver from Jas. 4:14—"What is your life?" Buried in the Tangy-man graveyard, to which place the remains were followed by many sympathizing friends. At this place the services were concluded by a minister of the Evangelical church.

Rohrer.—On the 11th of May 1903, in Palmyra, Mo., after an illness of about one week of measles, resulting in a complication of diseases, Lizzie Rohrer, daughter of Jacob and Anna (Jacobson) Rohrer, aged 13 Y., 3 M., 6 D. The funeral took place from the family residence in Palmyra, where services were held by Elsie J. A. Resler of Dhamarti, India, and Pre. J. M. Kreider, from the text, "To die is gain." "Suffer the children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Thomas.—On the 5th of May 1903, in Conemaugh Twp., Somerset Co., Pa., of a complication of diseases, sister Catherine, wife of Bro. Abram Thomas, aged 53 Y., 5 M., 16 D. She was buried on the 7th at the Blough Mennonite meeting house. Services by S. G. Shetler, S. D. Yoder and S. Gindelpurger. Text, Psa. 39:5, "Weeping may endure for a night, but joy cometh in the morning." Sister Thomas is survived by a sorrowing husband, six sons and two daughters; one daughter preceded her a number of years ago. She died with a living hope of eternal life in the glory world.

Steiner.—On the 12th of May 1903, in St. Jacobs, Waterloo Co., Ont., sister Anna Steiner, daughter of Bro. Abraham Steiner, aged 26 Y., 1 M., 23 D. She was baptized and united with the Mennonite church a few months ago. She leaves her bereaved parents, three brothers and many friends to mourn her early death. Burial on the 14th in the Lutheran cemetery. Funeral services by Enoch Bowman at the house and by Jonas Snider in German and Noah Stauffer in the Lutheran church, assisted by A. Wilmer and J. Ball. Text, Gal. 6:7, 8, and Num. 23:10. God comfort the bereaved ones.

Kaufman.—On May 5, 1903, near Windom, LaSalle Co., Pa., Benjamin Kaufman, aged 69 Y., 8 M., 23 D. His health had been failing for several years, but was confined to his bed for only a few weeks. As he grew weaker he said he was waiting to go home to rest. His wife, one son and two daughters mourn a deep loss in the home. The church, too, of which he was a member for many years, mourns the loss of one whose seat was seldom vacant. Interment on the 8th in the Masonville Mennonite M. H. Services were conducted by Frank M. Herr and Bish. Abram H. Herr from John 16:22.

Good.—On May 4, 1903, at her home near Minier, Ill., of diabetes, Jacobina Good, nee Frisman, aged 69 Y., 1 M., 15 D. This few weeks of her life she suffered greatly. She leaves seven children and 38 grandchildren to mourn her loss, but not as those who have no hope. She was loved by all who knew her and was a true pattern of Christianity. Her life companion preceded her to the

april world fourteen years ago. Funeral services on the 6th at the A. M. meeting house, where a large concourse of friends assembled to pay a last tribute of respect. Services by Bish. J. C. Berky, Pre. Dan. Zehr in German and Pre. Samuel Gerber in English.

Hersberger.—On the 9th of May 1903, in Conemaugh Twp., Somerset Co., Pa., sister Susannah, wife of Bro. Daniel Hersberger, who died many years ago. She was the mother of six children, all of whom survive her; also 37 grandchildren, of whom 32 are living; and 26 great-grandchildren, of whom 24 are living. Her age was 77 Y., 7 M., 28 D. She had been confined to her room and most of the time to her bed for several years, often wishing to be delivered of her suffering, to go home to glory. Funeral services on the 11th at the Blough Mennonite meeting house by S. D. Yoder and Jonas Blough. Text, 1 Tim. 4:6. Interment in the family graveyard.

Sherick.—On May 6, 1903, Barbara Stemen, wife of Samuel Sherick, aged 89 Y., 23 D. She was the daughter of Bish. Henry Stemen and was born in Fairfield Co., Ohio, April 13, 1814, and was married in 1833. They moved from Fairfield Co. in 1841 on the farm where they shared a blissful companionship until the companion was called to rest, Oct. 7, 1885, and which was the home of the deceased till she died. Sister Sherick was the lost of a large family to pass over the river of death. She was the mother of nine children, of whom seven are living. There are 33 grandchildren and 30 great-grandchildren living. In early life the deceased united with the Mennonite church, and while she remained a consistent and devoted member until called from the shores of time to receive the reward of the faithful.

Wanted.—Several active agents to sell books and other articles in Mennonite settlements, either on salary or commission. Address, Box 411, Elkhart, Indiana.

LIST OF OUR TRACTS.

1. Modest Apparel.
2. A Solemn Appeal.
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Published Weekly.

ELKHART, IND., THURSDAY, JUNE 4, 1908.

VOL. XL. No. 83.

EDITORIAL NOTES.

God often leads through strange ways, but they are always the best ways.

When we are ready to listen to God, He is ready to listen to us.

Does the thought of the coming of Christ affect us as it did Herod? or as it did Simeon?

Eight persons were received by baptism in the congregation at Tremont, Tazewell Co., Ill., on the 23d of May.

Sorrow for punishment is a poor kind of penitence. Such penitence belongs to criminals and reprobates. Sorrow for sin opens the way for better things.

We should never despise humble duties. They often teach us the highest lessons and fit us for the noblest work. Nothing that we do for God is small.

On the 26th of April six persons were baptized and received in the Sycamore Cong., Cass Co., Mo., the brethren John Hartzler and Benjamin Hartzler officiating.

The commencement exercises of the Elkhart Institute will be held at the Methodist Episcopal church June 12. The Senior Class exercises will be held at the same place on the 11th.

Those who misuse God's mercies, reject His invitations, resist His loving providences, harden their hearts against everything that can influence them in the right direction.

The only safe place for us, and the only place where we can be really useful, is the place where the Master commands us to be. But let us be sure that the voice we hear is His, not the echo of our own selfish desires.

The transfigured Christ so changed the surroundings and conditions of the barren mountain that Peter was prompted to say, "It is good to be here." So Christ in the heart, in the home, brightens, cheers and beautifies the humblest cot or the most cheerless surroundings.

If God had sent a thousand redeemers to save the world from sin, it would avail us nothing unless we availed ourselves of the

offered redemption and did our part. But one Redeemer is sufficient for a whole world of sinners, and all who are saved are saved by faith and repentance on their part. God never fails in His part.

The mayor and the public school board of Chicago are working together to stop the foolish and dangerous practice of shooting firecrackers in that city on the 4th of July. Good. Elkhart and other cities need help badly in the same direction. There is enough money spent for 4th of July firecrackers and 4th of July doctor bills to do more good than there is space to tell. The number of persons killed and others maimed for life by this 4th of July foolishness is growing yearly. The amount of property destroyed by fire through this annual and ever growing nuisance runs into millions of dollars. Shame on such perverted ideas of patriotism.

Old Mennonite Conference.—The so-called Old Mennonites, known in Pennsylvania and Canada as the "Martin People," held their conference in the Yellow Creek meeting-house, in Elkhart County, Indiana, on the 15th of May. Besides the bishops, ministers and deacons of the district, there were also several present from other states. They had an edifying and encouraging conference, in which the teachings and doctrines of the gospel, as maintained by the fathers, were presented anew, and those present expressed their willingness to continue and abide in the same. They also commemorated the sufferings and death of our Savior on the following Sunday, and on Thursday, May 21, a minister was chosen. There were six candidates and the lot fell on Christian Weaver, a son of Pre. John Weaver, formerly of Lancaster Co., Pa. The working force of this congregation needed help. The former bishop, Christian Schaum, died during the past year; Pres. Christian Bear and John Weaver have, on account of old age, passed their day of usefulness in the active ministerial work. We hope Bro. Weaver, the newly chosen minister, may, by God's grace, become an instrument for much good to the church.

The Editor's Responsibility.

The editor and the publishers have sometimes been blamed for withholding the publication of items of news that were considered by some as deserving of publication. Others have found fault because certain items were published. Where

items concerning the Mennonite church or any branch of the church are published without comment, the editor and publishers do not assume any responsibility. The Herald, as the organ of the Mennonite church, is a chronicler of events in the church. Thus the history of the church year by year is recorded. Conference resolutions and other measures adopted or actions taken by any body of our people, are published, and it is not in the editor's place to make changes, nor is it the editor's fortune or misfortune to assume responsibility for their adoption or existence. The question with such matters is not whether they always express the views of the editor and many—even the majority—of the readers; being framed and adopted and acted upon by an authorized body in the Mennonite church, they are simply placed on record when they are published. In the matter of articles, where people express individual opinions, it is the editor's duty to "edit," although even in this case the editor of the Herald allows a wider liberty than the editor of any other church paper does, owing in part to the fact that the Herald represents a circle of readers whose views differ more widely on some matters than do those of any other denominational organ; although perhaps much less so now than twenty or more years ago. If our people were not so charitable such a thing as the Herald representing them all could not be possible, for it would not be possible if the Herald stood as the organ or exponent of either the radical or the conservative extremes in the church, and yet as action is sometimes taken by one element that does not suit the other, the Herald simply records such action, not that it must be accepted by all, or that the editor necessarily agrees or disagrees with it. We trust our readers will bear with us for making this explanation, and that none will misconstrue its object or try to take advantage of the Herald's pacific and non-committal position on such matters as are here mentioned. That would not be charity.

Things Above. The apostle tells us that if we are risen with Christ, we should "set our affections on things above, and not on things on the earth," and this is a natural result of the new life—our affections centering themselves on heavenly things, and our whole being resting on the sweet assurances of a heavenly Father's love. He who has come to this

blessed experience in Christian life will have his walk and conversation in heaven; his life is hid with Christ in God, and as he goes up and down through the highways and byways of life, it is a great relief, when here and there he finds a heavenly minded person; one who lives in a divine atmosphere, and whose words and thoughts are imbued with the spirit of truth, of peace, and of love.

It has often been our happy privilege, in our intercourse with the people, to meet persons of this kind, who seemed, like Enoch of old, to be walking with God, whose hearts were overflowing with love to God and their fellow men; who seemed to enjoy blessed fellowship with their heavenly Father, and whose conversation would bring us closer to the source of divine love and grace, and give us an inspiration to better things.

Andrew Murray, in his "Like Christ," gives some beautiful illustrations of this subject. In his comments on "Abiding in the love of God," he says: "Our blessed Lord not only said, 'Abide in me,' but also, 'Abide in my love.' Of the abiding in Him, the principal part is the entering into and dwelling and being rooted in that wonderful love with which He loved us and gives Himself to us. 'Love seeketh not its own,' but always goes out of itself, to live and be one with the beloved; it ever opens itself and stretches its arms wide to receive and hold fast the object of its desire. Christ's love longs to possess us."

"The abiding in Christ is an intensely personal relationship, the losing ourselves in the fellowship of an Infinite Love, finding our life in the experience of being loved by Him, being nowhere at home but in His love."

"Abiding in Christ and walking like Christ: these are the two blessings of the new life, which are here (1 John 2:6) set before us in their essential unity. The fruit of a life in Christ is a life like Christ."

"To the first of these experiences, abiding in Christ, we are not (or at least ought not to be) strangers. The wondrous parable of the Vine and the branches, with the accompanying command, 'Abide in me, and I in you,' has often been to us a source of rich instruction and comfort. And though we feel as if we had but very imperfectly learned the lesson of abiding in Him, yet we have tasted something of the joy that comes when the soul can say: Lord, Thou knowest all things, Thou knowest that I abide in Thee. And He knows, too, how often the fervent prayer still arises, 'Blessed Lord, do grant me the complete unbroken abiding.'"

"The second expression, walking like Christ, is not less significant than the first. It is the promise of the wonderful power which the abiding in Him will exert. As the fruit of our surrender to live wholly in Him. His life works so mightily in us, that our walk, the outward expression of the inner life, becomes like His. The two are inseparably connected. The abiding in, always precedes the walking like Him. And yet the aim to walk like Him must equally precede, any large measure of abiding. Only then is the need for a close union fully realized, or

is the Heavenly Giver free to bestow the fullness of His grace, because He sees that the soul is prepared to use it according to His design. When the Savior said, 'If ye keep my commandments, ye shall abide in my love,' He meant just this: the surrender to walk like me is the path to the full abiding in me. Many a one will discover that just here is the secret of his failure in abiding in Christ; he did not seek it with the view of walking like Christ. The words of John invite us to look at the true truths in their vital connection and dependence on each other."

Food or Poison? In the *Revue des Deux Mondes* of Feb. 15, M. Dastre attacks the problem of whether alcohol is a food or poison. His investigation in the matter is entirely in the interests of science and is free from the style of attack usually adopted upon King Alcohol. In commenting on this investigation the *American Review of Reviews* for April says that the doctor succeeds in showing that the question whether alcohol is good or bad, useful or injurious, is by no means capable of a direct answer. Everything depends on the quantity absorbed, the condition of the drinker and the proportion of pure alcohol contained in the liquor consumed. He shows that at one time alcohol is a medicine, at another a poison, at another a stimulant, and at another a food. Some claim that alcohol is always a poison, and they deny that it has any hygienic or food producing value. This claim is disputed by others, who claim that "a little wine is good," etc. But unfortunately for those who hold this theory it is found that the limit of the dose by which that good might be done is in actual practice almost always passed, and instead of possible good as medicine it becomes a positive evil as a poison that is continually sapping the intelligence, the morality, and character of humanity and enormously increasing the total volume of crime.

This high authority shows that when the use of alcohol has become a habit it degrades and degenerates the organism instead of maintaining it, and concludes that there is really no place for alcohol in a rational diet except in very insignificant quantities, and for which the system itself makes more or less perfect provision, by the use of other foods in which there is not the danger that lurks in the use of alcohol.

Concerning the effects of alcohol upon the system the views of experts and scientists differ but slightly, as will be seen from the following: Prof. Atwater deprived a person upon whom he experimented of all butter and vegetables and gave instead an equal amount of alcohol. In this case he found the condition of the subject to remain exactly the same. Prof. Van Noorden, on the other hand, found by experimenting that alcohol is not equivalent, as a heat producer, to other foods, as he found that the heat which it produces is at the expense of the system, which is the opposite, in effect, of other foods on the system. Dr. Roux believes that alcohol may be a food under cer-

tain conditions, but says that the need for fighting against it is unlimited, as those who drink alcohol will never consent to drink it in small enough quantities to make it a possible benefit. There is no doubt whatever that alcohol is harmful in the way it is taken. Prof. Metchnikoff says flatly that alcohol is merely a poison. Dr. Brouardel sees that alcohol can be a heat food, but that the body has to be the wick, as it were, for the lamp that heats the body. He therefore denounces alcohol as an element of physical decadence and moral ruin for the greater part of the European nations. Dr. Richet says that alcohol is a food; taken in very small doses, and very pure, it is practically harmless. But it is a food without any advantages over others. Prof. Laucereau says that alcohol is dangerous, but that a little wine may be taken daily without harm. Dr. Hericourt, on the other hand, cited the cases of three men—an abstainer, an ordinary drinker, and an alcoholic—attacked by the same disease. From these he deduced that an abstainer will recover easiest, the ordinary drinker has the next best chance, while the alcoholic has no chance at all. Dr. Faisant sees in alcohol one of the most active agencies in the propagation of consumption; of 24 alcoholics under his care 14 are tuberculous. Prof. Joffroy believes that a certain quantity of alcohol can be taken without danger, but he declares it to be a poison. Dr. Legrain says that alcohol may be a chemical food, but it is not a physiological or hygienic food. The above conclusions show that alcohol may be a food in a certain sense or at least to a certain extent, but expensive to the body and dangerous in every way, rendering it at best useless, and at worst ruinous.

It is indeed satisfactory to know that the conclusions of science give the same warning against the use of liquor as does the Bible, and that the cases or conditions where it can be used to advantage as compared with the cases where it is used with injurious results should make its use practically prohibitive to the world at large, but especially to those who profess to have put away the carnal desires to walk in newness of life.

Going Too Fast. Some time ago we received a communication on this subject, which, for the time, was laid aside. The brother laments over the fact that sometimes we hear brethren expressing themselves in regard to this or that congregation, and this or that individual, that they are going too fast. That is, they mean to say that they are pushing the work of the church, or Christian work, too fast; and this brother then draws the conclusion that "there is not much danger of going too fast, if we go in the right direction," and we would add, if the road is smooth, straight and level.

This expression of the writer is correct; but in this little "if" lies the keynote of the whole matter.

The apostle says (Rom. 10:2), "They have a zeal of God, but not according to knowledge. For they, being ignorant of

June 4,

1908.

God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Here we see that these Jews had zeal; they had earnestness, and as our modern divines would express it, they had "push," but the apostle says, It was not according to knowledge.

We live in a fast age, and our American people are a fast people, and with their push in temporal affairs they often want to make their untutored, unsanctified, unconsolidated push and energy available in religious worship and religious enterprises; and if we may be allowed to use a slang term that just fits to the occasion, they "run things into the ground."

The apostle says (Phil. 4:5), "Let your moderation be known unto all men. The Lord is at hand." The Lord seldom makes haste in His work. The Christian should imitate His example. We have seldom seen hasty work prosper in any thing and especially not in church and religious work. Christians do not grow in hot-beds; they need time for prayer and study; for watching and meditation, and as the truth takes up its abode in the heart, and love expands, and the light of heaven illuminates the soul, the sincere Christian develops more and more into the perfect man and grows on until he reaches the full stature of the man in Christ Jesus.

In church work development, as a matter of course, must keep pace with the growth of the individual members. Some naturally grow faster than others, but as the church is a body, and a united body, each member being a part of the body, no individual member can grow faster than the body in general can supply the needed nourishment; in other words, no individual member of the body can develop faster than is consistent with the development of the entire body; otherwise the body would grow out of proportion, and become a monstrosity.

While there are some members which develop faster than others, those fast growers must restrain themselves and bear with the weaker and slower ones; and the slow and weak ones must bear with the faster ones, and use every means of grace for development. In fact we need in all the congregations a young and more sprightly element that would move along a little faster and give inspiration to the more tardy part to move a little faster; and then the faster ones are held in check by the slower and more conservative part, so that they do not get beyond what the whole body can bear.

Now in this way, where love, which is the bond of perfectness, prevails and binds the body together, so that there will be charity and forbearance, the whole body will be one united body in Christ.

This is the true condition of the church—a body with members all united and forming one body in Christ—and every one members one of another, and all are needed in the work of the body; and upon those members which are thought less honorable, upon them we bestow the more care, or honor, . . .

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but God has tempered the body together, having given the more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now, ye are the body of Christ and members in particular. 1 Cor. 12.

The apostle further admonishes us (1 Cor. 10:32), "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." F.

PERSONAL MENTION.

Bro. J. S. Lehman and son Arthur have returned from Austell, Ga., and expect to spend some time in Elkhart.

Pre. Samuel Garber of Tremont, and Pre. John Birky of Hopedale, Ill., expect to visit the A. M. congregations in Pennsylvania in June, and to attend the Ohio-Penna. conference.

Bro. G. G. Wiens, editor of our German publications, expects to go to Kansas and California in a few days. He will probably remain about three weeks. A pleasant journey to you.

Bro. S. F. Coffman of Vineland, who attended the S. S. Conference at the Waterloo M. H., preached at the Cressman M. H., Breslau, Ont., on the 24th of May. The attendance at the S. S. Conference was large and the sessions very interesting.

Bro. G. L. Bender returned from the annual meeting of the Mennonite Board of Charitable Homes, held in Ohio two weeks ago. He reports the work of the Board as progressing. A report of the meeting will in all probability be received for next issue.

Pre. Peter Keim of Elmdale, Kent Co., Mich., who has been visiting among the brethren east of Elkhart for about two weeks, dropped into the Herald office very unexpectedly on the 28th of May. He will remain in the vicinity of Elkhart about a week and then proceed to Salina, McPherson and other neighboring counties in Kansas, visiting among the brethren and sisters there; and on his return expects to visit also the Sterling, Morrison and Freeport congregations. We wish him a pleasant and profitable trip, and may the Lord give him grace and strength to present the word with power wherever opportunity may offer. Bro. Keim has been in the ministry for over 37 years.

For the Herald of Truth. AN OMISSION.

Dear Brother:—I am made to wonder why a few words of my article in this week's Herald of Truth were left out. I am not finding fault with you about this (as I have frequently told you to use your own judgment in the use of my imperfect compositions, which of course you have a perfect right to do as editor. But I have to wonder

why these few words which to me seemed to serve an important part were left out. Where I said I believed that we should urge the Bible mode of baptism and follow the example of our Savior by going down into the water and then have the water applied in accordance with Christ's own mode of baptizing with the Holy Ghost—the words "into the water" seemed to me to have an important part here, and I was sorry to see them left out. The Bible mode of baptism is pouring, of course; the Bible settles that question, and I do not wish to be understood to mean that it must be performed in the water, or that there is salvation in going into the water, nor do I mean to say that persons who do not receive baptism by the mode of pouring will be lost. But I do wish to be understood to mean that we ought to follow the examples of our Savior just as near as we can. I am aware that there is danger of us losing the real spirit of the gospel by placing too much stress on forms. We should be careful about that. I believe the nearer we can follow our Savior in the spirit the more we will feel to follow His examples, and the more we follow His examples the more of the spirit we will come in possession of. For example, we all know what our Savior meant to teach us in the example and command of feet-washing (Joh. 13), but the way to get into the real spirit of it is to first feel the force of the lesson, obey it in our hearts, follow the example with our hands, then we get the real spirit of it. In the example Christ gave us in baptism He did not say as He did in feet-washing, that He had given us an example that we should do as He had done, but we notice Philip and the eunuch following Christ's example by going into the water for baptism. Philip preached Jesus to the eunuch, and then followed His example. If Christ's examples were closely followed by the church, there would be less misleading of people into the erroneous idea of immersion. I know there are people today that teach and practice immersion because of this very thing. I believe we should not only urge the Bible mode of baptism, but that we should also urge that whenever possible the example of our Savior as to the place of administering be followed.

Yours in Christian love,
S. B. Wenger.

Note.—The reason why the words, "going down into the water," were left out was because in its connection it seemed to weaken the argument or at least leave an opening for those who chose to misconstrue the writer's opinion to make him appear to say what he refutes in the rest of the article. I am very glad, however, for Bro. Wenger's additional thoughts on the subject.—Ed.

MISSIONS.

For the Herald of Truth.
A WORD OF TESTIMONY.

For the good of others and the advancement of the cause of Christ, I feel led to write a few words about how the Lord has been leading me and showing me His will. For some time I was much tempted on the dress question. My mind was on dress too much. I knew it was wrong and tried hard to get rid of the temptation. Perhaps you may wonder that such a thing should come up in a missionary's life, but it is a sad fact that many missionaries are so carried away in worldliness that they have lost all power if they ever had any. I was tempted and troubled so much that I began to think the

Continued on page 181.

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June 4, 1908.

ABRAM B. KOLS, Editor.

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CORRESPONDENCE.

From Stony Brook Cong., Pa.—On the 10th of May votes were taken at the Stony Brook or Witmer church for a minister. Seven brethren received votes. The lot will be cast on the 1st of June at 2 p. m. Ordination services will be conducted by Bish. Jacob N. Brubacher. Instruction meeting on the same day at 9 a. m. Cor.

Mt. Pleasant (Gordonville), Pa.—Our Sunday school at this place is encouraging. The total enrollment is 116. Our primary department numbering 33, is doing successful work. We have services every two weeks conducted by our Bishop, Isaac Eby. We do not have a resident minister as this is one of the mission places. Our church services are well attended, although they do not seem as hungry for the word as at some places. C. Neff, Supt.

Woodside, Fayette Co., Pa., May 25, 1903.—The pulpit in the Masontown Mennonite M. H. was occupied on Sunday morning, May 24, by our home minister, Bro. David Johnson, aged 85 years. His discourse was not lengthy, but was very forcibly delivered. Our aged brother is a faithful worker in the church and is always present at Sunday school and services. Our Sunday school is doing good work and many are deeply interested in its work. May God bless us all in this service. Cor.

Cherry Box, Mo., May 20, 1903.—Greeting to all Herald readers. The Lord is still sparing and blessing us as a little band of His workers that we may go on loving and serving Him. We number about nineteen at present, and what a blessed promise the Lord has for us in these words, "Where two or three are gathered together in my name, I will be in their midst." On May 12, Bro. J. A. Ressler was with us and gave us a very interesting talk. We hope and trust in God that his work to awaken the missionary spirit will not be in vain. May the Lord be with the brother and that to bless, wherever he may go. We ask an interest in the prayers of all God's believing children. "Whatsoever ye do in word or deed, do all to the glory of God." I. M. B.

Mayton, Alta., Canada, May 17, 1903.—Greeting in the Master's name. Communion services were held here on the afternoon of May 3d by Bro. I. R. Shantz of Carstairs, Alta. In the morning William Wideman and Mrs. Moses Orpin were baptized and received into church fellowship. This new congregation is increasing slowly. There are 16 members here now. We are having S. S. and church services every Sunday forenoon and in the evening singing and Bible reading, but today only four were present, on account of the snow storm. The evening service was postponed. We ask all brethren and sisters to pray for the work in this new country. Satan is trying to destroy the Lord's work here as well as in other places, but there is a grand opening for work here, especially in the German language. Cor.

Harleysville, Pa., May 25, 1903.—Today communion was observed by our congregation. The attendance was fair. The brethren Henry Bower and Jacob Moyer preached and Bish. Samuel Detwiler and Bish. Josiah Clemmer officiated at the communion service. We were all glad and thankful to God to see our dear Bro. Clemmer at his place, as he has passed through a severe illness. We believe that the Lord graciously spared him for the sake of his dear people, who are very near and dear to their beloved old bishop, who has labored so faithfully for and among us all these years. His counsel has been wise and his labor of love appreciated. God bless him richly here and hereafter for his unselfish work. Cor.

From Kansas.—Bro. J. A. Ressler came here from the Harper congregation, accompanied by T. M. and Jacob Erb. He visited D. Goertz, who also attended our meeting in the evening at our school house and favored us with some appropriate remarks in the German language. Bro. Ressler had meetings at the Pennsylvania M. H., at West Liberty, Spring Valley, at the Home of the Friendless, near Hillsboro, and the Catlin M. H., near Peabody. From there he went to Pauline, Neb., under the care and direction of Bro. D. Burkhard. At one place when the weather was favorable a collection was taken, which amounted to \$33.36. It was very rainy and stormy when the meetings were held at the other places, and no collections were taken, but they agreed to remember the India Mission cause at the next quarterly collection. The meetings were interesting and edifying.

R. J. Heatwole.

Spring Valley Cong., Canton, Kansas, May 25, 1903.—Bro. Ressler came to this place Thursday, May 21, and preached a very interesting as well as encouraging sermon. He also explained to us some of the manners and customs in India, also showed

some of the work done by the children at the Mission, which indeed looked encouraging. May God's richest blessings be with the missionaries there and may the work continue to prosper.

Saturday, the 23d, Bish. G. R. Brunk came here and preparatory services were held. One person was received into church fellowship. Sunday communion was observed; 59 persons took of the sacred elements.

Wednesday, May 20, we had a vivid reminder of the uncertainty of life. While in the yard doing chores that evening, Mrs. T. M. Briner was struck by lightning and instantly killed. May this incident cause those who are unsaved to realize the danger they are in by not being prepared for death. "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh" (Matt. 24:44). Cor.

Blooming Glen, Bucks Co., Pa., May 26, 1903.—Dear Bro. Greeting.—Owing to sickness in the family your correspondent from this place was deterred from sending "Corr." for quite a while, but I always enjoy reading items from other places, so I will write an item or two from this place.

Some time ago we had baptismal services for a class of thirty-eight. Although this was a fair number for one class, still there were others who confessed to the writer that they "had a desire to go," but, apparently, put it off for a "more convenient season."

On May 3 we had communion services at Blooming Glen, and a large number partook of the bread and wine in commemoration of the broken body and shed blood of our Lord and Savior. We hope all may have done so, worthily.

Thursday, May 7, our ministers and deacons attended the conference at Franconia. A number of resolutions were adopted for the special purpose of uniting the church in her position against the encroachments of the world, so evident and so alluring everywhere. May the Lord help us to live faithfully in accordance to our profession and the teachings of His word. Cor.

Johnstown, Pa., May 29, 1903.—May 15, Daniel Keim of Springs, Pa., John N. Durr of Martinsburgh, Pa., and Aaron Loucks of Scottsdale, Pa., came to us. Saturday, the 16th, preparatory services were held in the Weaver M. H., after which two persons were baptized and received into the church. Sunday, the 17th, communion was held at the same place, Bro. Durr and Bro. Loucks officiating. During the week meetings were held at the Weaver, Blauch, Thomas and Stahl M. H., to take votes for a bishop, as Bro. Jonas Blauch is getting old and needs help. Thursday, the 21st, an interesting Sunday school conference was held in the Stahl M. H. Bro. Wenger and wife of Millersville, Pa., have been with us; and Saturday, May 23, preparatory services were held in the Thomas M. H. and the ordination of a bishop took place by the casting of the lot. The lot fell on our dear young brother, James Saylor. May the Lord richly bless him with wisdom, so that he may be able to discharge the duties of a bishop and may the church under his care be fully devoted to God and thereby lighten his work. Saturday night Bro. Wenger gave a talk on his travels. Sunday communion was observed. Monday these brethren left for home. May the Lord bless the work done while these brethren were with us. Levi Blauch.

East Petersburg, Pa., May 19, 1903.—Dear Herald readers:—Greeting in the Master's name. Saturday, May 16, baptismal services were held at this place, when seven persons

were received by the sacred rite, Bish. Jacob N. Brubacher officiating. He spoke very forcibly on the way of salvation, dwelling briefly on the form of baptism, but more especially on the importance of thorough conversion and real newness of life. May these dear souls who entered into covenant relation with God and His Church, be faithful members, fruitful branches of the true Vine. On the 17th communion services were held, followed by the ordinance of feet-washing. There are about three hundred members in this congregation, and it was truly a blessed sight to see God's children in happy communion and equality one with another, showing their love to God and one another. The brethren Christian Lefever and Jacob N. Brubacher officiated at these services, assisted by our deacon, Amos Kauffman. Our Sunday school, which meets every Sunday, numbers about 175 pupils. Bro. Amos Kauffman is our Supt.; Bro. Willis Kilheffer and Bro. Milton Brubaker, Ass'ts.; Bro. John Gochnauer, Treas.; Bro. Harry Bowers, Sec'y.; and the brethren Chas. F. Kreider and Milton Swartz, choristers. God bless the work here.

L. H. B.

Reid, Md., May 27, 1903.—Dear Herald readers:—Greeting in Jesus' name. As we read the Herald of Truth week after week, we are glad to read the correspondence from the different congregations, especially those in which we have some acquaintances. We would also be glad to hear from those who are never represented in the Herald. Thursday (Ascension day) we visited Bro. Samuel Martin and family; the minister in this family has been afflicted for some time, being unable to attend to her household duties. After arriving there we were informed that our bishop was coming that afternoon to observe the communion with the afflicted sister. There were present our bishop, two of our ministers, their wives and several other brethren and sisters. We all partook of the bread and wine and truly had a joyful meeting. I believe we could all say, "It was good for us to be there." By this little meeting we were again made to realize the ever-abiding love of God in His faithful children. Our Sunday school at Paradise is prospering steadily, the attendance being greater than last summer; we are glad for this. Hope it will still continue to grow. We crave an interest in the prayers of all Sunday school workers. May the Lord bless all workers to the furtherance of His kingdom. Benj. B. Weber.

From Milford, Neb.—A brotherly greeting in the name of our Lord to all God-fearing brethren and sisters. The Sunday school in the Fair View church is progressing nicely since it was opened this spring. The average attendance is nearly 400 and good interest is manifested by most of those who attend. May the Lord bless us all that some good may be done to the community and that God may be glorified. Recently there was another Sunday school organized in the western territory of our congregation, the distance to the meeting house being too great for all to attend regularly; beside this the house was too small to hold all. Our Elder, Joseph Schlegel, has been suffering from rheumatism and is confined to the house and much of the time to his bed, but we are glad to say that he is again improving. Bro. C. L. Roth has been under the doctor's care for several months, and about ten days ago he had a stroke of paralysis affecting the right side of his body, rendering him unable to use his arm and leg. He has made no improvement, except that he can again speak a few words. We are shown

again how frail these bodies are and how entirely we are in the Lord's hands, for when He bids us stop, we are not able to move another step. We expect Bro. J. A. Ressler in our midst about the 26th of May.

D. Bender.

For the Herald of Truth.

LESSON FOR SUNDAY, JUNE 7, 1903.

By A. I. Yoder.

PAUL'S VOYAGE AND SHIPWRECK.

Acts 27:33-44.

Golden Text.—Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.—Psa. 107:28. **The Voyage.**—Paul was at last on his way home.—Rom. 1:15; Acts 19:21. Probably not in the way he would have chosen, but he was sure it was God's way, therefore it was the best. By it God could bring most blessing to His cause and glory to His name. Paul with other prisoners was in charge of Julius, a centurion of Augustus' band. Like his Master whom he faithfully served, "he was numbered with the transgressors."

The most faithful service for God will bring the greatest opposition from the unregenerate. (Gal. 4:29).

Paul received courteous treatment from Julius during the voyage. God will see that His faithful ones get all the courteous treatment that is for their good. (Prov. 16:7.)

They met with contrary winds.—It is the battle with contrary winds and boisterous waves that develop Christian character and manifests God's power to save and bless in the midst of opposition and adversity. Paul was shipwrecked at least three times; on one occasion he was "a night and day in the deep" (2 Cor. 11:25). Imagine the great apostle clinging to some floating object for so long a time; rather discouraging, we would think, but it did not deter Paul from pressing on in the fulfillment of his mission. Many of God's children could say with David, "Out of the depths have I cried unto thee, O Lord" (Psa. 130:1). Such experiences may not be pleasant at the time, but they may result in depths of joy and usefulness.

The voyage from Myra to Malta was fraught with great danger and loss, much of which might have been saved had they heeded Paul's counsel.

The world will never appreciate the services of God's children in it, although like Paul in the ship, they are the preserving power of all.

The promise of deliverance.—After many days of darkness and tempest they lost all hope of being saved. Even Paul must have doubted whether he would live to see home. It is when men give up all hope of saving themselves that God's arm is revealed. While in this hopeless condition an angel of the Lord appeared to Paul in the night and revealed to him that he must be brought before Caesar and that all who sailed with him would be saved. Although Paul had the assurance that none would be lost he was very careful to use every possible means for safety. Through his counsel the shipmen were foiled in their attempt to leave the ship. He also requests all to take refreshments, knowing they would need the strength of it in what was before them.

Faith in God's word and assurance of eternal life, will not result in careless living; but rather the absence of watchfulness, and a neglect of duty is an indication that assurance is lacking. "He took bread and gave thanks to God in the presence of them all." Although a prisoner in the hands of heathen

superiors, Paul did not fail to give honor and thanks to God. In doing this he points all to the Giver of all good things.

"Then were they all of good cheer."—The faith and courage of Paul produced a corresponding feeling in the two hundred and seventy-five others. When troublous times come upon the church and it appears as though ruin stared us in the face, someone like Paul, to refer to the promises of God will go far toward dispelling the gloom. The clouds may still have looked black and threatening and the waves still beating against the ship, and no safety in sight, but God had promised that not a hair should fall from any of them; why should they not be of good cheer. So we, living in a world of darkness and conflict, may still be of good cheer, in the light of God's word and the assurance of eternal life through Christ.

The promise fulfilled.—They lightened the ship. Times of severe trial and temptation may reveal to us the fact that we are too heavily loaded, too many cares of life; and our eternal welfare will demand that those things which endanger our spiritual life should be put away.

They committed themselves to the sea.—It may have looked like going into greater danger to throw away the anchors that held the ship in place, but there was no safety in remaining where they were; they must cut loose in order to steer for the shore. Let us not fear to cut loose the anchors that hold us to this world and commit ourselves to the ocean of God's love. In it lies the only way of blessing and safety.

The ship is broken.—Undoubtedly there was fear in many hearts when the ship went to pieces, but we can be assured there was at least one there who was perfectly calm.

The soldiers counsel.—Fearing they would be held responsible if the prisoners should escape, the soldiers counsel was to kill the prisoners. They had shared the common peril and owed their safety to one of the prisoners, but rather than imperil their own safety they would have killed all the prisoners had they not been prevented by the centurion. Such is the demoralizing and brutalizing effect of a military life. It seems passing strange that after nineteen centuries of Christian teaching and the experiences of all time, the nations still continue to learn war, and many will laud the profession of the soldier although it has ever had the most demoralizing effect on character. The attitude of these soldiers is in some measure like the attitude of all sinners toward Christ, to whom they owe all things, but who are ever ready to turn upon Him.

"It came to pass that all escaped."—Through the faithfulness and prayers of one man all the others were saved. God had promised and He was able to fulfill. Be assured all who entrust the keeping of their souls to Him in the voyage of life will reach the desired haven.

Kalona, Iowa.

A WORD OF TESTIMONY.

Continued from page 179.

Lord was in it and I had some lesson to learn. It was a hard struggle. I was willing to do anything that I knew to be God's will. What I wanted to know was what all these thoughts that kept coming up meant.

The wearing of shirt-waists came up. I have been wearing them more or less for over four years and I did not see any harm in them or I could not have worn them, for I was conscientious about it. After praying and thinking much and studying God's word I felt sure that my duty was to be more plain, quit shirt-waists and dress simpler.

Anna Hershey, \$15; Lizzie Musser, \$12; Lizzie Doney, \$15; A. Brother, \$7.50; A. Brother, \$5; Brethren, \$10; B. F. and Amanda Herr, \$3.50; Alice H. Herr, \$90. Total, \$286.75.

General Orphans.—Paradise S. S., \$8.93; E. H. Meffinger, \$10. Total, \$18.93.

Sent direct to India. Jan. Feb. and Mar. Reports. Mission.—S. P. Zook, \$5.25; M. C. Cressman, \$29.50; Maryland Congs., \$73; collected by A. E. Kurtz, \$50.21; Aaron Stottfuss, \$1; A. Brother and family, Souderton, Pa., \$10; Sallie Gottschall, \$5; Sugar Creek Budget, \$20; A. M. Mennonite Cong., Iowa, \$14; Freeport, Cong. Ill., \$136; Anna King, \$5; S. E. Alliger, \$25.19; Sarah A. Yoder, \$8. Total, \$382.15.

Orphans.—M. C. Cressman, \$66.87; Roseland S. S., Neb., \$15; S. P. Zook, \$15; Elias Swartzentruber, \$16; Congs. in Ohio, per J. J. Bontrager, \$85; S. E. Alliger, \$30. Total, \$226.87.

New Station.—A Friend, \$50.

Leper Asylum.—A Friend, \$17.74; from Edinburgh, Scotland, \$500. Total, \$517.74.

Orphan Home.—Rachel Zook, \$1; Sarah Crater, \$2. Total, \$3.

Old People's Home.—Rachel Zook, \$1; Sarah Crater, \$2. Total, \$3.

Armenia.—Collected by Fisher Bros., \$3.84.

PAID

Evangelizing.—Sec'y, work, \$25; R. J. Heatwole, for workers in Kansas, \$40. Total, \$65.

Chicago Mission (April).—Domestic, \$6; Interest, \$12.75; principal, \$50; stove, \$3; postage, \$2; painting and calcimining, \$15; sundries, \$15.51; Lesson Helps, \$1.25; printing, \$6.75; postal cards, \$1. Total, \$77.42.

India Mission Stationery, \$11.60; M. C. Lapp, \$24.67; M. C. Lapp, \$210; M. C. Lapp, \$150; J. A. Reaser (ticket to America), \$236.00; J. A. Reaser (1,000 mile ticket), \$20; C. K. Hostetler (ticket), \$19.96. Total, \$890.63.

India Orphans.—M. C. Lapp, \$157.33; M. C. Lapp, \$390; M. C. Lapp, \$150. Total, \$697.33.

Weish Mountain Mission.—Noah Mack, \$50.

Finland Relief.—Chr. Herald, \$4.97.

African Mission.—Frances Davidson, \$1.

Old People's Home.—G. Wenger, \$12.

Gratefully acknowledged.

G. L. BENDER, Treas.

MENNONITE ORPHANS' HOME.

Receipts for May, 1908.

E. D. Yoder, West Liberty, O., 75c; Elvie Miranda, Lippincott, O., \$4.50; Sister, Columbus, O., 50c; Noah Cullar, Calla, O., \$1; Leah F. Yoder, Smithville, O., 25c; Lizzy Melly and Minnie A. Rupp, Shiremanstown, Pa., \$1; Balch Crane, Chicago Junction, O., 50c; rebate on mileage book, \$10; Mary Eberly, Huntsville, O., \$2; Ol. Yoder, West Liberty, O., \$5; Zion Cong., Allen Co., O., \$19.50; T. L. Miller, Smithville, O., \$1 for produce, \$3.25. Total, \$49.25.

Nappanee, Ind.—D. A. Lehman, one dozen boxes Rose King.

East Palestine, O.—Mrs. Spanabel, clothing.

Smithville, O.—Mrs. Israel Yoder, one pair apple butter.

Urbana, O.—Lizzie Hooley, 2 sacks potatoes, 1 gal. lard, soap, etc.

Bellefontaine, O.—D. M. King, 44 eggs.

West Liberty, O.—John Staybrook, 2 bus. potatoes; C. Bontrager, 2 gals. lard; Abe Troyer and Vince Rott, rubarb; F. N. Draper, books, clothing, playthings; Lizzie Yoder, 2 sacks corn, pickles, 1 gal. sausage; Mrs. Smucker, 1 bu. potatoes; Troyer and Eichholtz, wall paper; Jacob Plank, 20 quarts tomatoes, and dress; Abbie Smucker, bonnet; Man Hartzer, work basket, etc.; John Kauffman, 4 bus. potatoes.

Gratefully acknowledged.

A. METZLER, Supt.

West Liberty, O.

VERY LOW RATES

To many points in Arkansas, Indian Territory, Louisiana, Missouri, New Mexico, Oklahoma, Texas, Kansas, Colorado, South Dakota and Wyoming, via Big Four Route. One way colonist tickets will be on sale on May 19, June 2 and 16, July 7 and 21, August 4 and 18, and September 1 and 15, 1908.

For full information and particulars as to rates, tickets, limits, call on agents "Big Four Route," or address the undersigned.

Warren J. Lynch, General Pass. & Ticket Agent, Cincinnati, O.

W. P. Deppe, Asst. G. P. & T. A., Cincinnati, O.

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3. Unscriptural Marriage.

4. Concerning Missions.

5. Against Secretism.

6. The House of Darkness.

7. Dying Without Hope.

8. A "Name to Live" Rebuked.

9. Repentance.

10. Which Heaven Do You Prefer?

11. Which Route? Choose Today.

12. U. S. or S. S. (Unsaved Sinner, or Saved Sinner).

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15. A Worker's Dream.

16. The Minimum Christian.

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18. The Demon of Vanity.

19. Is Ornamental Dress Harmless?

20. Although Unworthy, Come to Jesus.

21. Eternity, Eternity!

22. The Infidel and the Tract.

23. Profanity—Don't Swear.

24. A Collection for a Sleeping Girl.

25. Signs of Spiritual Decline.

26. Too late!

27. Special Responsibility and Influence of the Christian.

28. Eminent Witnesses.

29. But Who Is My Brother?

30. Idle Words.

31. The Warning.

32. A Strange Dream.

33. Satan, Liquor Dealers & Co.

34. Secret Societies Not for Christians.

35. Outline of Bible Teachings.

36. Bible Doctrines Briefly Stated.

37. No Smoking on the Upper Deck.

38. Dress Charity.

39. What God Has Given You.

40. A Time to Dance.

41. Close Communion.

42. Lost! Lost! Lost!

43. Certainties.

44. Feet-washing.

45. The Salvation of the Holy Kites.

46. Eight Reasons Why I Oppose Oath Swearing.

47. Keep These Thoughts Before You and Remember.

48. Why Oppose War?

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Mennonite Publishing Co., Elkhart, Ind.

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Advancement in spiritual as well as in material things is always in the way of strict attention to small details. The man who is continually waiting for great duties or opportunities, while he overlooks the little duties and opportunities, must not be disappointed if old age finds him at the bottom, still waiting.

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HERALD OF TRUTH

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JUNE 11, 1908.

VOL. XL No. 24.

EDITORIAL NOTES.

A good man is not only blessed, but he becomes a blessing to others.

Many of the evil men and women of today are but the spoiled, undisciplined children of yesterday.

Our success depends not so much upon the possession of unusual talents as it does on the faithful application of the talents we have.

The article by Bro. L. J. Heatwole in this number was intended for the last issue, but was unavoidably crowded out by a necessary change in the "make-up."

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When a man arrives at the point where he believes that God communicates truth directly to the individual by the Spirit apart from the Scriptures and in spite of the Scriptures, that man is on extremely dangerous ground. On this ground almost all religious fanatics, from Thomas Muenzer down to Joseph Smith and others of still later days, have stood, and their works have shown invariably how inimical it is to true Christian principle to take such a position. This no doubt is the Holy Spirit dispensation, but the Word and the Spirit are always one, and the Spirit never does and never can do what the Word does not sanction.

It is interesting to learn, in studying the inner as well as the public life of some of the most prominent leaders of our church in the 16th century, that the great majority of them, as well as the lay members, were skilled mechanics. By this means they were always able to obtain employment and make a living. As weavers, locksmiths, stock raisers, gardeners, etc., they were in great demand, both for their industry and their skill. As physicians, surgeons, teachers, etc., they were employed even by the nobility in most responsible positions. All this was made subservient to the one great object,—like Paul they followed their trades and professions for a living, but made the dissemination of the pure gospel the business of their lives. No wonder that the cause advanced in the face of the fiercest persecutions, until many compared them to weeds "which it is impossible to root out."

The editor of the "Rundschau" holds those over his gridiron who, while repudiating the principles of the Mennonite church, and making sport of its adherents when with their own "set," are nevertheless claiming support of Mennonites for the dollar's sake. "Not for God, but for gold," is their motto. "That there are Mennonites for the sake of money or position or the hope of either or both of these, is no doubt true. Loaves and fishes appeal so strongly to some people that

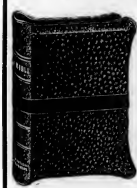
they will become religious or anything else for the sake or the hope of getting them. The man who supports a cause or an institution simply because of the money there is in it for him lacks moral principle. He is not a safe man to trust. If he allows such a policy to govern him, he is no better than the man who accepts a bribe, who sells his vote, or his liberty, or the woman who sells her virtue. His immorality is of a different nature, but it is immorality still, and often the worst kind of hypocrisy besides.

As stated some time ago Bro. Cornelius Jansen of Beatrice, Neb., went to Rosthern, Saskatchewan, Canada, to superintend the construction of a school building for the Doukhobors, about 30 miles from Rosthern, with funds contributed for the purpose by the Friends of Philadelphia. The building was to have cost about \$4,000. Recent events among the Doukhobors have, however, taken such a turn that it has been deemed best to postpone the building, especially as there is among some of them very pronounced opposition to the building of such a school house. Others, however, were very much in favor of it, and in order to satisfy these without causing unnecessary friction, it was decided, upon the advice of their Philadelphia benefactors, to place their children under the care of the teachers in the public schools at Rosthern, all of whom are deeply interested in the welfare of these new colonists, and are entering heartily upon this new phase of their work. The children are very bright and greatly appreciate the kindness bestowed upon them, and no doubt will advance rapidly.

The sad death of our young friend Harvey Beery, as chronicled in this issue (see death notices), is probably but another instance of miscalculation regarding the speed of a train. Numerous accidents occur for just this reason. There is always more room behind a train than in front of it, "unless," as a son of Erin said, "the train runs backward." A speed of 60 or even as high as 80 miles an hour is no longer an uncommon rate for trains to make, especially for short distances. At the former rate a train goes just 88 feet per second, while at the latter it goes over 117 feet in a second. Hence to think that there is "plenty of time" to cross or to get off the track when the train is 1,000 feet or more away, may be, and very often is, a fatal mistake. It is in this matter as it

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For the Herald of Truth.
TRUE GREATNESS.

By Tena Burkhardt.

is with so many people who put off their salvation just a little too long, and death comes sure and swift, all because of perhaps but a moment's forgetfulness or thoughtlessness. How suggestive this is also regarding our Christian life! The Lord commands us to watch lest at any time we be suddenly called to our eternal account, and perchance at a moment when we were not watching. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.

PERSONAL MENTION.

Pre. Eli A. Borntrager of the Amish congregation at Nappanee, Ind., recently visited a settlement of Amish and Mennonites in Oscoda Co., Mich., and during his stay held services there five times, which were well attended, and the talks were listened to with the best attention. There are in that locality about 40 members (most of whom moved there from Howard Co., Ind.) without a church organization, and without preacher or Sunday school. Another good locality for missionary work, for whose hearts are seeking for opportunities.

Bro. Borntrager bought a farm of 160 acres and some time in the near future expects to make his home there. He spent Sunday, June 7th, with the brotherhood at the Barker street meeting-house.

Bro. M. S. Steiner was at Gar Creek and Fort Wayne, Ind., over Sunday, May 31, and reports good meetings at both places. He and Bro. John Blosser were at Fort Wayne several weeks ago to decide what would be best, and they concluded to arrange to fill both appointments on one trip, also to hold the meetings at Fort Wayne in private houses for the present, instead of renting a hall for the purpose. The intention now is to have regular services in Fort Wayne every two weeks at 3 p. m., and at Gar Creek in the evening of the same day.

Pre. Benjamin Huber, formerly of Perry Co., Ohio, but at present of Allen Co., came to Elkhart about a month ago and spent the time in visiting with his friends and relatives, and preaching where opportunity presented, until the 4th of June when he returned to Allen Co. He expects to return to Perry Co. and assist in repairing the old "Turkey Run" meeting-house, and also do what he can to rebuild the broken walls of Zion with the remnant of the brotherhood still remaining in that locality. There was at one time a considerable congregation there, but on account of deaths and removals the number is now quite small, but Bro. Huber feels that even the small number and the out-of-the-way places need to be cared for, as well as the larger and more prominent places, and in this he certainly manifests the true missionary spirit. May God bless him in the work. Visits from ministers from other localities will be appreciated. Bro. Huber is also prepared to supply those desiring them with Bibles and other good books, etc.

This subject brings to our minds the fact that there is more than one kind of greatness, one that is not genuine or lasting; and that there is a possibility of being great in the world's estimation and not in the sight of God. There is at some time or other a desire in every one to become great. The greatness, then, that we should seek after is that which tends to make us true and noble in the eyes of the Lord, regardless of man's opinion concerning us, and to be obedient to God's word in all things. In studying the lives of the most honored and noble Bible characters, we find that their greatness consisted not in some great deeds that they had done, but in faithful obedience to God's commands in the most humble service. The greatness of Moses consisted in his great meekness in his humble service to his people and to his God; Samuel's greatness is based on his meek submission to God's calling in his early life. The name of Noah is honored for the fact that he humbly and patiently obeyed God's orders, and for 120 years in the face of scoffs and opposition of the world labored in building the ark according to God's direction. In studying the life of Joseph, among the greatest Bible characters, we find that the Lord honored him because he first honored the Lord. The Lord says, "Them that honor me, I will honor." Like Joseph, many of God's great men have been humble prisoners. His faithfulness led him upward till he became a great ruler.

We might speak of the greatness of faithful Abraham; of David, the shepherd boy, of King Solomon, and Nehemiah, who is remembered, not for being the king's cup-bearer, but for leaving the king's palace to rebuild the walls of Jerusalem. We might notice many more great men of the Bible, but there is one who is the greatest of all that we wish to notice—One who left a heavenly throne to become the servant of us all, One who spent His very life that we might obtain true greatness through Him; One who stooped to wash His disciples' feet, and who never hesitated to give His service to the most wretched and depraved; One who gave His service to the sick and afflicted, the poor and needy of all classes, and also the little ones were remembered and blessed by Him; One in whose sight the lowliest service to humanity was esteemed great. The lowly Nazarene is our ideal of true greatness, and He has taught by His life and His word that the only way to become truly great is to become humble; for He says, "He that humbly himself shall be exalted." When the disciples were striving among themselves about who should be the greatest, He rebuked them: "Whosoever would be great among you, shall be your servant: and whosoever of you will be the chiefest shall be servant of all; for even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. But he that is least among you all, the same shall be great." Christ pointed out true greatness in the woman who washed His feet with her tears, and dried them with her hair, and another who cast two mites into the Lord's treasury, which was a great deed to give all she had to the Lord.

There had not sought greatness, but humbly performed their labors of love. Then let us not be so much concerned about our greatness, but that we have that meek and quiet spirit which is in the sight of God of great price, and that we humbly and faithfully do the Lord's bidding.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."
West Liberty, Ohio.

For the Herald of Truth.
BAPTISM A CONSECRATION.

By L. J. Heatwole.

We note with special interest in last issue of the Herald of Truth the article, "A Serious Question," by S. B. Wenger of South English, Ia., in which attention is called to the rule of order long since in practice among Mennonites for admitting to fellowship with them such who come from other denominations, and who were previously baptized by such denominations; without re-baptizing them.

The church has all along kept the line well drawn on infant baptism; but in most all other cases—whether by sprinkling, pouring or immersion, when performed for an adult, upon confession of faith in the Lord Jesus and upon conclusive evidence that such person had received it in good faith as a consecrating ceremony, has been accepted as valid baptism by the official heads of the church generally.

Notwithstanding this general acceptance of the situation by the church as a body, there are numbers to be found among the brotherhood who are inclined to look at the matter with as much seriousness as does Bro. Wenger. Several times already has the question been discussed at some length in the Virginia conference, but in each case was laid over for consideration at some future session of the conference.

The following queries may serve to eliminate a satisfactory answer to some of the inquiries made in Bro. Wenger's article:—

1.—Is baptism, upon confession of faith in the Lord Jesus by an adult, to be considered as the initiating rite into a certain Christian denomination only?

Does the New Testament give the right to any one denomination of orthodox Christians to annul and make void mode of adult baptism that does not in all respects harmonize with its own?

Does baptism upon confession of faith in the Lord Jesus by an adult depend upon age, time, mode, the administrator, or church affiliation?

The general conditions deduced from the Bible, under which salvation is promised to believers are:—

1st.—The regenerated or converted life.
2d.—The covenant pledge to loyalty and obedience along the lines of doctrine and discipline.

3d.—The baptismal seal.
Under the first we have:—

(a) Assurance of pardon and forgiveness.
Under the second:—

(a) All the promises (3,000) of acceptance.

Under the third:—

(a) The visible or external rite by which the believer is set apart for the Master's use.
(b) The outward sign by which the believer is recognized as a member in the general Christian Church.

Presbyterians manifest this sign by sprinkling water upon the head of the subject—in the name of the Father, Son and Holy Ghost.

Mennonites manifest the sign with water—pouring it upon the head of the subject in the name of the Father, Son and Holy Ghost.

Baptists manifest the same sign in water—immersing the whole body—in the name of the Father, Son and Holy Ghost.

It is to be observed that in each of the above there is a dissimilarity in the mode itself, but a happy similarity in the name in which it is performed. The subject in each case is presumed to show forth the converted life; takes the common pledge of loyalty and allegiance and receives the consecrating seal in baptism.

Taking it for granted that the Bible gives to no one the license to set at naught a baptism that has been accepted by an adult person upon his confession of faith in the Lord Jesus—whether it had been by sprinkling, pouring or immersion—it would seem out of gospel harmony to require of him a second baptism, especially since the purpose of baptism implies consecration and admittance into the general Christian Church only. However, if the believer who desires to transfer his membership from one local denomination to another is not satisfied—and had been baptized in some name other than that of the true God—or had accepted it believing in the efficacy of elementary water as a sin-cleansing power; such an applicant, upon the acquirement of better light and knowledge—must needs be re-baptized.

When immersion, pouring or sprinkling is accepted as baptism by a true convert as a consecrating rite, it goes without saying that by either mode he is admitted into the body of Christ—the church militant on earth;—the ceremony of initiation can in all consistency be accepted as valid by all orthodox Christians because it was performed in good faith by the administrator and received in good faith by the convert.

When Christian believers go from one local denomination to another, there is found to be some difference in method, doctrine and discipline. In such case the transfer of membership is not made as though the applicant were a converted person just coming from the world; but he comes rather as a believer having already received a believer's baptism. In the writer's opinion baptism in such a case ceases to figure as an essential—as only the question of church fealty and church discipline comes up. This is readily met by the pledge of loyalty and obedience in all the principles of faith and doctrine taught by the body of believers to which he unites himself.

From the foregoing we deduce the following:—

1st.—By baptism we join the general body of believers in Christ.

2d.—By covenant pledge we join distinct denominations of believers in Christ.

3d.—By letter or recommendation we join local congregations of believers in Christ.

Dale Enterprise, Va.

Note.—If any other brethren feel moved to write upon this subject, be free to do so. Let all things be done in love.—Ed.

For the Herald of Truth.
ARE YOU SEEKING SPIRITUAL LIFE?

By J. D. Burkholder.

I have for some time felt it a duty to write for the Herald on the above subject. Very many honest, anxious hearts long to know if they are "born again," how such birth comes, and how they may know it. Read carefully, prayerfully and studiously. I trust some at least may be benefited. I shall first take natural things and try to have them illustrate the lessons to be taught.

Life must exist before we can be called a living creature; whether we speak of natural life or spiritual, the same rule holds good.

Where did life come from? Skeptical philosophers have argued from time to time

For the Herald of Truth.

THE TWO LAWS.

That man is what he is by evolution, that he has developed somehow during ages past, until at the present time he has superior traits of character all his own. Let us see if such could have been possible.

A scientific experiment was made by one who took some hay and put it into an airtight glass to see if life would appear. He first boiled the hay and steamed the air in the glass to kill all the germs that might be there.

He claimed that life did appear spontaneously. This assertion brought forth other experiments by other scientific men. They used different methods to sterilize the hay and air until no possible life could exist. Did life come forth spontaneously as before? No. The first experiment was in error, because some microbes can live in very extreme heat and were not killed by the boiling process.

Even Huxley, the infidel, claimed that "life must spring from pre-existing life." The dead cannot bring forth life. This law is now firmly established and accepted.

Life came from somewhere. It could not come forth of itself. Therefore God is its author. He gave life to the first man. It (the original life from God) has been handed down to us by the generations of the past.

It came from God, for God breathed it into man, and it is therefore immortal. It will never cease, I heard a man say that the most terrible thought he ever had was that he would live on and on forever. He said he sometimes awakes at night thinking of it, and can hardly go to sleep again.

We can all see how absurd and impossible it is that man could have spontaneously come into existence. This you accept as true. "A stone will forever remain a stone." Now comes a question: Can a Christian life be developed in a man from his own efforts? No, it cannot be. "Now, if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

It is true the standard of morals can be brought up to a high level, in some cases so high that in the eyes of man their lives are almost blameless—even as much so apparently as some professing Christians'. This a man can do of himself. The society he lives in must be equally as good or he will fail. Man in his natural condition reflects the society he moves in. In the same way, too, he tells it, unconsciously, if he moves in bad company.

No degree of perfection in a natural moral life will ever develop of its own merits into a spiritual life. Why? For the same reason that a stone cannot develop into a vegetable (the next kingdom above it). "Now a stone, always a stone"; now a vegetable, always a vegetable; now a natural man, always carnal.

You might just as well say man came into existence of himself as to think that you can so live that by and by your life will develop into a spiritual life by your own efforts. No matter if you have joined the church, teach in the Sunday school, go to church regularly and do many other good things—if your life is not spiritual and if it has not sprung into existence from pre-existing spiritual life you are yet carnal.

Spiritual life comes from above. It is not earthly, cannot be made here. "Ye must be born again." Jesus says so. We cannot give better authority. Jesus knew that man in his natural state is dead—dead to everything spiritual. The dead hay and sterile air could not produce life. The spiritual law is governed by the same scientific laws. If we would be fit subjects to inhabit heaven, the home of the soul, we must be "born of the Spirit." To be carnally minded is death (spiritually); but to be spiritually minded is life and peace.

Philadelphia, Pa.

The apostle Paul speaks of two laws in Rom. 8—the law of sin and death, and the law of the Spirit of life. In the material world we find laws corresponding with these spiritual forces and illustrating them. The law of gravitation and attraction is a power that draws down and attracts all material things to the center of the earth. The stone you throw in the air invariably falls back to the ground. But there is another law which overcomes this pulling-down power. It is the principle of life. Notice the bird as it soars upward through space to praise its Maker high up in the pure air and golden sunshine. Its body is subject to the law of gravitation and naturally would sink downward, but there is another law in its members, stronger than the downward tendency and therefore overcoming it. It is life.

Read again Rom. 8:2 in the light of above illustration. We are made free from the degrading power of sin and death, by the stronger, uplifting power of divine life. God is the source of all life, and in Christ Jesus it is ours for the asking. "Ask and it shall be given you." It is a free gift, this divine life.

And there is joy in overcoming. It is the only life worth living. How far superior is the life of the singing bird that overcomes the downward tendency, to the existence of the stone that offers no resistance! It may be easier to drift down stream, like a dead fish, but life demonstrates itself by swimming against the current, and by overcoming. "He that overcometh shall inherit all things."

Elkhart, Ind.

For the Herald of Truth.

WHAT IS EDUCATION?

By N. M. Slabaugh.

I noticed an article in the Herald of May 28 on the above subject, on which I wish to offer a few thoughts if the editor will permit me to do so. The article deals more with the value and utility of higher education than with the definition of education. I agree that to spend from \$10,000 to \$12,000 in going through college is positively injurious to the person taking the course, for I do not think it necessary for anyone to spend that amount in taking a course in any of our institutions, neither do I believe that a course in a good institution will be injurious to a person going into business. One reason that no more of our college men are employed in large business houses is because they do not prepare themselves for that kind of work.

While it is true that many children have been ruined for the church and for the good of the community by the education they have received, yet I believe a still larger number have been ruined for the lack of a good Christian education. I do not mean by this that all persons must be educated in order to become useful, but I do believe that a man with high ideals can do more good with the education than without it. My time spent in the higher institutions has been somewhat limited and I am fully aware that I have not yet been able to complete a course. Yours for more Christian education. Greentown, Ind.

Labor to keep alive in your breast that little spark of celestial fire called conscience.

We never injure our own characters so much as when we attack those of others.

HERALD OF TRUTH

June 11, 1908.

ABRAM B. KOLS, Editor.

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CORRESPONDENCE.

LETTER FROM CHINA.

Feb. 7, 1903.

My Dear Friend:—I desire to heartily thank all friends who have kindly contributed toward the relief of the famine-stricken people in this district, thus enabling us to do much to relieve the distress both among the Christians and heathen. The relief given has done much to remove suspicion, prejudice and fear, and to bring the people under the sound of the gospel, hundreds of whom come to the services on Sundays. Last Sabbath, being our monthly gathering, our chapel was more than filled with an audience of more than five hundred persons—350 men and 150 women—who listened with close attention to the word preached. At the Chinese New Year we gave a breakfast to the poor children of the place, sixty of whom, together with thirty adults, gathered together in the chapel at noon. A short service was concluded, when the school girls sang several hymns, followed by a short address on the love of God by myself, after which the meal, which consisted of millet and vegetables, and which only cost 1075 cash (2-3), was served. Both adults and children, most of whom brought their own bowl and chop sticks, ate until they were perfectly satisfied, and not a few carried some home to their friends. It was a happy and most interesting time, and one that will

HERALD OF TRUTH.

June 11,

For the Herald of Truth.

LESSON FOR SUNDAY, JUNE 14, 1903.

By David Burkholder.

PAUL AT ROME.—Acts 28:16-24, 30, 31.

Golden Text.—I am not ashamed of the gospel of Christ. Rom. 1:16.

Introduction.—In that night when Paul was a prisoner in the castle in Jerusalem the Lord stood by him and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou also bear witness in Rome." And this glorious promise gave Paul the blessed assurance of divine protection and so encouraged him that his faith never failed him afterwards. The threats of the treacherous mob did not frighten him, and though we have no reason at all to question Paul's confidence in God's promise to bring him safely to Rome, yet we notice that Paul thought it an important duty on his part to use every precaution for his personal safety on the voyage to Rome, a distance of more than 1,200 miles, which was in Paul's time almost as much of an undertaking as it would now be to make a trip around the world in a modernly equipped "ocean grevhound."

The hardships and privations can scarcely be imagined—tossed about in the terrible storm, suffering hunger, thirst, cold and shipwreck, a day and a night aloft on the deep, bitten by a viper, yet he could say, "In all these things I am more than conqueror through him that loved me," and eventually, without the loss of one of the 276 passengers, they reached Rome.

Italy (according to history), in common with other parts of Europe, was settled soon after the flood by numerous hordes of barbarians. The Romans came into Italy 1147 B. C. In 753 B. C. the Romans laid the foundation of Rome, the famous capital of the ancient world, which is situated on the banks of the Tiber, fifteen miles from its mouth, 1,233 miles northwest by west of Jerusalem, and was in Paul's time in the zenith of her glory, "mistress of the world," with a population estimated at 1,200,000 (now about 500,000). Here were the gardens of Nero in the Vatican, not far from where St. Peter's church now stands, and which was erected by Michael Angelo. It is 670 by 449 feet. The top of the cross above the immense dome is 450 feet from the ground. It affords standing room for 80,000 men, and was erected 1506-1614 at a cost of 45,000,000 Roman crowns. Here Christians, wrapped in skins of beasts, were torn to pieces by dogs, or clothed in inflammable robes were burned to serve as torches during the midnight games.

Nothing is known of the first founder of the church at Rome. Christianity may have been introduced into the city not long after the outpouring of the Holy Spirit on the day of Pentecost by the strangers of Rome who were there at Jerusalem (Acts 2:10). It is clear that there were many Christians at Rome before Paul visited the city (Rom. 8:13, 15). The names of 24 Christians are given in the salutation at the end of the epistle to the Romans. Linus, who is mentioned in 2 Tim. 4:21, and Clement (Phil. 4:3), are supposed to have succeeded Peter as bishops at Rome. Brethren also came from Rome as far as Appii Forum and Three Taverns to meet Paul and his companions. It is claimed that Paul left Caesarea in the fall of A. D. 60 and reached Rome in the spring of 61, when the centurion delivered the prisoners to the captain of the guard. Paul soon called the chiefs of the Jews together and declared unto them his innocence, that he was not there as their accuser, but as his own defender.

From Vineland, Ont.—On the 28th and 29th of May the annual conference of Ontario met in session in the Moyer M. H. There were present bishops, ministers and deacons and a number of brethren and sisters from Waterloo Co., Markham and Rainham. We were glad for these visits and feel that our meeting together was profitable to all.

Preparatory services were held on Saturday afternoon and the communion of the body of Christ was celebrated on Sunday, a number of the visiting brethren and sisters being with us in these services. Bro. Amos Cressman of Waterloo Co. conducted the communion service. The ministering brethren Samuel R. Hoover and L. J. Burkholder of Markham, remaining after the conference, addressed us on different occasions.

Bro. Samuel Wideman of Markham had been attending the conference here, but left on Saturday to hold communion services at Sherston, Ont., and at Clarence Centre, N. Y. May the Lord ever bless the different fields and the laborers in them. S. F. C.

The more we help others to bear their burdens, the lighter ours will be.

The grace of God can remove the disgrace of sin.

1908.

The accusation brought against Paul before the Roman officers at Caesarea by the Jews was that he was a pestilent fellow, a mover of seditions, a ringleader of the sect of the Nazarenes, teaching against the law, and of having brought Greeks into the temple, which they could not prove, and which the Roman governor called questions of their own superstition, and which he considered as making Paul not worthy of death. After being examined Paul was declared innocent by Felix Festus and Agrippa. Paul claimed the only accusation brought against him and the chief cause of his bonds was the hope of Israel, which means Jesus and the resurrection. These Jews frankly confessed that they had not heard anything bad about him, but they desired him to give his opinion concerning his sect which they knew was everywhere spoken against, or met with opposition, a fulfillment of Simeon's prophecy, "This child shall be for the fall and rising again of many in Israel, and for a sign which shall be spoken against." Luke 2:34. God's people, not only everywhere but in all ages of the world, were despised and persecuted. The prophets were thus treated by the wicked husbandmen who beat one, killed another and stoned another, and finally, when the great Householder sent His only Son, they cast Him out of the vineyard and slew Him. The apostles were counted as sheep for the slaughter. The time came when those who killed them thought they were doing God's service. The martyrs were hunted down like wild beasts. The Jews then made an especial appointment, and Paul for one continuous day expounded unto them the kingdom of God concerning Jesus, both out of the law of Moses, and the prophets. Undoubtedly he showed them that Jesus was that prophet foretold by Moses, and that stone cut out without hands, which became a great mountain and filled the whole earth (Dan. 2:35, 45). The result of this teaching was, as is generally the case—

"Some believed, and some believed not." Paul was obedient to the divine command and did not look for results, an example worth imitating. Had not Jesus delivered God's message to the Ninevites they would undoubtedly have died in their sins and their blood would have been required at Jonah's hands. Paul could conscientiously say to the unbelieving Romans, "Your blood be upon your own heads." "I am pure from the blood of all men." There is a possibility of ministers placing too much stress upon the Savior's injunction, "Cast not your pearls before swine."

Paul's imprisonment lasted two years and nothing of his trial before Caesar is mentioned. Luke closes the history very abruptly, but all this time Paul's work went on unceasingly, he receiving all his friends who visited him, teaching and preaching. During this time he also wrote letters to Philemon, the Ephesians, Philippians and Colossians. Then he must have been set at liberty, and after this first imprisonment he must have visited Asia Minor (1 Tim. 1:3). Ephesus (1 Tim. 4:13), spent the winter at Nicopolis (Titus, 3:12), traveled eastward and westward. Clement in his first epistle expressly says that he preached in the west to its utmost bounds, which must have included Spain. And Theodore adds that he went to the islands of the sea, of which Britain is understood to be one. (Bible Com.) After writing to Timothy and Titus he was apprehended again and sent to Rome and was not treated as an honorable prisoner as before (2 Tim. 2:9), but was at least allowed to write his second epistle to Timothy. He was, according to Eusebius, beheaded in 67, or, according to Jerome, in 68,

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under Nero about the same time that Peter was crucified there. (Smith). Nappanee, Ind.

For the Herald of Truth.

HUMILITY.

By Daniel Kauffman.

A few weeks since we tried through the columns of the Herald to call attention to a few of the things which God through His book had to say about pride. In this article we call attention to another subject which bears the same relation to pride that light does to darkness. Pride is an evil which the devil plants into the hearts of his people, and seeks to plant into the hearts of God's children. Humility is a heavenly grace which adorns the life of Christian people. The subject is richly taught in God's word, and in a way which leaves no doubt as to its practical value. Below we give in part a Bible exposition on the same.

Importance attached to it by Scripture.

1. Blessedness of.—Matt. 5:3.
2. Is before honor.—Prov. 15:33; 18:12.
3. More excellent than riches.—Prov. 16:19.
4. An essential to true greatness.—Matt. 18:4.
5. A Bible Command.—Col. 3:12; 1 Pet. 5:6.
1. The Lord requires it.—Micah 6:8.
2. To be put on.—Col. 3:12.
3. To be clothed with.—1 Pet. 5:5.
4. Manner of walk.—Eph. 4:1, 2.
5. Want of, condemned.—2 Chron. 36:12; Jer. 44:10-12.
6. Lowliness enjoined.—Rom. 12:16; Eph. 4:2; Phil. 2:3.
7. Christ to be imitated.—Phil. 2:5-8.

The Humble.

1. Are greatest in Christ's kingdom. — Matt. 18:1-4.
2. God gives grace to.—Prov. 3:34; Jas. 4:6.
3. God hears.—Isa. 9:12; 10:17; 138:6.
4. God exalts.—Job 22:29; Matt. 23:12; Luke 14:11; 18:14; Phil. 2:9; Jas. 4:10.
5. Are upheld by honor.—Prov. 29:23.
6. God dwells with.—Isa. 57:15.
7. God saves.—Job 22:29.

Results of Humility.

1. The ears of God reached.—2 Chron. 33:12, 13; 34:27.
2. God's providential care.—1 Kings 21:29; 2 Chron. 7:14; 12:6, 7; 34:26.
3. Exaltation. — Phil. 2:5-9; Job 22:29; Matt. 23:12; Luke 14:11; 18:14; Jas. 4:10.

False Humility Warned Against.—Col. 2:18,

Examples of True Humility.

- a. Christ.
 - b. His own testimony. — Matt. 11:29; Heb. 10:9.
 - c. Apostles' testimony. — Phil. 2:5-8; Heb. 12:2.
 - d. A glimpse of prophecy.—Isa. 53:7.
 - e. Humility exemplified.—Matt. 20:28; John 13:4-16.
 2. Moses.—Num. 12:3; Deut. 34:10.
 3. Job.—Job 40:4; 42:6, 12.
 4. John the Baptist. — Matt. 3:14; Luke 7:28.
 5. Paul.—Acts 20:19; 2 Tim. 4:8.
- It will be seen from the above passages of scripture that while pride is a direct barrier against God entering into the heart and molding the character after a heavenly pattern, humility, which of necessity is an emptiness of self, invites the God of our being to substitute for self a more enduring substance. Therefore, "whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted." Versailles, Mo.

PRAYING IN THE LANGUAGE OF CONDUCT.

Laterally a Friend, who was passing where a servant-woman was sinking upon her knees in order to scrub a floor, said to her: "Well,—as all faithful work is prayer, in the doing of it we might as well kneel."

Not himself for the moment taking in the full scope of the impromptu words, and she at once brightening up under them as one lifted above their own sense, he was moved soon after to contemplate the language as sent to him for his own, if not for another's good. It soon occurred to him that the good Remembrancer had, perhaps, given a glimpse of the words: "Bene studuisse est bene orasse"; which are often quoted as a stimulus to students than to any other class, and with this interpretation: "To study well, is to pray well." But if the author of these words intended his Latin in its classical sense, he did not confine its range to study, but embraced every class of workers as with the language, "To be rightly attuned in a devoted zeal for duty, is of the true spirit of prayer." And see 2 Tim. 2:15.

To observe the injunction, "Whosoever thy hands find to do, do it with thy might, as unto the Lord," is surely to observe the spiritual attitude of prayer unto Him. In a sense of our daily duty as being the Lord's work and done as in His sight, it will be done prayerfully. It will be done upon the knees of submission and devotion, and with the secret pleading of eyes that are looking unto Him for holy help and with hands suppliant in terms of faithful work—"not with eyes-service as man-pleasers, but doing the will of God from the heart."

Such may have been the view of the poet who said, "O prayer and action, ye are one!" What are the faithful actions which speak louder to heaven than words, but a rendering unto God of a measure of that life which came from Him, the Giver, and is expressed through our hands in submissive prayers of practice? As our right attitude of spirit is to "pray without ceasing," and duty told must coincide with much of this time of prayer, to do our work with a heart uplifted to Him, puts work into terms of prayer, and prayer into terms of work.

Yes, in the doing of all right work "we might as well kneel"—no other posture of spirit is safe but that of watching and praying. Therein we could not long be doing wrong work. How often while the inward man is kneeling, does the outward man find himself strengthened to work in good heart—to "run and not be weary, to walk and not faint!"

The inconsistency of prayer without work is apparent. Many words are offered that our Father will keep us in the practice of certain virtues, and we are loud preachers of righteousness or of holiness to ourselves on our outward knees, and then go away unconcerned to keep our prayers sincere—not thinking it worth while to try to be the very men and women we profess to pray that we might be. The work is life, but there is something for us to do in proving practically that we mean what we said—that we think our prayers worth answering enough, as it were, to be helping Him to answer them. The principle is true, that we need to go to meet Him at least part way, and prove our faith by our works, or try to stretch forth the withered hand in faith. If we wish to find it true that "the Lord helps them that help themselves." So faithfulness must be the "amen" to our prayers. If we fail to supplement them with the amen of practice and earnest conformity, what if He should take our prayers at our own valuation of them?—The Friend.

For the Herald of Truth. IS IT POPULOR?

How often does this question rise up in the minds of professed Christians before once thinking what Christ teaches on the subject. How much turning to right and left to see what others are doing. Christ said to one of His disciples, "What is that to thee? Follow thou me." We sometimes hear the remark made that such and such a thing ought not to be so, but since everybody else is doing it, we will have to do it, too, or else they might not understand us. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." It is the custom of some sisters to wear their prayer head-covering on going to meeting and when visiting members of our church, but in the presence of such that are not thus minded and who do not understand 1 Cor. 11 as we do, they discard it altogether, and instead of putting it to its proper use it is used as a go-to-meeting and visiting cap. Could we only be true to our profession, but how easy it is for us to become stumbling blocks in the way of others if we do not wholly follow God's teaching in these things. "So then every one of us shall give account of himself to God. Let us therefore not judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." Rom. 14:12, 13. Is it not a pity that we notice so little difference between some of our Mennonite brethren and sisters, and the world in general? But "by their fruit ye shall know them." What will become of our Mennonite church? The young children brought up in this way will, as a result, join the more popular churches. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him that has called you out of darkness into his marvelous light." 1 Pet. 2:9. His people are peculiar, because not of the world. Truly, the world will mock and take us for fools, but what does a true Christian care? "For in the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16:33. And Paul says, "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. Oh, that we were more consistent and sincere in these things, and, as the apostle Paul says to the Hebrews, "Let us hold fast the profession of our faith without wavering, (for he is faithful that promised), and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching." 1 Thess. 5:11.

For the Herald of Truth. UNEQUALLY YOKED.

By S. B. Wenger.

"Be not unequally yoked together with unbelievers." 2 Cor. 6:14. I was very forcibly reminded of the above scripture some time ago while listening to a funeral discourse. The deceased had rather claimed to be an infidel and had committed suicide. The preacher did very nicely while preaching the funeral sermon. He said there was nothing he could say that would change the condition of the deceased, that he was in the hands of a just God. But in speaking to the members of several lodges in which the

minister and the deceased had been yoked together, he said to the one fraternal order, "We believe we shall meet our brother in the grand lodge above," and to the other fraternal order he said, "We believe we shall meet our neighbor on the evergreen shore." After completing his talk to the lodges, one of the lodge masters, who is a prize fighter, stood up in the large audience and offered the lodge prayer. I had to wonder what the minister could expect to do in real Christian work. It seems to me that no one could help seeing the inconsistencies of yoking together Christian professors with infidels and prize fighters. In the same town some time ago there was a revival meeting in progress. They dropped out one night of the series of meetings in order to attend a home talent show, as a goodly number of the church members wanted to take part in the show. The meetings, it was said, were not very largely attended, but the house was filled to overflowing at the time of the show. "What communication hath light with darkness?" Where is the light that Christian professors are showing forth to the world? When Christian professors are so closely yoked with the world, it is no wonder that some people are made to doubt the reality of the Christian religion.

South English, Iowa.

MISSIONS.

A DAY IN AFRICA.

Our missionaries at Dhamtari, India, have on several occasions told the readers of the Herald of the little incidents of daily life that to the uninitiated appear anything but pleasant. The following letter from a missionary in Africa is evidence that the lot of missionaries is pretty much the same the world over. A relative who is doing mission work in the interior of China, in a recent personal letter tells of some experiences that show that those who would go into the mission field need to have in them the qualities necessary to make martyrs and heroes. The African missionary says:—

As is my custom, I have seated myself at my little home-made desk to write letters and jot down in my journal the happenings of the day. This surely has been a busy, a trying, and an eventful one, and I am tired both in body and in mind. Early this morning my faithful body-servant, who graces the name of Yankiemakue, came to me and said, "Master, watch constantly the fetish priest. He has for days been trying to enter thy kitchen to find an opportunity when cook wasn't looking, to dip his fingers into our jar of drinking water, so that the deadly poison secreted under his finger nails might mingle with the same, and prepare for thee and thy household the drink of death." Cheerful, wasn't it?

A little later the shrieks and shoutings of my entire household and half the inhabitants of the village brought me to the door to call my attention to and point out to me a huge tiger which had just jumped into my pig pen, and, with glaring eyes and lashing tail, and no heed whatever to the noise and turmoil and cry of "Man-eater! Man-eater!" was selecting my best and fattest pig, and, before I could get my rifle, had made his selection and jumped back into the jungle and forest.

Later, a hyena, feared here not much more than would be a large dog, had been driven out of the place I call "our kitchen," but not before he had secured for himself almost half of our day's rations.

The day has been very hot and sultry, causing dozens of the small lizards to leave the grass surrounding our home, and seek comfort and shade among the leaves on the

branches of trees we had thrown on the roof of hay and straw. Their presence up above we do not mind so much, but when one occasionally loses his footing and drops down on my table or floor, or, as did one, into the lap of my dear wife and companion, it surely is trying on our nerves. Then, too, one of the varieties has a habit of dropping his tail whenever scared or surprised, and it was one of this kind that had fallen into the lap of my wife, scudding down and off after his first surprise, but leaving his wriggling tail in her lap.

Small wonder that the nerves still left her after the day's adventures were slightly jarred, and it took me some time to calm her. But amidst all our trials, there also "still is light," for has not our heavenly Father given us courage, and taken away from us all fear of future success in the spreading here of His gospel and His work? Surely, we are one of those to whom He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

For the Herald of Truth.

REPORT OF THE ANNUAL MENNONITE CONFERENCE OF OHIO.

Held at the Midway M. H. in Mahoning Co., Ohio, May 14, 1903.

The exercises were introduced by singing. Scripture lesson, Isa. 40, and prayer by I. J. Buchwalter, after which the assistant officers were chosen: I. J. Buchwalter, Asst. Moderator; David Lehman, Asst. Sec.; N. O. Blosser, M. S. Steiner and Allen Rickert, committee on resolutions.

Bishops then entered into private counsel, and the congregation was edified by songs and talks. By motion the bishops appointed leaders on the several questions. First session closed.

Afternoon meeting was opened by prayer led by Moses Brenneman. Conference address by Bish. J. M. Shenk. Text, Psa. 80:14, 15. A few of the thoughts presented: I am glad we can all be workers. The great mission of the Savior was to redeem and establish a church. He already cried

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SANTA FE

DEATHS.

Byer.—Sister Byer, beloved wife of Peter Byer, near Markham, Ont., was called from this life on Monday, June 1, 1903, after several months of patient suffering. The family, the church and community have sustained a great loss. Sister Byer having been widely known for her devotion to her home and her hospitality toward all. The bereaved husband and children, the sorrowing parents, brothers and sisters have the sympathy of all who knew her. Sister Byer has been a faithful and devoted Christian and during her illness was ever resigned to the will of God. The funeral services were attended by a very large number of people from near and far. She was buried on June 4 in the burying ground, the Wisconsin meeting house. Services conducted by S. F. Coffman, pastor, 13:45. May the hope of the glory that shall be revealed be the comfort of all the bereaved ones.

Beery.—Harvey, son of Daniel F. and Rebecca Beery, was born in Noble Twp., Branch Co., Mich., March 5, 1878, and met his death May 20, 1903, aged 25 Y., 2 M., 15 D. The deceased was struck and instantly killed by a Lake Shore passenger train one mile east of Bronson, Mich. The engineer, David Snader of Elkhart, Ind., says that his train overtook Beery on the path that parallels the track from Bronson to the Cement Factory, and when he first saw Beery he was leaning on his wheel apparently waiting for the train to pass. When the train came nearer he laid the wheel down on the grass and stepped in the center of the track, as though to pick up something he had suddenly noticed. Quick as a flash the engine struck him and his body rolled up over the pilot beam and fell off down a slight embankment. The deceased was married in Oct. 1901. He leaves a young widow, parents, five brothers and three sisters, besides a host of other relatives and friends to mourn his early departure. Funeral was held on the 22d at the home of the wife's grandparents, conducted by Preschneider, and Bonny of Bronson. Buried in the Curtis graveyard.

Harvey Friesner.
Hershenberger.—On the 18th of April 1903, near Shipshewana, Ind., Josie Oliver, sister of Bro. Joseph and Sister Hershenberger, aged 2 Y., 1 M., 4 D. Sister Hershenberger and child were visiting friends in Middlebury and while little Josie was out at play he fell into the cistern into which he drowned when they found him. Funeral services were conducted by D. J. Johns in English and Y. N. Miller in German. Text, 1 Pet. 3:4, at the Forks M. H. The remains were laid in the Hostetter cemetery.

Gehman.—On May 18, 1903, near Doylestown, Bucks Co., Pa., of heart failure, Sister Hannah M. Gehman, aged 60 Y., 6 D. She conversed with her husband in the morning, and he had left her bed side only a short time when she was called back to find that she had expired. In former years she was a sister in the Lexington Mennonite church, near Doylestown, Pa., and on Nov. 30, 1878, she was married to Pre. David L. Gehman. This latter marriage was blessed with two sons. The husband and one son survive. Funeral services on the 21st of May at the Doylestown M. H., where a large concourse of friends assembled to pay a last tribute of respect. Services by John Beldier, H. Anglemeyer and Hiestand at the house; by Jacob

through Isaiah, "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee." The glory of the Lord is to be seen upon the visible church of Christ. I want to express myself freely in regard to the church. What satisfied me years ago will by no means satisfy me now. We are here as ministers, and much depends upon what we say and how we say it. It is important that we hold the standard just where it should be. We receive not because we ask not. We have not been looking high enough. We may have been satisfied with our work in times past, yet it was not nearly what the Lord wanted it to be. While repentance and remission of sins is to be preached to sinners, it may be very necessary to preach it to the professor of Christianity. Because of the sins of omission—more than of commission—the glory of the Lord is not seen upon us as it should be. We are too negligent. "I am the true vine, ye are the branches." We are to bear fruit to the glory of God. "In this is the Father glorified, that ye bear much fruit." Our labors, efforts, fruits must be in harmony with the nature of Christ. If that nature is not manifest, it is evident that our conversion is not real. We see the wonderful wisdom of God in so wonderfully establishing a church in which are found the principles of non-resistance, non-swearing of oaths, simplicity of attire, etc. Should the church have backslidden, we know that God will again return to bless if we are willing to receive blessing. There is nothing more evident than that a non-resistant spirit should be professed by every one of us. The non-resistant spirit can show itself every day. It should be shown when in the field, in business, in the sister's life, in the home with her children, that the children be established by the spirit of father and mother. What brings more joy, pleasure and satisfaction than when the spirit of non-resistance is lived out.

Should we not right here confess that we have come short in the spirit of non-resistance? If we have not this spirit in our hearts we are not the church built on the Rock. On the subject of non-conformity we can learn much. True obedience to this principle comes from the heart. Just to believe so and so because the church says so, will not suffice. We must possess inwardly first, then the outward because of the inward. Lack here brings other discrepancies to light. Non-conformity is a safeguard to ourselves in the Christian realm. Life insurance in the Christian calling is not often inclined to let go of the church and cling to some man-made anchor of safety. The same is true in matrimony. If the church will cling to God's order and trust in His directing way, it will be a great blessing.

Thoughts by Bish. John Burkholder: If we yield to the Spirit our weaknesses will drop off. Moody once said, when asked how he quit swearing, that he did not quit—it quit itself. The congregations in Mahoning Co. are in a prosperous condition. Six members were received by baptism and four by letter.

Bish. I. J. Buchwalter:—We see it is very necessary to attain to the best methods whereby we can do the best work and help one another. Wayne Co. Congs.: Salem, council held, peace confessed, room for improvement; Pleasant View, peace confessed, received by baptism, 4 by letter; Martin Cong., peace confessed, communion held, three accessions; Holmes Co., two accessions, church in better condition; Allen Co., room for improvement. Our brethren are

too soon satisfied, we need a reformation. Medina Co. congregations, peace confessed; Blanchard, seven added to the church by baptism, communion held, church much encouraged. Zion Cong. in Allen Co., a few added by letter, mostly peace confessed. New Stark Cong., two accessions, will hold communion May 31.

The following ministers gave testimony: Amos Mumaw, Wooster; Moses Brenneman, Lima; N. O. Blosser, New Stark; Paul Witmer, North Lima; John Blosser, Rawson; David Hostetter, Weilersville; M. S. Steiner, Columbus Grove; Allen Rickert, Columbiana; David Lehman, East Lewis-town.

Deacons: Noah Hoover, Goshen (Ind.); C. K. Plank, Smiths; J. L. Joder, Columbiana; Henry Newcomer, Wadsworth.

Friday morning session was opened by reading 1 Thess. 5:1-12. Remarks and prayer by N. O. Blosser.

Report of state evangelists: N. O. Blosser: Each church in his district in charge of a minister, but we are short of ministers. Blanchard Cong. much revived.

David Hostetter reports some of the mission churches in his district are suffering for want of workers. Have several points of interest where work should be done.

Allen Rickert reports Canton attendance very poor. Interest at Woodville is good. Have services and Bible school every two weeks. More consecrated workers are needed. Can not our young people be pressed into the work in the various ways?

Resolved, That one or more evangelists be appointed whose duty it will be: 1. To visit every congregation in his district at least once a year; 2. To assist the congregations not in charge of a minister to a series of meetings; 3. To look up new places of worship where church and Sunday school could be held.

A resolution was passed that this conference urge the bishops to ordain ministers to supply the need wherever the qualifications may be found.

A resolution was passed that the different congregations of this conference district not already with an organized system to organize a system for the purpose of raising funds to defray expenses of mission and evangelistic work in their respective district.

I. J. Buchwalter, David Lehman and John Blosser were chosen a committee to arrange an order of exercise for our conference work. Resolved, That our congregations, in accordance with the statutes of the state, elect church trustees who keep a record of church proceedings. Annual elections should be held, where a trustee would be elected for the term of three years.

The time in which the Ohio conference is to convene was changed to the fourth Thursday of May.

Congregations assigned to the various ministers: Osborn, to Bro. Moses Brenneman; Blanchard to Bro. M. S. Steiner; Pickerington, to be assisted by John Blosser; Gar Creek and Fort Wayne were given in charge of N. O. Blosser; Canton to Bro. Paul Witmer. Bro. I. J. Buchwalter was chosen moderator for next year.

Almost the entire congregation gave expression, by rising, that they are willing to be used to the honor and glory of God.

A vote of thanks was tendered to the visiting brethren.

Conference adjourned to meet the fourth Thursday of May, 1904, at the Martin M. H., Wayne Co., Ohio.

Closing prayer by N. O. Blosser.
John Blosser, Sec.
David Lehman, Asst.

step. Though his voice may be hushed by his withdrawal, his pen is likely to be busy.

The Chicago Record-Herald of June 9 records the sad fact that our friend, Mr. L. Stephanoff of Monastir, Turkey, for many years a reader of the Herald, is in prison for no other cause than that he is a Christian. He is a Protestant convert of the American missionaries, and his present home is in northern Macedonia, where his wife is staying. He came to this country about twenty years ago to secure an education, and after taking his degree he returned to his country. At various places in Turkey he was advised by friends not to try to go back to his old home because of danger from the Turks. But as he had not seen his parents since he was 17 years old, and as he had a properly signed passport and had done no wrong, he felt safe. He had been at home but a few days, when a boyhood friend and neighbor, Doskoi Aggelof, came to see him, bringing some photos of mutual friends, and among them several taken in the costume worn by the Macedonian patriots. A Turkish spy (they are everywhere) chanced to enter the house as they were looking at these photos, and next day Stephanoff was arrested. His baggage was searched, and "suspicious and incriminating documents" were found. Looking at the photos of his friends was trumped up into a charge of suspicious conduct, and the suspicious and incriminating documents were a French grammar, a commentary on the New Testament and several ordinary English books. His friends have appealed to the governor; he promised that the case should be looked into, but nothing has been done, and it is not likely that anything will be done. His fate will probably be the same as that of many others whose bones are hidden away in the numerous Turkish dungeons.

Mr. Stephanoff visited the Publishing House at the time the Martyr's Mirror was being translated, and he took the keenest interest in its contents. He stated that the accounts of our forefathers who suffered imprisonment and death three and four hundred years ago for their faith were identical with those that might be given of his Christian fellow countrymen.

For the Herald of Truth.

SERMON

By J. Hunsberger at Coventry (Pa.) M. H., June 7, 1903, as remembered by a hearer.

Text—"Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee." Heb. 13:5.

These words were written by the apostle as words of encouragement for true Christians. The chapter begins with the words, "Let brotherly love continue." I took up my concordance to find how many references I could find to the words, "I will never leave thee nor forsake thee"; and it is surprising how numerous they are through the whole written word. In some places it reads, "If they will leave me, I will also leave them," and sometimes, "They have left me, and I have also left them." But will God

leave us entirely? No, He is ever willing to help us, even after we have left Him, if we only desire it. But humanity was never without a charge, and in order to have peace with God we must give strict attention to His charge. I often think how easy it would have been for Adam and Eve to have obeyed, having only this one command, not to eat of that one tree. They certainly had everything they needed, but they were desirous to partake of that particular tree, hoping thereby to become wise. Oh, how careful we should be not to be too much concerned about the things that are unnecessary for us to know, "and be content with such things as we have."

There is too much covetousness in our day and in so many forms. For instance, if an agent would come around to sell inferior or worthless goods, he would come with glowing words trying to persuade people to buy, and if he succeeds he will go away, not thinking of the individual whose money he has obtained and probably for something entirely useless. This is covetousness. We heard of the great strike last fall, and we hear of an unsettled state at present. All this is the result of covetousness. Oh, how great it would be for both the Christian and the sinner if this evil could be rooted out. Then all could be happy here in this life.

When we read the papers we find much of how whole cities are destroyed by earthquakes in foreign lands, and even in our own country there is great destruction by floods, and yet at the same time I cannot recollect that we ever had a dearth equal to the one should remind us of God's dealings in former times with His children. God never forsook His people unless they forsook Him, and this they did, time after time, and always had to suffer in consequence. They had images and idols and did not heed the command not to have any other gods, and therefore God made them to realize that He was a jealous God, that He would visit the iniquity of the fathers upon the children unto the third and fourth generation, as He had said. He has a just cause to deal as He does. Even if we take the Christian Church as a whole, about half of its worship is idolatry. There is too much seeking after eminence and riches; the praise of men is too highly esteemed and therefore there is not enough contentment. What would happen if God would withhold His blessing? What would be the result of our labors? All would be in vain. This could be seen this spring. The nice grass that grew in the early spring was drying away, withering and wilting, and it almost seemed that there would be a shortage in crops, and there certainly will be to some extent, but early this morning I awoke and said to my companion, "I believe it is raining." "Yes," she said, "it is raining." This made me feel very glad; I could not help it. So now let us be content with what we have, even if the crops may not be so heavy. My prayer for some time was, Oh, Lord, if it be possible, bless us with a gentle rain. But then the thought came to me, Do we deserve it? Then I prayed that God should consider the animals which He had given us, how they would have to suffer if nothing would grow with which to feed them. Solomon said, There is one event to the righteous and the sinner, and this is true in this world: the righteous have to suffer with the sinners. David once said, "But for me my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw their prosperity." He said, that when he thought of this it was too painful for him, until he went into the sanctuary of God and saw their end, then he could understand it. Al-

most! He was standing on a slippery rock and was very near going over, but in contrasting the end of the sinner and that of the righteous his understanding was opened.

Whenever God gives a charge He also gives a promise, and this is one of His promises, that He will never leave nor forsake us. Israel, when they were in Egyptian bondage and were so sorely oppressed, even the straw being taken from them, and they being compelled to go out and gather stubble to make brick, in their distress like children called on God, who heard them and delivered them. We know how children, when in deep sorrow or trouble, come to their parents for comfort and help; and what parent could refuse to help such a child? And much less will our heavenly Father if we call on Him. We hear so much preaching on holiness and sanctification; and some people talk as though they had developed so much that they were beyond the power of sin and were no more inclined to do evil, but whenever I get fully acquainted with such professors I find that they are far from the Christian standard. Now, let us examine ourselves and give ourselves over to Christ who is interceding for us and who will be our judge at the last day. Let us be content with our lot, and our eternity will be spent with Lazarus, who, though in this world he lay at the rich man's gate, desiring to be fed, but in vain, yet when he died, was carried into Abraham's bosom, and the rich man was cast into hell, where he called for the least thing he thought might bring him relief—probably thinking if that would be granted he might some time get something more. But, no, this could not be, as there was a great gulf between them which they could not cross. Now let us put our trust in God, and not leave Him, and then we have the promise that He will not leave us nor forsake us. May the Lord add His blessing to what has been said.

Spring City, Pa.

For the Herald of Truth.

MISSIONARY TRAMPS.

By J. A. Ressler.

"Tramp" is not exactly a respectful term, but the class of beings indicated by the term in this case is hardly entitled to more respect than the name suggests. India is a veritable hotbed of the species. A man with more zeal than knowledge, experience or stability, chooses to fancy he would like to try to be a missionary. He fails to secure appointment under a regular mission board because most mission boards are composed of men of sound judgment, and they properly classify him. Then he starts out on independent lines. He generally finds some passing sympathy and secures some material support. His mind runs to India because of the congenial soil there as compared with Turkey, Arabia, or China. And he comes to flourish for a day.

One of them came with a professed mission to the missionaries. He was going to revolutionize mission work in India and China. But soon after landing in Bombay he found a kindred spirit in a missionary lady and the mission to the rest of Asia was forgotten. This conduct was a great scandal to the cause.

Another with a devoted wife and two lovely children had attached himself (more or less loosely) to four different missions in the brief space of eighteen months and had not begun to learn any vernacular.

Two young sisters with beautiful spirituality and a devoted love for souls, but positively without business ability or any experience in material things, came to establish a mission in India. They waited in Bombay. Interest at home waned before they had taken any real steps toward work. Support failed. One got discouraged and her immediate friends secured her passage home. The other has drifted from mission to mission ever since.

One man with pretty liberal support from home came to Calcutta and rented a hall. On the hall he displayed a banner with the motto, "Back to the Bible" in large letters. He had forgotten that he was in a land where the Bible is unknown or only known as a curious literary work. He professed to live in native style and compelled his assistant missionaries to do so. They starved and failed, and one after the other dropped out to seek pity from other missions. They were penniless, because the head of the work required them to turn all money they received over to him. They accused him of getting his meals at a restaurant on the sly when provisions were scarce in the home. This may have been a false charge. But we know that the work was entirely barren of visible good results and was about to close at the very time when glowing reports of the work were going home and were published in the paper to the columns of which this man had access.

We recall at least eight others at the present moment who have had a somewhat similar experience, but these examples will serve to illustrate what is meant by the term in the title. These cases have all come under our own personal observation in the brief space of four years during which we worked in India. There may have been many cases of a similar nature of which we had not heard, for India is a large country and many things take place there of which we know nothing.

Before I left India it had been decided that I say nothing about these objectionable numberers of good soil. For we felt that perhaps people could think we are only trying to build up our own interests at the expense of others. But here in America we find the same species flourishing and the resolution to keep silent on the subject has been broken: We have crossed the tracks of quite a number of persons who have been working among our Mennonite and Dunkard brethren and finding far too much encouragement and sympathy. Some of them are Americans. Others are natives of Oriental countries and come with a plausible and probably partly true story of persecution and poverty and an appeal for help.

These people of eastern lands excite interest among our people from the very fact of their being foreigners. They pretend to agree with us in all essential points of doctrine and can argue quite eloquently for our religion. Of course, there are a few points which they cannot quite see, and they hope these may be cleared up, such as the position our people have taken on the lone mustache and the prayer head-covering. And so they reap quite a harvest from our people and yet do not commit themselves to the extent of uniting with us.

Of course, there are some noble natives of India and of other countries who sometimes come to this country and do us good. Pandita Rama Bai and those associated with her fill every condition we should require as marks of trustworthy missionaries. And there are others.

Let us briefly state what we should consider the marks of those who are worthy of confidence, no matter from which side of the world they have come.

1. They emphasize the Lord's part of the work, and not their own.
2. Money for themselves is not their first or principal consideration.

3. They give a definite account of the money they receive and expend. (The man in Calcutta referred to earlier refused to do so.)

4. Nearly always they are associated with some regularly constituted board of management which is sufficiently representative to be responsible.

5. They are associated with or endorsed by some missionary or missionaries who are generally known in the mission field and in this country.

Persons who meet these conditions can have their records looked up and cannot long continue to do other than an honest business. When you meet a man who fails in one or more of these points you are perfectly justifiable in demanding of him a minute explanation. If he resents this you may safely conclude that he is a proper subject for not only suspicion but positive distrust.

For the Herald of Truth.

RECEIVING MEMBERS OF OTHER DENOMINATIONS.

By S. M. Sensesing.

Often a flock is neglected, so that members are inclined to leave. I have learned, too, that many people of other denominations complain of not being able to make up their minister's salary. They say they are required to pay much more than they are able to pay, and through this they are almost compelled to seek another church home. They say the Mennonites do not have such fees that the members are almost compelled to pay. I say the Mennonites ask for money if they need it. God has always directed it so that we always had all the money that we needed. When we see people come from other churches we ought to open our doors wide. We can read of one place where they asked the people how they were baptized (Acts 19:3), but in this age of the world the people are all baptized in the name of Jesus. In the May 28 Herald S. B. Wenger writes an article on "A Serious Question." I think if we have the Holy Ghost in us, we find work to do without stirring at such things that will not make us more full of the Holy Ghost. There is so much work to do.

The Bible says, "The harvest is great and the laborers are few." We want to pray for more Holy Ghost work, and work for such things that will glorify God and be the means of bringing souls to Him. But in asking our friends how they were baptized, by what form or mode, and ask all the conferences to act on such things, we get the people in doubt regarding their baptism. I believe in asking questions of the people. In Acts 19:2 we read, "Have ye received the Holy Ghost since ye believed?" We should be careful that our questions make us stronger in the spiritual life. Let us talk more of the coming of the Son of Man and what that coming will mean to this life and that which comes after. "These signs shall follow them that believe in me. In my name shall they cast out devils, lay hands on the sick, and they shall recover." Let us ask each other whether we are free from the world. Let us not be yoked with the world, but have our conversation in heaven and on heavenly things. Then if we do this work at the right place the greatest part of our members will be converted to God, not converted to man or church. Then we can have such conference rules as will agree with the word of God and all children of God can be agreed. Just think of members disagreeing about different modes of baptism, or the manner of converting sinners or of holding communion, or kinds of church laws. Let us have one aim in view, to save souls for

God and teach and preach Jesus and Him crucified. Let us go hand in hand and walk in the Spirit, and work all the day long for the building of Christ's kingdom. Then we can go as a church, as a body, as a conference, and lead sinners to the fold.

New Holland, Pa.

MISSIONS.

CHICAGO HOME MISSION NOTES.

Dear Herald Readers:—Sunday evening, May 24, one precious soul was received into the church by baptism. It was not her privilege to be present when the number before mentioned were baptized, as she was staying with a family at Grace Lake, Ill. Monday evening, June 1, Bro. J. S. Shoemaker was in our midst to hold with us the communion services. Many for the first time partook of the broken emblems. Though a few were rather timid, yet the blessing received more than overcame the timidity. The service was certainly a means of unifying the communicants, and all resolved anew to live more closely to their Savior.

A few days this week we had the privilege of visiting several homes in which poverty had wrought havoc, where drunkenness had caused sorrow and in which Christ had not been brought for years. Imagine a woman in the back room kitchen of a tenement house, with the alley for her front yard, foul air from which to receive the life-giving oxygen, and very little in her house to eat, and penniless. Her son is a drunkard and brings home nothing but abusive language and unkind treatment. A husband has left her, and the daughter, once the pride of her home, has been taken by that reaper whose name is death, while this poor mother goes forth with what little strength she has to earn her own living, support her family and meet the rent, by washing, scrubbing and any other kinds of work she can find. This home (or place to stay), with the several others visited, shows the sad need of Christ, the exceeding sinfulness of sin, and the many bleeding hearts whose happiness has been blighted because of misfortune, sin and thoughtlessness have strewn thorns in the way.

However, we can praise God that His cause is spreading here and His name is being revered in these quarters of Chicago as never before. If any should doubt the good being done here, we are confident that the mission workers here and elsewhere would gladly welcome that one were he to come to see.

May God abundantly bless the cause here, and as some few of us leave for a season our prayer to God is that the seed sown by those remaining may bear much fruit.

Geo. J. Lapp.

MENNONITE HOME MISSION.

Cor. Dauphin and Amber Sts.,

Phila., June 9, 1903.

Dear Herald Readers:—Greeting in the name of Jesus, who has made us worthy to labor for Him, and we are glad for the promise in Rom. 16:20: "The God of peace shall bruise Satan under your feet shortly."

On the 6th it was four years since we arrived in the city as strangers, and we praise God for the faithful workers and friends He has raised up in that time.

We all—workers and members—appreciated visits to our different home congregations this spring, to commemorate the suffering and death of our Savior, as we have no organized church here.

Continued on page 197.

HERALD OF TRUTH.

June 18, 1908.

ABRAM B. KOLB, Editor.

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1. Lancaster, Pa.
2. Eastern District (Franconia),
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

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Cheap Bibles.—\$1.35 will secure a self-pronouncing Teacher's Bible, with harmony, word book, maps, 60,000 parallel references and marginal readings, minion type, octavo size, 5x8 inches, leather binding, divinity circuit, extra grained lining, etc., sent to any address postage prepaid. If you will take twelve copies we will sell them to you for \$12.00 cash with the order, you to pay transportation. If you desire a better Bible, with better binding, kindly write for prices, but for a cheap Bible the one above described will compare well with any Bible in the market. Our large stock of Bibles will enable us to suit everybody, both as regards price and quality.

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CORRESPONDENCE.

From Johnstown, Pa.—On the 31st of May our Amish brethren held their communion services in the Kauffman M. H. near Davisville. Bro. John Mast of Lancaster Co., and Bro. Michael Yoder of Mifflin Co., conducted the services. Their sermons were deep, heart-searching and pointed. May God bless the dear brethren in their work. Levi Blaich.

Lancaster, Pa., June 8, 1903.—Bro. Abr. Metzler of Blair Co., Pa., was with us here at Lancaster, June 6, and preached at the M. H. in the afternoon and at the Mennonite Mission on Rockland St. in the evening. Both services were well attended. May the Lord richly bless our dear Bro. in the service of the Lord. Brethren pray for the work in Lancaster. We have two Sunday schools, one at the M. H., the other, the Mission, at 462 Rockland St. Both are fairly well attended. Tobias K. Hershey.

Woodside, Pa., June 10, 1903.—Communion services were held in the Mason-town Mennonite M. H. on the 7th, con-

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ducted by Bro. Aaron Loucks of Scottsdale, Pa., assisted by Bro. Stephen Yoder of Johnstown, Pa. The brother encouraged us to hold fast to our profession. His discourse on Sunday evening was on the minerals of the earth, their use and abuse. He used the argument that if iron or steel is used for making cannons or swords or other warlike purposes, it is abused. On account of the heavy rains on Sunday the meeting was not so largely attended, only 68 members taking communion. We feel glad for the frequent visits of our brethren. May God send more. Cor.

Manson, Iowa, June 3, 1903.—On the 12th of May Bro. Peter Zehr of Fisher, Ill., came to visit us. He preached a number of very helpful sermons, and on Sunday communion services were held. From here he went to Pocahontas and Wright counties. The brethren John Smith of Metamora, Ill., and Andrew Shenk of Oronogo, Mo., also visited us recently. We were sorry that Bro. J. A. Ressler was with us on Sunday last and told us of the need of more workers among the heathen in India. God bless our brethren in their work for the Master. D. D. Zehr.

DeGraff, Ohio, June 10, 1903.—Thinking that it might be of some interest to at least some of the many readers of the Herald of Truth, I will again write a few lines. We attended the Annual Meeting of the Brethren church which was held in this county, recently, and met a number of our friends whom we had not seen for a number of years. We heard many good things and were made to rejoice. These meetings were largely attended from far and near. Sunday, May 31, it is thought that 35,000 persons were on the grounds. The large tabernacle which was claimed to seat 8,000 persons, was filled and at five different places in the grove open air services were being held.

The different congregations in this locality have or should have, reason to rejoice for the many blessings they have been privileged to enjoy thus far this year. They have been visited by different ministers from other places who preached the word for all. A number have been received into the church, both by letter and by water baptism. At present there are quite a few here from a distance, taking advantage of the very cheap rates. Sunday, June 7, quite a number of the strangers were present at S. S. and church. Among them was a boyhood friend, whom I had not met for forty-five years. We were indeed glad to meet again. Others were here whom we had not met for nearly twenty years. This meeting we enjoyed very much. But how much more will the meeting be enjoyed when we will meet to part no more. At S. S. we had good talks by the brethren Levi Hartzler of Topeka, Ind., Jacob Byler of McVeytown, Pa., and Bro. Mast of Chester Co., Pa. We would say to all, Come again. Now we are awaiting a visit from Bro. J. A. Ressler. The brethren who were in attendance at the Ohio and Penna. conference have returned and report a good time. God's rich blessing to the editor and all Herald readers.

China Inland Mission, Shuen-teh-fu, via Peking, N. China, April 9, 1903.—A. C. Kolb, Sec'y Home & Foreign Relief Commission, Elkhart, Ind.—My dear friend—I have to thank you for your kind letter and donation of \$5.00, both of which Mr. Orr. Ewing was very kindly sent to me. Your generous donation, which has come to hand at a most opportune time, will be used to sow the autumn crops for those of our Christians

who are absolutely unable to do so themselves, which will include hire of animals and seed.

I am inclosing copies of two circular letters written some time ago, which will give you some little idea of the terrible sufferings through which the people are passing.

Since the one dated Feb. 7, was written the Lord has been working in our midst. Our chapel is crowded every Lord's day, and almost the entire village has been brought under the power of the gospel at different times during the week. Idols and tablets are being destroyed daily, and the love of God, the doctrines of grace, repentance, faith, forgiveness of sins, the power of Christ to save, death, resurrection, judgment and the coming of Christ are being discussed in almost every shop and home in this and other villages. Pray that there may be a real turning from sin to God.

Through the Lord's goodness, we have been able to give relief to about five hundred families, and hope to distribute further help to some three hundred families in a few days, all of whom are at the point of starvation. Again thanking you for your liberality, and wishing you much blessing in your work and labor of love, I am yours in Christ's service, D. Lawson.

For the Herald of Truth.

LESSON FOR SUNDAY, JUNE 21, 1903.

By J. B. Smith.

PAUL'S CHARGE TO TIMOTHY.

2 Tim. 3:14 to 4:8.

Golden Text.—There is laid up for me a crown of righteousness. 2 Tim. 4:8.

Introductory.—The second epistle to Timothy is the last we have from the pen of the greatest of the apostles. Paul is now for the second time a prisoner at Rome. Shortly after release from his first imprisonment, probably A. D. 66, about one-half of the city of Rome was destroyed by fire. It was rumored that Emperor Nero himself caused the conflagration, and so, to avert the rage of the excited populace, he contrived to shift the guilt of the crime upon the already hated Christians. It is probable that Paul was arrested on the charge of having instigated the Christians at Rome to set the city on fire. At any rate "we have the concurrent testimony of ecclesiastical antiquity that Paul was beheaded at Rome during the Neroian persecution."

Unlike his first imprisonment, Paul was now kept in close confinement, probably in the cold, foul dungeon of the Mamertine prison, and as he shivers from the cold he writes Timothy to bring with him the cloak he had left at Troas. Paul has had a preliminary trial, whereupon all his friends forsok him. Like his Master, in the hour of his deepest need of sympathy he was left alone. Yet he was not left alone, for the Lord stood with him and strengthened him (Tim. 4:16, 17). After his acquittal, Luke only remained with him to minister to his needs. He longs to see Timothy and Mark. The former he loved with paternal affection. Fearing he might be offered up before they can arrive, he addresses to Timothy this message of love, of exhortation, of encouragement, and of warning. "In his last hours Paul was absorbed in thought of others. No more sublime spectacle can be imagined than that of this worn-out veteran, sitting down in the presence of his impending martyrdom, and with manacled hand writing a letter of consolation and encouragement to one whom he was about to leave behind him."

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Explanatory Notes.—A timely exhortation, Vs. 14-17. The apostle in Vs. 1-10 prophesied the perilous times that should come, when men of evil character and corrupt mind would pose as Christian teachers, deceiving others and being deceived themselves. Whatever others may do, Paul exhorts Timothy to steadfastness and faithfulness.

V. 14. Timothy like Paul had a pious ancestry (cf. 1:3 and 5). This would make him doubly responsible. Paul did not mean, "Remember what thou hast learned," but, Live out the principle of the scriptures, translate them in your life, be a living epistle.

V. 15. Timothy must have been mighty in the scriptures, for he not only learned but knew them from childhood. The scriptures are able to make wise. It is interesting to notice God's "ables" in scripture; they are usually given in connection with man's unables.

V. 16. All scripture God breathed (2 Pet. 1:21) is profitable. It is instructive to notice that in the last writings of Paul and Peter as well as that of John (Rev. 22) we are directed to a study of the Bible. Scripture is profitable (1) for teaching, i. e. to enforce or illustrate doctrine, e. g. Rom. 1:17; (2) for confutation. See for example Paul's quotations from the Old Testament in Romans and Galatians; (3) for the setting right of that which is wrong, e. g. 1 Cor. 10:1-10; 14:21; (4) for righteous discipline, thus the Old Testament is applied in 1 Cor. 5:13.

V. 17. Man of God probably has a primary reference to the minister. But a mere knowledge of the Word will not suffice. The man of God can only be complete, thoroughly furnished unto every good work, to the extent that the things for which the scriptures are profitable have influenced and molded his own life. The Word of God cuts both ways—the preacher and the preached-to.

Vs. 1-5. A solemn charge. This may be said to be Paul's last testimony or will to his son Timothy. He would impress Timothy with the solemnity of his work by reminding him of the fact that both God and Christ Jesus were witnesses of how he would fulfil his ministry.

1. Preach the Word. Not about the Word. Too much present-day preaching is about the Word, about Christ. Paul once said, "Woe is me if I preach not the gospel." A Young clerical aspirant may put the emphasis on preach, but in our day it should be put upon Word or Gospel. 2. Be urgent in good times and in evil times. 3. Reprove where there is a lack of truth or holiness. 4. Rebuke those who live in sin. 5. Exhort to faith and repentance. Is not the time we live in characterized by what is set forth in Vs. 3 and 4? The sense (which is lost in the Authorized version) is restored in the Revision, viz., "But having itching ears will keep to themselves teachers after their own lusts." So today in many places the true minister of Christ is rejected and the orator or story-teller posing as an angel of light takes his place.

In view of such conditions Paul further exhorts Timothy to be sober, to suffer hardship, to do the work of an evangelist, and to fulfil his ministry.

Vs. 6-8. A shout of victory. Paul was conscious that the end was near. The sword of Nero might fall upon him any time. "My life," he says, "is already being poured out as a sacrificial offering." The time of my release is come."

Paul had a blessed retrospect. Looking back over his life of conflict, of toil, and of hardship, he exclaims, "I have fought the good fight." There is no boasting here. He

does not say, a good fight, but the fight which all Christians wage. "I have finished the course." I have gone round the prescribed course which all Christians have to run. "I have kept the faith." He had guarded the deposit which the Lord had committed unto him.

Paul had a glorious prospect. Henceforth. Paul had undergone stripes, shipwreck, labor and travail, hunger and thirst, cold and nakedness, and perils of every description, but now the end has come. It matters not now what he had to pass through, they are view of the crown that awaits him. When one dies, man asks, How much has he left behind? But God and angels ask, How much has he sent before, how many treasures has he laid up in heaven? The crown was to be given by the righteous judge, in contrast with the unrighteous judge under whose decree Paul was about to suffer martyrdom. "Not to me only," he says, "but also to all them that have loved His appearing." Paul in this his last testimony would remind all those who have taken up the cross and who will bear it faithfully until death, and if necessary be faithful unto death, that there is a crown for them as well as for him. Those that share the same spiritual experience are to have the same spiritual reward.

The consecrated cross I'll bear

Till from the cross set free,

And then go home a crown to wear,

For there's a crown for me.

MISSIONS.

Continued from page 195.

Time passes swiftly, for there are "sick, and in prison" to visit, as well as discouraged, and those who are bound with sin.

One poor little girl (with three little brothers, who are so neglected looking), said her mamma takes her to dancing school every Saturday evening, and they (she and mamma) dance in the front room sometimes. While this is only a faint picture of the lives of numberless mothers, do you wonder at the misery and sin in these homes? Nevertheless we go on, teaching, remembering "Our help is in the name of the Lord, who made heaven and earth."

Bro. Henry Godshall preached for us on the 7th; on the 21st we expect Bro. Jacob Hunsberger, and on July 5th, Bishop Henry B. Rosenberger, if the Lord will.

We thankfully received from friends, through Bro. A. C. Kolb, a draft of \$6.00; from Lichty's S. S., by Bro. M. G. Weaver, \$2.25; from Lancaster and Millersville, by Bro. O. Hoover, \$4.00.

Pray for us that the word of God be not hindered. In the Master's service, The Sisters.

LETTER FROM INDIA.

A. B. Kolb.—Dear Brother—Greeting in the name of Jesus to the dear ones in the home land. Our hearts were made to rejoice on Monday when the mail came, bringing us money so that food and clothing could be bought for the children. You see it takes no little amount to feed 465 children and 159 lepers. For more than a week our minds were strained very hard, and whenever we were together, our conversation was, what shall we do to get food for the children. We searched our hearts to see if there was anything in them to displease God; we also called a meeting and by the

direction of the Holy Spirit had the Christians look into their hearts; then we prayed, as it were, day and night to God, and when we cried unto the Lord out of the depth He heard us and has again supplied our needs. My dear brethren, it is by no means a pleasure to go through such trials, but in the midst of them one can lift his heart to God in praise for the privilege of going through these deep waters, as we know all things work together for good to them that love the Lord. We know these trials bring us nearer to our dear Father. This morning as I rode out of the compound to go to Rudri and look after the work, there were several poor widows (who had been working for us on the new buildings, and receiving a few pice each day so they could get food for themselves and their children) standing by the road with tears flowing down their cheeks, saying, "Sahib, if you don't give us a little work so we can get food for our children and ourselves we will starve." Both of these women are good workers, and we know they spake the truth, for they live just outside the wall where we can see their condition, but what could I say? All I could say, was, "We have no money to put on more workmen." So with my heart full of pity for them I had to ride on and hear them cry, "What shall we do?" The money for the building has been all gone for some time, and we had stopped the work for one week, but seeing the necessity of having the work go on just a little further, some of us decided the work must not stop even if it takes the last personal pice we have to get it along far enough so that the girls can be moved. Brethren and sisters, do not leave off praying for the work here, and for the workers that we may have wisdom and strength to carry on the work as is pleasing to God, and that we may be led by the Holy Spirit in all we may undertake.

Yours in Christ's glad service,

M. C. Lapp.

For the Herald of Truth.

REPORT OF THE ANNUAL MEETING OF THE MENNONITE BOARD OF CHARITABLE HOMES.

The fifth annual meeting of the M. B. of C. H. met at the Old People's Home near Rittman, Ohio, and was opened with devotional exercises. N. O. Blosser was chosen to assist D. C. Amstutz as Secretary. C. Z. Yoder was appointed reading Sec. Reports of the condition of the Board and its work were submitted by M. S. Steiner and G. L. Bender and were favorably received.

The minutes of the previous meeting were read and so amended as to read "Section 18 and 19" instead of "13 and 19," and accepted.

Abram Metzler, Sup't of the Orphan's Home, submitted the following report: Total number of children placed with families during the year were:—male, 28; female, 22; total, 50. Total number of children under the care of the Home:—male, 45; female, 33; total, 78.

Balance on hand at beginning of year, \$90.84; amount received by free-will offerings, \$948.81; amount received for special orphans, \$216.89; total, \$1,156.54.

Expenses for improvements and living, \$1,105.52; balance on hand, \$95.94.

The Improvement Committee of the Orphan's Home, consisting of A. Metzler, D. S. Yoder and S. E. Alger, were reappointed, and authorized to purchase a gas or other engine to pump the water for the use of the Home, and to make such other improvements about the premises as will be needed.

J. G. Wenger, Sup't of the Old People's Home, submitted:—

Number of inmates at beginning of this term, 9; highest number, 13; at present, 10.

By cash at beginning of term, \$161.65; received from May 15, 1892, to April 30, 1903, \$1,751.63; total, \$1,913.28. Paid out for barn, living, etc., \$1,697.86; balance, \$215.42.

Peter Conrad, Treas. of Board, received \$1,200.89; paid out \$693.39; balance, \$607.50. The Auditing Committee, consisting of Abr. Burkholder, G. L. Bender and Ramseyer, reported all the books and accounts in good shape.

The Board gratefully acknowledged a free gift of \$100.00 in favor of the Orphans' Home. It was resolved that a special meeting be called to amend the articles of incorporation, to take place at the Old People's Home near Rittman, Ohio, June 27, 2 p. m. By request and order of a majority of the Board of Directors and Trustees: J. M. Shreuk, D. C. Amstutz, Peter Conrad, Martin Senger, Abr. Burkholder, C. Z. Yoder, M. S. Steiner, J. R. Sutter, L. J. Lehman, Aaron Loucks, A. B. Eshleman, Daniel Burkhardt, Levi Hooley, J. S. Shoemaker, L. J. Burkholder, S. G. Shetler, Daniel Eshleman and C. P. Yoder.

On motion it was ordered that section 7 of by-laws be amended as follows: "The annual meeting of the association shall be held on Tuesday preceding the fourth Thursday of May near Rittman, Wayne Co., Ohio."

An Improvement Committee for the Old People's Home, consisting of D. C. Amstutz, Peter Conrad and J. G. Wenger, were appointed and authorized to make such improvements as will be needed at the Old People's Home.

Anyone contributing to the Board or either of the Homes who wish their names to be withheld from publication should so state in when the contribution is sent.

It was moved and passed that, We heartily approve of the work done by the Superintendents of the Homes up to this time and that we are truly grateful to them for their services and that they be re-elected for another year. We also heartily commend the services of Tina Burkhardt and Minnie King as workers, and Lydia Shertz as matron at the Orphans' Home; the same for Lizzie Brenneman as matron, Mariann Lehman and Dora Auker as workers at the Old People's Home.

The president of the Board was instructed to see to the printing of by-laws, etc.

Election of officers as follows:—Pres, M. S. Steiner; Vice-Pres, C. Z. Yoder; Sec., D. C. Amstutz; Fin. Sec, G. L. Bender; Treas., Peter Conrad.

Directors as follows:—Abr. Burkholder, C. Z. Yoder, Levi Hooley, Martin Senger, Peter Conrad, C. P. Yoder, G. L. Bender, J. S. Shoemaker, John Shertz, N. Shepp, John R. Sutter, Daniel Burkhardt, David Garber, Daniel Eshleman, Elias Latshaw, Daniel Kauffman, Aaron Loucks, Abr. Eshleman, L. J. Lehman, L. J. Burkholder. Several had been appointed by conferences who are not here named.

A letter was read from Kinzer, Pa., regarding the founding of an Old People's Home in eastern Pennsylvania. The Sec. was instructed to answer the same and send greetings. After song and prayer the meeting adjourned to meet June 27, 1903.

M. S. Steiner, Pres.
D. C. Amstutz, Sec.

Let it be our daily concern to seek for divine guidance and support.

REPORT

Of the Mennonite S. S. Meeting of the Morrison's Cove District, Pa., held May 24, 1903.

MORNING SESSION.

Reading of Psa. 103 and prayer by Abram Snyder. Organization:—The Moderator of last meeting appointed a committee to select the officers and present their names to the meeting. The following were selected, and afterwards elected:—Moderator, W. D. Snyder; Ass't Mod., Levi Sauder; Sec'y., Oliver H. Zook.

After a short song service the subject of Prevaling Prayer was taken up by David Kurtz, substitute for J. N. Durr. Essay on same subject by Mary Byers.

2. "The Little Ones," (a) Their Care, essay by Bertha Metzler; (b) Their Encouragement, by Levi Sauder.

Bro. Noah H. Mack, Sup't of the Welsh Mountain Mission in Lancaster Co., followed with a very helpful and encouraging missionary sermon from Acts 20:27.

Appointment of committees. (1) Com. on Resolutions.—A. Metzler, Jacob Snyder, Jennie Byers. (2) Program Committee.—H. G. Snyder, Andrew Kauffman, Mary Byers. Prayer by N. H. Mack.

AFTERNOON SESSION.

Song service begun at 1:15, was followed by devotional exercises by J. H. Hershey, who read Rom. 8, and led in prayer.

3. "Christ's Methods of Instruction and their Application," by A. Metzler.

4. "The Name of Jesus," by H. G. Snyder. Essay on the same subject by sister Hannah Durr.

5. "The Open Door," by M. R. Brumbaugh. God has opened it, no man or power of man can shut it.

6. "The Qualification of a S. S. Teacher," by Jacob Snyder, followed by W. H. Dodson. Remarks by M. B. Bare.

7. "Missions," (a) The Home Field, by Oliver H. Zook, followed by Harry Metzler; (b) The Foreign Field, by S. R. Albright.

The following resolutions, drawn up by the committee already named, were adopted:

1. That we feel thankful to God for His blessings upon the S. S. work in our district, and also feel grateful to all visitors whose presence contributed to the success of this meeting. May God help us all that our S. S. efforts in the future may prove more successful than in the past.

2. That we hold another S. S. meeting in our district on the first Sunday following Ascension Day 1904, the place to be determined by the Program Committee.

3. That the present Moderator hold office until his successor is elected.

4. That we encourage the organization of mission Sunday schools wherever practical.

5. That a report of this meeting be sent for publication to the Herald of Truth.—Jennie Byers, Jacob Snyder, Abram Metzler, Com.

EVENING SESSION.

After a song service, devotional exercises were conducted by S. R. Albright, who read Psa. 25 and led in prayer. The program was then resumed.

8. "The Need of the Holy Spirit," by J. H. Hershey and I. M. Zook.

9. "God's Abiding Presence," by Albert Metzger and John L. Zook.

10. "The Joy of the Cross," by Clinton Shirk, J. D. White and Jacob Snyder.

Bro. N. H. Mack told in a very interesting way how the Welsh Mountain Mission was started, the condition of the people before it existed, from whom help was received, the

progress and present outlook of the work, etc., etc.

Closing remarks and prayer by the Moderator.

The discussion of the subjects, which was very interesting and instructive, was interspersed with appropriate hymns.

Oliver H. Zook, Sec'y.

THE TWO WAYS.

By Alice V. Swartzendruber.

The two ways of which the scriptures teach are the broad that leadeth to destruction and the narrow which leadeth unto life eternal. Solomon speaks of the downward course as a "going down to the chambers of death."

"Going down is easy when once the mind has decided not to go upward. A downward course is generally begun by indulging in vain thoughts and harboring them."

"Whatsoever a man soweth that shall he also reap." Our thoughts are constantly forming our characters, and whatever they are most engaged in will tinge our lives.

If we once allow vain thoughts to control our minds evil desires will at once spring up and after the first step is taken the second will be much easier.

Self-deception and deception of others naturally follows, and when once self-deception has taken hold of man his eyes are closed to the light and his mind becomes blinded and insensible to the truth of God.

The downward steps are then easy. The worst of sins may now have right-of-way and lead him to destruction.

The narrow way leads ever upward. We should never achieve anything. This way may be likened unto a stairway; if we wish to reach the top we must take step after step and have the faith that we will reach the top if we keep on.

The first quality we must possess in order to go upward and onward is sincerity, and the second is faith, for faith in God leads upward. With every advancing step the way grows clearer. The eye must be kept upward at all times. No one is safe in stopping to take a look downward.

Many have risen high in the steps leading to true manhood and godliness, but in an unguarded moment they looked downward and fell. It takes a lifetime to build a good reputation, but only a moment to destroy it.

Therefore it is necessary at all times to look upward. "Train up a child in the way he should go, and when he is old he will not depart from it."

What the child sows the man will reap. Children should be taught to love Christ and be like Him, for He has said, "I am the way, the truth, and the life, and no man cometh to the Father but by me."

Kalona, Iowa.

SELF.

By S. E. Roth.

We often hear the question, "Why is it that Satan does so much harm in the home and in the church, when the gospel is preached and there are so many spiritual hymns sung and all kinds of Christian work is going on all over the land?"

Indeed it does seem strange that all the teaching and preaching of the blessed gospel should avail so little, but there are just causes for all things existing and the best way to remedy an evil is to remove its cause. That is as much as saying that it is easier to prevent an evil than to cure it.

Now there are so many different ways by which God's work is hindered and Satan's helped that it is impossible to enumerate

them all and far be it from me to undertake such a task. But I would like to call to our minds a few facts that might be helpful in our warfare against Satan and his hosts.

Selfishness is one of the main factors in bringing about present conditions in the church, home and society. If people thought less of self and more of God and His commandments it would help the cause of our Savior a great deal.

And this very same selfishness causes fear, hatred, lying and many other forms of ungodliness. The selfish person fears to be laughed at when doing his duty and then hates others who are a little more consistent in their profession.

How much sin could be extinguished if people would kill self and all its desires and their consequences.

God help us all to crucify self, and live such lives that will glorify Him and help His cause.

East Lynn, Mo.

A DARK PICTURE.

By a Reader.

Someone has said in substance, if not in words, that when a church is built, the Evil One builds a chapel beside it.

From many facts which might be adduced it would almost appear that this was true, for we must concede that some of the darkest crimes ever committed lie at the door of those who have claimed to be the children of light.

A haughty ecclesiasticism and the corruption of spiritual guides, has produced long periods of spiritual debasement in the church and befouled its records with every iniquity possible to man.

Even in the present time, vast areas of the so-called Christian church are in spiritual darkness and the depths of immorality that is almost incredible.

This proves to us that the Christian church, so-called, is yet far below the standard of moral and Christian perfection taught and set forth in the gospel.

Morals are said to be of slow growth, and for this reason the development of Christian life requires so much training, and manifests so little progress, and this, too, is the reason there is such a wide difference between the ideal church and the church actual.—Ex.

Remarks.—If the above can be accepted as truth, then, first of all, we see the necessity of every individual Christian being established in the true faith and possessing the true Christian doctrine; and secondly, we see the grand necessity of a thorough reformation in the churches.

If the same degree of piety, purity and zeal which was manifest in the apostolic times, existed among God's people now, what different condition of things we would have.

The apostle admonishes us to examine ourselves, as to whether we are in the faith, and Jesus Himself teaches us to watch and pray that we fall not into temptation.

And again the Savior warns and says (Matt. 7:21-23): "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

THE FATTED CALF.

A missionary was at one time preaching to a number of Bushmen in the South of Africa, who belonged to a tribe of very low intellect.

His heart became heavy as he, while

DEMORALIZATION BY WAR.

An army chaplain, in a letter to the New York Observer, wrote August 21, 1863:

"I am painfully convinced that, notwithstanding all that has been done and is doing, the tendency of our men is rapidly, fearfully downward. With some exceptions in regiments where a chaplain of right character has been permitted to labor, vice, in its most flagrant and odious forms, riots unrestrained. Such blatant and incessant profanity as I heard in traveling from Louisville, Ky., to Winchester, Tenn.—some 750 miles—I never had supposed possible; intemperance prevails and vice shows itself shamefully. The causes of this deterioration are patent. War is essentially and almost necessarily a demoralizer, from the absence of all restraint exercised by the presence of mothers, wives and prattling children; from the destitution of strong religious agencies in the army, such as the church throws about men at home, and from the new and violent temptations to which a soldier is exposed—temptations which never reach him till he is thrown into an enemy's country, and against which few are able resolutely to contend."

The chaplain fails to give the real reason for the degeneration which war brings. It is not primarily the absence of restraints, such as are thrown around men at home, which accounts for the demoralization. It is the spirit and the practices of war itself.

One who voluntarily enters into this spirit, and silences his conscience as to these practices, would not be greatly restrained from the evils attendant upon army life if all the home restraints could be taken along with him.—Advocate of Peace.

One of the most intelligent women I have ever known, the Christian mother of a large family of children, used to say that the education of children was eminently a work of faith. She never heard the tramping of her boys' feet as they came home from school, or listened to their noisy shouting in their play, or watched their unconscious slumber, without an inward earnest prayer to God for wisdom to train them, and for the Holy Spirit to guide them.

She mingled praying with counsel and restraint; and the counsel was the wiser, and the restraint the stronger, for this alliance of the human and divine elements in her instructions and discipline. At length, when her children became men and women, and accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who "had fed their bodies from her own spirit's life," who had taught their feet to walk, and their tongues to speak and pray, held their reverence and love, increased a thousandfold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the humble lives of upright and faithful men.

NEEDED BLESSINGS.

We ask not that our path be always bright, But for Thy aid to walk therein aright. That Thou, O Lord, through all its devious way, Wilt give us strength sufficient to our day.

For this, for this we pray.

Not for the fleeting joys that earth bestows, Not for exemption from its many woes; But that, come joy or woe, come good or ill, With childlike faith we trust Thy guidance still, And do Thy holy will.

Teach us, dear Lord, to find the latent good That sorrow yields, when rightly understood; And for the frequent joy that crowns our days Help us with grateful hearts our hymns to raise, Of thankfulness and praise.

—William H. Burleigh.

DID CAIN BUILD A CITY?

By D. Bender.

In the April 30 number of the Herald of Truth there is an article on "Completeness of the Bible." The writer refers to Gen. 4:16, 17, and says, we read that Cain went into the land of Nod and took a wife; then he says that this would furnish groundwork for the skeptic. I will quote the two above named verses as they read in my Bible: V. 16, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." V. 17, "And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch."

Yes, even this would give room for the skeptic. If we would think that he had built a city in five, ten, or even fifty years, we would have reason to doubt the statement, but there is just as much and more reason to believe that it took a much longer time. So are many other things in the Bible, but I will not make my article too lengthy. Let us be thankful to God for the blessed Bible which gives us the truth in everything. If anyone reads what I have quoted differently in his Bible, let me know through the Herald of Truth.

Milford, Neb.

CHRIST IS THE WAY.

By J. M. F.

Poor, feeble man, of woman born,
Now heavy laden and forlorn,
Hark, hear your dear Redeemer say,
Come, follow me, I am the way.

The narrow way that leads to bliss,
That leads to fairer worlds than this,
Where all is pure, no gloom, no night,
No morn, no eve, and God the light.

The way of peace and happiness,
The King's highway of holiness,
The way the holy prophets trod
That leads the pilgrim home to God.

There is a road that leads to death,
A broad road, so the Bible saith.
Oh, then, dear reader, watch and pray,
Believe in Christ, the Lord, the Way.

How sweet the hope of sacred rest,
What comfort to the soul distressed,
To think of that divine abode,
The blessed paradise of God.

The holy city, bright of old,
Whose streets are laid with shining gold,
The splendor bright of heaven's dome,
And God Himself upon the throne.

Could mortal, with all-seeing eyes
See heaven's delight and paradise,
The glory all he could behold,
With angel tongue could scarce be told.

Maugansville, Md.

MARRIAGES.

Moyer—Hunsicker.—On the 6th of June 1903, at the residence of the bride's parents, Abram M. Hunsicker and wife in Perkins, Bucks Co., Pa., by Bish. Henry B. Rosenbery, Bro. Titus K. Moyer to Sister Katie O. Hunsicker.

DEATHS.

Mast.—On the 15th of June 1903, at the home of one of her sons, in Holmes Co., Ohio, Anna Mast (nee Beachy), widow of Pre. A. Mast, aged 81 Y., 3 M., 29 D. She leaves to mourn her loss 7 sons, 7 daughters, 128 grandchildren and 124 great-grandchildren. Her husband, one son and three daughters preceded her. Funeral services by L. D. Miller from John 19:27, "Behold thy mother"; and by Fred. Mast from 2 Tim. 4:7, 8, both of the Martin's Creek Cong. Burial took place at the Walnut Creek M. H.

Rutt.—On the 3d of June 1903, Minnie N., daughter of David B. and Elizabeth K. Rutt of Sterling, Ill., died at the home of her parents, at the age of 25 Y., 10 M., 29 D. She was taken ill on the morning of May 29 and gradually grew weaker. Medical assistance was immediately summoned, and all that the physician's skill and careful nursing could provide was given, but she being in the hands of Him who does all things well, was called to pass over the chilly river. Her remains were interred in Science Ridge cemetery near Sterling, Ill., on Saturday afternoon, June 6, in the presence of a large concourse of sympathizing friends. Services were conducted by J. S. Shoemaker, assisted by John McColloch. Text, Job 16:22. Minnie was born in Elizabethtown, Lancaster Co., Pa., on July 4, 1877. She was loved and respected by all who knew her, was ever of a cheerful disposition and the sunshine of the home, but love and affection could not retain that which the messenger of death would claim.

Kauffman.—On Tuesday, June 2, 1903, Bro. Stephen Kauffman died at his home near Garden City, Cass Co., Mo., of relapse of a gripe and old age. He was born in Milton Co., Pa., July 8, 1825. His age was 70 Y., 10 M., 24 D. In his youth he accepted Christ as his Savior and united with the Amish Mennonite church and remained an active member. When health permitted, his place at church was seldom vacant. The deceased was one of the first Amish settlers in Cass Co. Funeral services were conducted at the Syracuse M. H. June 4, where a large concourse of friends had assembled to pay their last tribute of respect. Services were conducted by Levi Miller and Ben Hartzler in English and Bish. John Hartzler in German. Text, 2 Tim. 4:7, 8. A few days before his death he said he knew he would soon depart this life, and that he was going home to see his departed children, father, mother, and the old bishop who had so often pointed out the way of salvation for him. He leaves a sorrowing companion, six children, brothers and sisters, and a large host of friends who join the sympathies with that of the bereaved ones. J. A. M.

ITEMS.

Flood inundates East St. Louis.

The high water which did so much damage in Topeka, Kansas City, Des Moines and smaller towns is sweeping on down the Mississippi. At East St. Louis the embankments that were supposed to hold the waters in their course gave way in the early morning of the 8th and in a short space of time a large portion of the city was flooded. Many people were drowned in their efforts to escape on rudely constructed rafts. But few were drowned in their houses. Between ten and twenty thousand people are homeless and in need of food and shelter.

Slated for Release.

A dispatch from London on the 11th states that the Sultan of Turkey has decided on the speedy release of 1,400 Bulgarians who are at present languishing in various prisons in Ustuh and Monaster. Some severe pressure has been brought upon the Sultan from an unexpected quarter in the shape of an inducement from Bulgaria that is supposed to pave the way for a Turko-Bulgarian rapprochement. But this does not include nearly all the persons imprisoned and it is doubtful if the Christians elsewhere mentioned in the Herald are included.

King and Queen of Servia Assassinated.

At 2 a. m. June 11, King Alexander and his wife, Queen Draga, were assassinated in their palace at Belgrade, Servia. With them were slain two of the ministry, the queen's two brothers and two members of the royal guard. Prince Peter Kara-georgewitch, grandson of Kara George, the liberator of Servia from Turkey, was proclaimed king. Thus has ended a royal scandal that has been the disgrace of the Servian court for years. Under the new king Servia will probably come more than ever before under Russian influence.

Winona.

The ninth season at Winona Lake, Ind., opened May 15. Our friend, Mr. S. C. Dickey, of Indianapolis, Ind., Sec'y and Gen. Manager of the association, has sent us a program on which appear the names of the ablest speakers and workers in the field of pedagogy, nature study, Bible and Sunday school work, etc. A Bible conference under J. Wilbur Chapman will be held in August. Dr. Chapman is one of the strongest exponents of "the quiet influence" of the Bible in the world's affairs.

VERY LOW RATES

To many points in Arkansas, Indian Territory, Louisiana, Missouri, New Mexico, Oklahoma, Texas, Kansas, Colorado, South Dakota and Wyoming via Big Four Route. One way colonist tickets will be on sale on May 19, June 2 and 16, July 7 and 21, August 4 and 18, and September 1 and 15, 1903.

For full information and particulars as to rates, tickets, limits, call on agents "Big Four Route," or address the undersigned.

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HOMES IN THE SOUTH

are cheaper than in the North. Living is cheaper, too, in a climate where pasture is good ten months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen & Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application.—W. C. Rineason, G. P. A., Cincinnati, Ohio.

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Published Weekly.

ELKHART, IND., THURSDAY, JUNE 25, 1908.

VOL. XL. No. 26.

EDITORIAL NOTES.

The Ohio S. S. Conference is to be held near Oak Grove M. H. in Champaign Co., Sept. 2, 3, 4.

A Sunday school conference is to be held in the Zion Mennonite M. H. near Carstairs, Alta, Canada, in July.

For want of space the reports of the S. S. meeting held at Slate Hill, Pa., and that of the S. S. conference held at Metamora, Ill., must be held over for next issue.

Owing to the unusual amount of matter intended for publication in this issue, the editorial space is all in a corner. It's easy to put the editor there. Just as good, perhaps.

The Waldensians of the twelfth century were very strongly opposed to dancing and liquor drinking. Dancing, they said, "is the procession of the devil," and "drink houses, the school of Satan." What they were then they are still, general agencies of the evil one.

We would again call attention to the fact, that the Herald is printed Monday and mailed Tuesday, so as to reach most of the readers by Thursday. It often occurs therefore, that matter which is received by Monday morning's mail has to be held over for the following issue.

Do not overlook the conference reports in this issue. They are condensed, and the resolutions adopted by the ministry are not made to be forgotten or ignored. Read them carefully, and remember them. Working in harmony with these resolutions is to work for harmony in the church.

Why not preach a Fourth of July sermon on the last Sunday in June on the principles of non-resistance and non-conformity with the world? The true American is not he of the firecracker kind, in the explosion of fireworks in imitation of warfare, but in true service to God, by making use of all the privileges this liberty gives us to carry the banner of the cross into the regions which know not God.

Our bill clerk comes to us with the old complaint:—"Tell the brethren and sisters to be sure to give their full address and sign their names plainly when they order goods. I have three orders today for Sunday school

supplies that I cannot fill because on one order the name is omitted and on the other two the postoffice and state are not given." Those who fail to get their supplies promptly will probably write us about it, and the chances are that we will then be able to ship the orders,—late.

Word has just come to us that Pre. John Gross, for over 50 years a minister in the Deep Run Mennonite Cong. in Bucks Co., Pa., passed to his reward on the 16th inst., at the ripe old age of 88 years and 6 months. He was ordained in 1852, and was in active service until September 1902, when a stroke of paralysis so enfeebled his body that he was unable to continue in the work. His mind, however, remained unclouded until the very last. His life was a constant testimony to the plain gospel which he preached, and his death removes one of the oldest ministers in the Mennonite church. His companion preceded him to the spirit world. One son, one daughter and one brother survive. The burial was announced for today (Saturday) at Deep Run.

On the 18th of June, near Sterling, Wayne Co., Ohio, occurred an event that was of special interest to at least two people, and of more or less interest to many others. On the above day, at 6 p. m., at the home of Bro. and sister David Zook, their eldest daughter, sister Lina, was united in the holy bonds of wedlock to Bish. Jacob A. Ressler, Superintendent of the American Mennonite mission at Dhamtari, C. P., India. Bish. Benjamin Gerig officiating. A host of friends join us in wishing Bro. and sister Ressler a long and happy life of usefulness in the Master's service. They expect to visit the congregations in Ohio, Virginia, Canada and Pennsylvania, and will probably start for India in October. Sister Ressler has spent some years in the Chicago Home Mission, from whence she came to Elkhart where for several years she has ably filled the position of preceptress of the Elkhart Institute. Her ability as a teacher, her wisdom as a counsellor and her devotion as a Christian worker have been greatly appreciated and she goes from our midst accompanied with earnest prayers that her future life in the foreign field may be a blessing to all with whom she comes in contact.

Champa and In his last report to the Janjgir. Mission Board, Missionary Penner of the General Conference Mennonite Mission in India presents some facts concerning the situation of their mission work which should engage the serious attention of that Board. The two missionaries, Penner and Kroeger, and their wives, the former at Champa, the latter at Janjgir, India, have been more or less hampered by illness, and, being separated, have not been able to assist one another at critical times, and "it takes no prophetic gift," says missionary Penner, "to assert with entire accuracy that unless a new force of workers is available, our India missions will decline and become a by-word among the heathen, besides a costly experiment for

History of Christianity. A well written book of 304 pages, entitled "History of Christianity," by John

our churches. What," says he, "shall become of Champa when Penner is no more? What of Janjgir when Bro. Kroecker dies? What will become of the stations in case the physician says, Hasten to the mountains?" His emphatic prayer to his Board is, "Send workers at once." It seems clear that if this is not done soon it might be wise or even necessary to abandon one or the other station. Another suggestion which the experiences of these missionaries calls to mind is that their Board give them a little more liberty of action, independent of the Home Board. Our own experience has been that such liberty avoids many costly delays and other hampering and hindering circumstances that sometimes amount to positive annoyances. The missionaries have trials enough without these experiences. Besides, they are on the field, and are better able to take an intelligent view and action on any contingency or need than a Board that is twelve thousand miles away, and cannot always realize the condition of affairs or certain needs, or even if they could, an answer to any instruction which they may be asked to give means a wait of two months, and much may be lost in that time. If enough faith and confidence is placed in a man to send him all that distance as a missionary, enough scope ought to be allowed him to do what is in his judgment and that of his co-laborers considered best when prompt action is of vital importance.

PERSONAL MENTION.

Bish. John Kauffman and wife of the A.M. Cong. at Belleville, Pa., have been visiting in Warwick Co., Va., and Maryland.

Bish. C. Warne and wife of Henry Co., Iowa, are visiting among the A. M. Congregations in Pennsylvania at present.

Bro. G. G. Wiens, writing from Marion, Kansas, June 12, says: "I saw the flood districts at Topeka yesterday. It is horrible. Vehicles of all kinds, beds, trunks, houses, railroad ties, baby cabs, stoves, cadavers of horses, cattle and hogs, etc., etc., in frightful chaos, and all in an ocean of mud. All trains are still late. Could not go via Kansas City, but had to go via St. Joseph, Mo." It will be a long time before anything like order can be established in such surroundings.

Bro. J. G. Wenger, Superintendent of the Old People's Home, near Rittman, Ohio, was a caller at the Herald office on the 19th inst.

For the Herald of Truth.

AFTER CONSIDERATIONS.

Bro. S. B. Wenger, in his recent articles, published in the Herald of Truth, has stirred again some of the old arguments in reference to baptism, which one might have supposed were long since obsolete.

A correspondent, whose heart is set on the fact that immersion after all is a scriptural mode of baptism, refers us to an expression of Tertullian, quoted by Van Braght, on page 71, Ger. Ed. of Martyr's Mirror, pub-

lished in 1849, and also given in the English edition, published by Mennonite Publishing Co. in 1886, which reads as follows: "This manner of baptizing, he (Tertullian) mentions in another place, stating at the same time, how thus baptism was administered by him and his own people. He says, when we go to the water, and first begin with baptism, we confess there, even as we did before in the church, under the hand of the overseer, that we renounce the devil with all his additions; and angels; after which we are dipped three times, which says more than the Lord has laid down in the gospel." The latter clause given in the German is as follows: "Darnach werden wir dreimal eingetaucht, was mehr sagt, als was der Herr in dem Evangelium beschlossen hat."

In quoting a passage, much often depends upon the connections, and what is said before it and after it. When we give the full expression of a writer in reference to a certain subject, instead of only a part, it sometimes changes the meaning altogether. Our correspondent here simply quotes, in his writing, the first part of the passage, "Darnach werden wir dreimal eingetaucht," and does not add that Tertullian himself adds, that this says more than the Lord has laid down or demanded in His word.

This latter clause throws an altogether different light on the expression. He admits in this that there is no scriptural authority for a baptism in this way.

Tertullian, in many doctrinal points, got far away from the scriptures, and because at one time in his life, as regards baptism, he was a decided immersionist, and at another time a devoted effusionist, we cannot take his writings as of any value in proving either for immersion or pouring as a mode of baptism, since immersionists quote his writings to prove immersion when he was an immersionist, and effusionists quote from the writings which he wrote when he was an effusionist, to prove baptism by effusion, and so between the two, his testimony is of no value, and to have anything that is substantial and efficient we need the Bible and men who have been true to their professions to the end.

The reader will also bear in mind that throughout the writings of Menno we see one purpose before him more prominently than all others, and that was this vital doctrine that regeneration and salvation came through baptism, in whatever form it might have been administered, nor through any other outward ceremony, and on this ground he opposed especially the baptizing of infants.

The same correspondent, in the same letter, also quotes from the writings of Menno Simon (page 44 of the old German edition), concerning the new birth. Here again the objection does not give a correct idea of the writer's views. He says: "Again, Paul calls baptism 'the washing of regeneration.' * * *

Is it not greatly to be lamented, that men are attempting, notwithstanding these plain passages * * * to maintain their invention of infant baptism, and set forth that infants are regenerated thereby, as regeneration was not simply a pressing into the water? Oh, no! regeneration is not such a work of hypocrisy, but an inward change, which by the power of God converts a man, through faith, from evil to good, from carnality to spirituality, from unrighteousness to righteousness, out of Adam into Christ, which can in no wise take place with infants," etc.

The original Dutch or Holland language, in which Menno wrote his Complete Work, gives this passage, according to the English translation, "As if regeneration were simply a pressing (Eindrukking) into the water,"

and the figure may have been drawn from the practice of the Greek Catholics or others, who did practice baptism in that way. But in referring to this mode as others practiced it, he did not by any means establish the fact that Menno recognized it as right; in fact we have abundant evidence that he did not, but that he firmly held to effusion.

This is proved by at least two passages from his writings. On page 38, Eng. Ed., he writes: "Are you a sincere Christian, born of God? Then why do you dread baptism, which is among the least that God commanded you? It has always been a difficult and important command to love your enemies, to do good to those who hate you, to pray in spirit and in truth for those who persecute you; to crucify your wicked and ungodly flesh, with its impure lusts and desires, to subdue your arrogant pride, your aviciousness, your offensive inconstancy, etc. * * * We think that these, and the like commands are more painful and difficult to perverse flesh (which is naturally so prone to follow its own way), than to have a handful of water applied; and a sincere Christian must at all times be ready to do all this; if not, he is not born of God, for the regenerated are of one mind with Christ Jesus."

For the Herald of Truth.

WRITING FOR THE HERALD.

By J. Clayton Kolb.

We have noticed some very good editorials and articles in our church paper of late and must believe the authors of the same must have been prompted and influenced by the Spirit of God (2 Peter 1:21). God's word and will may be proclaimed and published to the world and to the church by writing as well as by speaking orally. It was said to John on the isle of Patmos, "Write" (Rev. 2:1 and 14:13). May God raise up and send more true laborers into the field, and to whom God has given the gift and ability to write, not like the "wicked and slothful servant" hide their talent in the earth, but may they use it to God's honor and glory.

The purpose of this short article, however, is not so much to encourage writing, but to warn against some evils. Before we write we ought to be sure we are writing the truth. How awful it will be in the day of judgment for those who "add unto" or "take away from" or "pervert" the gospel of Jesus Christ (Gal. 1:9). It is my honest conviction that many are writing, yea, and preaching today who, like the false prophets of old, ran, but were never sent of God. Some one may ask, How do you know this? For the answer please read John 3:34.

Then, again, we have noticed some very good articles, in fact some of the very best without the name of the writer. Christ says, "In secret have I said nothing." Paul says, "I am not ashamed of the gospel of Christ. My beloved brethren, let us follow them. (1 Cor. 11:1). If we know we have the truth let us not be ashamed of it. If, however, we wish simply to give some one a "dig" I am afraid we are not in the proper frame of mind to write. Above all, let us have fervent charity.

Spring City, Pa.

OLD MENNONITE CHURCH.

On the main street, just above Walnut Lane, Germantown, surrounded by quaint gravestones, stands the old Mennonite church.

In 1683, when the Mennonite colony, consisting of thirteen families, came to America—at the invitation of Penn—they settled in

Germantown. Tennis Hunders, one of their number, later known as Daniel Conrad, was the builder of the first house in Germantown, which still stands in a well preserved state on the main street—No. 5109—just above Wistar street.

Here the Mennonites held their first services. It is thought that the Quakers worshiped with them, for the Mennonites were on good terms with their Quaker brethren. But before long the Mennonites thought they had a large enough congregation to build them a church of their own, and in 1708 they erected a log church on the lower end of what is now their burial ground. Here they formed a school also, which was conducted by Christopher Dock. It is said that Dock taught in this school as late as 1770, when on the 20th of January of that year, they met and decided upon a new building. Jacob Keyser, Nicholas Rittenhouse and Jacob Knorr were appointed managers of the building.

The total cost of the church then built, which still stands and is in excellent condition, promising to stand several centuries longer, was less than six hundred dollars. Twenty-five members constituted the congregation at this time. Jacob Funk, Andrew Ziegler and John Minnick were among the earliest ministers.

Surrounding the church, many of the gravestones leaning against the wall, is the old graveyard, known as the upper burial ground. Just outside the door is the grave of Jacob Funk. One of the oldest inscriptions reads:

ANNO. 1736.
DEN 16 FEBR 11.
IST. HEINRICH RITTEN-
HOUSE GEBOREN
GESTORBEN—DEN 13
FEBR. 1760.

It was behind these same gravestones that two men—not of the Continental army, but sympathizers with the American cause—shot General Agnew and Lieutenant Colonel Bird, two British officers, both of whom died shortly afterward. They were buried in the lower burial ground on Fisher's lane, but were afterward removed to Branchtown.

The church is of stone and substantially built. Both the interior and exterior have remained just the same as when the church was built, over a century ago.

In connection with the above, which we clipped from an exchange, the following from the Philadelphia Inquirer of June 8, sent us by Bro. Levi Martin of Mechanicsburg, Pa., is of interest to every reader:

"DECAY IS GRIPPING

MENNONITE CHURCH.

"Edifice that Cradled Religious Liberty in Pennsylvania, on Main Street, Germantown, after War for Independence, Shows Signs of Neglect."

"There is continued protest over the neglect of the little Mennonite church on Main street, above Herman, Germantown, one of the most interesting of historic churches in the United States. It was stated a few months ago that the structure was to be put in perfect repair. In reality the new repairs included only fresh painting, which was donated by two men living in the neighborhood, and both roof and interior are still showing signs of neglect.

"Many interesting historic facts are well known concerning the history of the early Mennonites who came to Germantown with Penn, but it does not seem to be generally understood what an important part the little

band of Mennonites in this church played in establishing the religious liberty clause not only in this state, but in every state in the Union.

"It was after the struggle for independence had ended that the Mennonites of Germantown met together and prepared a memorial to the Assembly of Pennsylvania to have a religious liberty clause engraved into the Constitution of Pennsylvania. This work was done in the little Mennonite church of Germantown, the document being written on the communion table which was brought from Germany when the Mennonites set sail for America, and which still graces the old historic building.

"Representatives from the Mennonite churches of Germantown and the Skippack presented the memorial in person, which was unanimously adopted by the Assembly, and later on it became a part of the Constitution of the state. Other states followed Pennsylvania and this religious liberty clause has become a recognized feature in every state in the Union."

We do not know if the church property is as badly neglected as the Inquirer makes it appear, but we thought that the General Conference Mennonite Cong. of Philadelphia, of which N. B. Grubb is pastor, would certainly take enough interest in the historic edifice to keep it in repair since they assumed to do so. If not, it is possible that the "Old Mennonites," to whom the property really belongs, will take steps to take charge of the property and see that it is kept in proper repair.

For the Herald of Truth.

WHAT IS THE CAUSE OF THE APPARENT INDIFFERENCE AND NEGLIGENCE TO ACCEPT GOSPEL TEACHING?

By Amelia Bergey.

By this we mean, I presume, Why do those who are not professing Christians not readily accept such teaching as would make them Christians? Doubtless the reason our attention is called to this subject at this time and place is because the S. S. is the nursery of the church, and we could, perhaps, find some means whereby we might implant still more firmly into the mind of the child what we do not wish him to forget. It is in the Sunday school that the lessons learned at the mother's knee are supplemented and strengthened. There it is that we teach the child the way of life, so that, becoming old, he will not depart therefrom.

One great reason the unconverted do not pay more attention to gospel teaching is, I think, because we who are Christians often appear indifferent ourselves. We do not as we are told in Eph. 5:15, "walk circumspectly at all times. We do not watch closely to do good, as well as to avoid evil.

For one thing, many of us are too worldly. We are willing, nay we are eager, to make a small sacrifice in our worldly affairs to obtain a great spiritual advantage, but often more eager to make greater concessions in our spiritual life to gain a smaller material advantage.

Then, too, we ought to show the world more of our spiritual life. By this I mean that we should have more spiritual life to show. To all appearances, often we have no advantage in being Christians. When any worldly amusements come along we are ready to join in (if they are innocent ones), and when dark days come and doubts and fears beset us we seem to forget that we have our God for a refuge and defence, a very present help in time of trouble. This

ought not to be so. We ought to scatter sunshine wherever we go, let the world see that we have a Christian life that we enjoy—that we enjoy in spite of all that may befall us. If we have the love of God in our hearts we will be at all times ready to bear witness for Him with our lips, be ready to tell others of the hope that is within us. If we are, in short, enthused with the spirit of the higher life, others seeing our lives will be more ready to accept something that is "worth while." Let us offer the best of our life and talents to God, even as Israel offered the first-fruits in the olden times.

Another reason for indifference is that there are so many things that attract the attention of the unawakened—things that satisfy the lust of the flesh, the lust of the eye and the pride of life. These things are real and present, appealing directly to the mind of the people, while the kingdom of God, being spiritual and seemingly so far away, is neglected until a more convenient season come. The things the Christian directs his energies towards obtaining are of more value, but the way looks hard at times, from the standpoint of the easy-going observer, and the final reward appears so far away.

Again, this is a busy age, and from "dewy morn" until the "burning of the midnight oil" man is occupied in a mad pursuit of wealth, fame, power, influence, and what not? There is no time for the consideration of the serious things of life. If any time is found for thoughts of gospel teaching, there are then so many theories, doctrines, and creeds that one would hardly know which one to accept. Here is then a great necessity for instructing the young in the fundamental truths of the gospel, so that they may never be blown about by the winds of doctrine.

Another fruitful source of mischief is the prevalence of cheap literature that is flooding our country at this time. Cheap stories, trashy books, and vile newspapers are far more plentiful and more widely read than the Bible and other good books. Simply because this reading is cheap it is allowed in the hands of young boys and girls by parents who are either ignorant or careless. These trashy stories, read by growing boys and girls, certainly leave a stain on their moral nature, and not to speak of Christian endurance and self-denial. Men and women who are far, far different from the holy men of old and the model woman portrayed in 1 Pet. 3:3-5, are held up as ideal characters. These characters are painted in such glowing colors that the young accept them as their ideals, and when we come with gospel ideas of how men and women ought to live we are laughed to scorn. The remedy for this evil lies, I should think, in providing suitable reading for the young. One way to do this would be by means of Sunday school libraries.

Yet another reason, and one as old almost as time itself, and that one is that man in his carnal nature does not love to hear God and obey His commands. Not long ago I heard this remark, "Man, in his natural state, may be said to harbor a menagerie of wild beasts in his heart. There is the peacock of pride, the panther of jealousy, the hyena of deceit, the tiger of cruelty, the serpent of guile, and so on without number." These beasts do not wish to be caged or cast out, and so man naturally resists the Spirit's pleading. "Except ye become as little children, ye cannot enter the kingdom of heaven."

Having suggested these few reasons for the indifference manifested, I shall conclude by offering a few suggestions to us who are Sunday school teachers. Let us be earnest, both in the presence of our class and other-

Continued on Page 206.

HERALD OF TRUTH

June 25, 1903.

ABRAM S. KOLB, Editor.

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Bro. D. C. Hershey, of Manheim, Lancaster Co., Pa., has kindly consented to take subscriptions for the Herald of Truth, and also orders for books, etc. Those residing in that vicinity for whom it is more convenient, or who prefer to renew their subscriptions, or order books, etc., through him, are invited to do so, and their order will have prompt attention.

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CORRESPONDENCE.

Elkhart, Ind., June 18, 1903.—During the past week many visitors have been in our city. The commencement exercises of the Elkhart Institute brought back a number of former students and other friends of the school. The class and commencement exercises took place at the M. E. church on the 11th and 12th. A large number of the Wenger family have been here on the occasion of a meeting of the family which was held on the 7th and 8th. Bro. J. A. Ressler left this place on the evening of the 7th, and concluded his visits to the congregations in Indiana, on the 17th.

From Waterloo Co., Ont.—We were blessed with seasons of refreshing during

HERALD OF TRUTH.

June, 25

the month of May by the visit of our dear ministering brethren, Abram Witmer of Millersville, Pa., and Joseph Boll of Manheim, Pa., accompanied by Deacon Metzler and several brethren and sisters from Lancaster Co., also Elias Witmer of Suspension Bridge, N. Y. The truth preached in its simplicity and power must have made an effect on those who were present to hear these ministers. May the Lord use them wherever they are as instruments for His cause.

Lancaster, Pa., June 15, 1903.—The meeting held at Lancaster Mennonite M. H. for procuring a Mennonite Home, was well attended. It was agreed to accept a donation of a five-acre tract of land at Orrville, Harrisburg Pike, about two miles from Lancaster, Pa. An executive committee of five brethren was appointed to appoint and send out soliciting committees to the different congregations and to report at the Lancaster Mennonite M. H. August 3 at 1 p. m., when a meeting will be held for that purpose and when further steps will be taken to establish a Mennonite Home. Members interested are invited to attend.

Committee: Deacons, Jacob Grider, Salunga; A. B. Eshleman, Millersville; Ephraim Eby, Lititz; Landis Hershey, Kinzer; Michael Nolt, Groffdale. Cor.

Weaverland, Lancaster Co., Pa., June 15, 1903.—Dear Herald Readers.—Greeting. On Tuesday, June 9, Bish. Andrew Mack filled an appointment at Lichty's M. H. in the evening and at Weaverland on Wednesday morning. Both meetings were well attended, and the sermons were impressive and edifying. At Weaverland the brother took for his text Col. 3:1-4, very appropriate in this time, for we are living in a time when everybody seems so busily engaged in the various business pursuits that our affections are apt to be set upon these things below and the duties and privileges of heavenly things are neglected. On Sunday, June 28, seven persons will be received into the church by water baptism upon confession of faith. Oh! that they may fully consecrate themselves to the service of God, and become living monuments and shining lights. D. S. Wenger.

Tiskilwa, Bureau Co., Ill., June 16, 1903.—On Wednesday, May 27, Bro. D. D. Miller of Middlebury, Ind., came to Bureau Co. and spent a week with the brethren here and at Ohio. He preached a number of interesting and instructive sermons, but owing to the almost incessant rains and the condition of the roads the attendance was not what it would otherwise have been. Bro. Miller left for his home on June 1. On June 8 Bro. David Burkholder of Nappanee, Ind., who had been attending the church and S. S. conferences in Woodford Co., Ill., arrived here and held two meetings. We are always glad for visits from the brethren. May the Lord strengthen and bless those who are giving their lives to His service. Cor.

Harrisonburg, Va., June 13, 1903.—Conference meeting was held at the Bank M. H., last Tuesday, the 9th inst. Quite a number of the brethren and sisters were present to hear the acts of our last conference presented. Bro. Sem S. Wenger opened the meeting and called to silent prayer, after which Bro. A. B. Burkholder presented the work of conference in a plain and forcible manner. He was followed by exhortations from the brethren C. Good, J. S. Martin, J. A. Heatwole, and Samuel H. Rhodes. The council was then taken and a unanimous expression was given to ratify the proceedings of conference.

Bro. J. D. Burkholder of Philadelphia was with us. He came on a visit to his parental home only for a few days. We were very glad to meet him after being separated for a considerable season. How well do we remember now nearly fifteen years ago when about forty-five were received into church fellowship at the Weaver M. H. Both ministers who officiated have gone to their reward; so have several of the number. Others have moved to distant lands, while quite a number have been willing to remain here. "Blest be the tie that binds." J. A. H.

Cherry Box, Mo., June 15, 1903.—A friendly greeting to all the Herald readers. Our little congregation was once more permitted to celebrate the death and suffering of our Lord and Savior. On May 31, communion services were conducted by Bro. Daniel Driver of Versailles, Mo. Jesus gave us an example that we should do to one another as He had done to the disciples in that upper room in Jerusalem. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." But let us examine ourselves and see that we do not eat and drink unworthily; "for if we eat and drink unworthily we are eating and drinking damnation to our souls."

George Bissey.

From Rissos's Cong., Pa.—Dear Herald Readers.—Greeting in Jesus' name. Saturday, May 30, twenty persons were received into the church here by baptism, and three who at one time belonged to other churches. Bishop Martin Rutt, assisted by Pre. John Ebersole, officiated.

Sunday, the 31st, communion services were held, followed by the ordinance of feet-washing. About two hundred members partook of the bread and wine, in commemoration of the broken body and shed blood of our Lord and Savior. It is indeed a happy sight to see God's children taking part in these exercises.

On the 3d of May votes were taken for a minister. Four brethren received votes. On the 21st the lot was cast and it fell on Bro. Samuel L. Oberholzer, our former deacon. That God would bless our new minister in his calling is the prayer of the church.

Votes will be taken in the near future for a deacon. Our Sunday school meets every Sunday, and is in a prosperous condition. May God bless the work. A Reader.

From Locust Hill, Ont.—The congregations of the Markham district have had seasons of encouragement during the past six months. As a result of a series of special meetings held last winter, conducted by Bro. S. F. Coffman, a number of souls confessed Christ, ten of whom were baptized and received into the church on the 21st of May. The baptismal services were held at the Wideman meeting house. Previous to this three others were received into church fellowship, one by water baptism, and two from other denominations. May the Lord ever keep these precious souls, and grant unto them the needed grace to ever be faithful in His service.

On the 24th ult. communion services were held at the Wideman meeting house, nearly all present partaking of the emblems of our Lord's death and suffering. May we as God's people be encouraged to press onward, and may others be induced to also come into the light. On June 14 our small congregation at Cedar Grove was favored with a visit by Bishop Samuel Wideman, of the Almita congregation, who preached from the words, "Ye are the temple of the living God," 2 Cor. 6:16. A. R. Burkholder.

1903.

Yerkes, Pa., June 9, 1903.—Dearly Beloved.—Greeting. According to promise I will write a few items from our district. Communion services were held on last Sunday, Bish. H. B. Rosenberger distributing the sacred emblems. Our beloved bishop admonished us from the word of God and prayed that we may all look to our Father for showers of spiritual blessing. Let us all walk more carefully in the sight of all men, not quenching or grieving the Holy Spirit. Our beloved brother and fellow laborer, Henry Wismer, is somewhat improved in health and was able to be present at the communion service. May the Lord bless the readers of the Herald and all the brethren and sisters in the faith. M. D.

Reid, Washington Co., Md., June 15, 1903.—We were again richly blessed by a visit from Bro. A. D. Wenger and his companion of Millersville, Pa., who are on their way to Virginia and West Virginia in a private conveyance. They arrived here on the 12th and the brother held meetings as follows: On the evening of the 12th at Stauffer's, in the afternoon of the 13th at Miller's, in the evening at the Maugansville Union M. H., on Sunday morning, the 14th, at Reiff's, in the evening at Maugansville again and on the evening of the 15th in the Presbyterian chapel at Hagerstown. The meetings were all well attended with good interest. The brother spared no effort in bringing us the life-giving word. His teachings were principally directed upon the final separation of the just and the unjust. The brother brought very forcibly to our minds how it will be at that final separation; that a husband will be on the right hand and the wife on the left, and vice versa; a brother will be on the right and a sister on the left; parents will be on the right hand and children on the left; "two women will be grinding at the mill; one shall be taken and the other left." Luke 17:35. Oh, what a separation that will be! Let us heed the teachings of the gospel and the kind admonition of our brother, that we may all be prepared to meet the Lord in the air when He comes to receive His own; and that we may all sit at the right hand of our Father upon His throne. May the Lord bless Bro. and Sister Wenger and their little daughter as they go laboring for the Lord. May they visit us soon again.

Benj. B. Weber.

From Strasburg, Franklin Co., Pa.—Greeting in the name of Jesus. We are always anxious to read the correspondence from the various congregations to hear how the Lord is blessing His followers, so I thought it might be of interest to the readers to hear from this part of the Lord's vineyard. On May 23, Bro. John Rohrer and Bro. Henry Longenecker of Lancaster Co. came into our midst and remained with the Chambersburg Cong. over Sunday, the 24th, when communion was observed. In the evening they held a meeting at the same place. On the 25th Bro. Longenecker returned to Newville, Cumberland Co., to visit a sister who has been in feeble health for some years. The writer has also had the privilege of visiting her several times and she seems to bear her afflictions patiently, although she was a great sufferer at times. Bro. Rohrer remained with us, visiting relatives and friends and holding meeting in the Strasburg M. H. on the 27th. Communion was observed at the Row M. H. on May 31, and at Strasburg on June 7. Bish. Geo. W. Keener of Cearfoss, Md., officiated at these meetings. The brethren pointed us to the importance of observing these ordinances, instituted by our dear Savior before He suffered, and who said, "As often as ye eat of

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this bread, and drink of this cup, ye do show the Lord's death till he come." I have often been made to wonder when we observe these sacred ordinances whether we are of the one mind and spirit that the Lord intended we should be.—"One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:5, 6. Dear readers, let us examine ourselves and let us eat and drink and so manifest our love to Jesus who gave His life for us. He also instituted the ordinance of humility when He humbled Himself to wash the disciples' feet. To us He says, "If ye know these things, happy are ye if ye do them," and to the obedient the promise is, that where He is, there we can be also.

Cor.

Moheba, Warwick Co., Va., June 15, 1903.—On Saturday, June 6, in company with our venerable brother minister, Christian Brunk, of Winchester, this state, who is now in his 81st year, the writer came to this place to spend a season with the congregation that has been located here within the past five years.

Services were held at their meeting house from Sunday, the 7th, until Sunday, the 14th. Previous to our arrival six persons had given their names as applicants for membership, and during the meetings two more were added to the list.

Final instruction was given, or the converts on Saturday, the 13th, when also baptismal services were held, and later the congregation repaired to the river side when all of the eight converts were baptized in the Warwick river.

All of them are young and seemingly yet in the midst of life's glad morning—and the circumstance of their baptism here where the river is several miles wide, and with the tide rolling in upon the shore while the ceremony was in progress—rendered the scene indeed most solemn and impressive to all who witnessed it.

On Sunday following, communion services were held, at which time 55 members partook of the sacred emblems of Christ's broken body, and also engaged in the ordinance of feet-washing.

In the afternoon of the same day the meeting house was again well filled by the people who worship here, when a program was rendered in the way of a Sunday school conference. This was a season that proved to be a most profitable and edifying one to all, both old and young.

We leave the colony today feeling much impressed with the progress that has been made along the line of Christian work by our people at this place. L. J. Heatwole

For the Herald of Truth.

NOTES BY THE WAY No. 1.

A Trip to Maryland, Virginia, West Virginia and Western Pennsylvania.

We started under a great cloud of smoke that overhung the Atlantic Coast from Montreal and Maine as far south as the Virginias. While reports were coming from the Mississippi Valley that rain-clouds a week long were drenching the earth with flooding showers, eastern forests, dry as tinder from continued drought, were sending up a cloud of smoke from fearful fires in various places. Objects a short distance away were almost obscured by the smoke. It came suddenly as a wave over the land and the people in various places rushed out to the hill-tops to fight a fire that they thought must be near when in reality the nearest fire was perhaps a hundred miles away. If people were more alarmed about the eternal fires and the

smoke of torment that ascendeth forever and ever they would live better lives.

On the evening of June 5th we (wife, baby five months old and myself) left our home at Millersville, Pa., with horse and carriage. Our first stop was with great-grandfather Benjamin Lehman. He is in his eighty-sixth year, has been in the ministry forty-one years and is apparently in good health and spirits.

The next day we crossed the bridge of the Susquehanna river at Columbia. The river is a mile and a quarter wide at this place, and the long, narrow iron bridge, with its plank floor, has a railroad track in the middle. Vehicles are not allowed to cross at train time, for there is not room enough to pass the train. The toll for driving across with one horse is forty cents. When Gen. Lee marched into Pennsylvania, Lancaster county was saved from invasion by the Union forces burning the bridge at this place to check the advance of the rebels. Burning the bridge behind will often save us from our spiritual enemy.

On the evening of June 6 we met in worship at the Strickler M. H. There are only about eight members there and consequently the attendance was small. On Sunday morning we met with the congregation at Stony Brook, where there is a membership of about sixty. The attendance was fairly good. Possibly a few stayed at home on account of the rain. In many congregations some stay at home from church when it rains, no matter how much the rain is needed. If we would go through rain to attend markets and sales we should be even more ready to go through the rain to the house of God to thank Him for watering our growing crops. In the afternoon, and also in the evening, there was service in the case of York in a church house that our people bought recently from another denomination. When we buy houses for worship it means growth and progress, when we sell them it signifies decay and downfall.

After another day's drive we worshipped with the brethren and sisters in Hanover on the evening of June 8th. This is the largest congregation in York Co., Pa. About twenty of them were making preparation to drive in a four-horse wagon to a Sunday school meeting in Cumberland Co., a distance of about thirty miles. This settlement, as well as many others in the East, is so old that it is next to impossible to get its early history. It is a great pity that our church has not kept careful records of itself ever since it is in America.

June 9th we came to Gettysburg and went out to the cemetery where thousands of soldiers who were slain on that great battlefield were buried. Many of the bodies were not recognized when they were buried and their tombstones are lettered, "Unknown." What else but the ruthless hand of war is cruel enough to thus slay thousands of fathers, brothers and sons far away from home and friends? The line of battle extended for many miles. Some breastworks, marred by time in old house patched where the cannon balls passed through, are unmistakable evidences of that awful three-days' battle that sent, so suddenly, to eternity many thousands precious souls. Some places of wholesale slaughter are named Bloody Angle, Devil's Den, etc., names more becoming of carnal warfare than Christian warfare. May the time speedily come when the "nations shall learn war no more."

On the evening of June 10 we worshipped with the congregation in Munnasburg. The attendance was good. The membership at this place numbers about forty. The older people of that section who live only a few miles from the battlefield will never forget

the terrible roar of cannon and musketry and the frightful scenes of slaughtered horses and men after the battle.

June 11 we came some twenty miles to Edgemont, Maryland. It rained part of the way, but we kept dry and stood the trip well. In the mountains we lost our way and got on a road that came to an end at a small house up against a mountain. The folks came out and invited us in out of the rain, fed our horse, offered us dinner and used us so kindly that we were glad we missed our way. Getting lost is no new experience to the writer and we expect a number of similar experiences before we get through the Allegheny mountains of West Virginia.

If there had been a guide-board where we turned off we would not have missed our way. The soul that turns off on the wrong road to eternity has not that excuse to make. There are guide-boards at every turning off place on the way and no soul will be lost who will travel according to all these directions of God's word.

A number have asked us to write to them and if the editor of the Herald will give space in the columns of his paper we will write occasionally as we go along.

(Surely, Let us have more such interesting correspondences.—Ed.)

Yours in His name,

A. D. Wenger.

Edgemont, Md.

WHAT IS THE CAUSE OF THE APARENT INDIFFERENCE, ETC.

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wise, make the class realize that we have something worth having. We all know that children know intuitively what their teachers are, so it behooves the teacher to be sincere as well as well prepared. Offer the lesson to the class so that the members of it will all be interested and instructed at the same time. When a sincere, earnest, consistent teacher teaches a well-prepared, instructive and interesting lesson to a class, the problem of how to overcome this indifference and negligence is already partly solved.

Essay read at the S. S. Conference, Waterloo, Ont.

MISSIONS.

For the Herald of Truth.

CAN ONE LOVE A LEPER?

Dhantari, India, May 21, 1903.
Yes, the lepers are becoming dearer to us every day. I remember the first time sister Lapp and I were at the Leper Asylum, and how repulsive those poor people were to me. This thought seemed to come to me as I looked at their hands without fingers, feet without toes, and at their faces which were disfigured so badly, some whose eyelids were eaten away so that the greater part of the ball was exposed, some with the bridge of the nose eaten away, and the nose sunken almost flat to the face—"Can I really ever love these people?" Then when I thought of Jesus and what He did for the lepers, I said in my mind, yes, I can love them. Since it has fallen to my lot to look after their wants I am coming more into personal contact with them and find that some of them have beautiful characters, although their bodies are badly disfigured, their characters have been made beautiful through the power of Christ, their great pleasure seems to be to talk of that which belongs to Christianity.

Last Sunday Bro. Burkholder and I were down and Bro. B. spoke to them of the ten virgins and they listened with great inter-

est. After he had finished speaking, he called on Macadam, a sort of leader among them, to lead in prayer; he offered a very earnest prayer, thanking God for what had been done for them, and asking Him to strengthen their memories so that they would not forget what they had been taught (for they cannot read for themselves). These leper brethren and sisters are a very interesting people. The stories of some of their lives are very sad. Last evening I stopped but a few minutes on my way home from Rudri, we admitted a girl about 18 years old. She is of the tribe called Banjaras, a wandering tribe having no home, making their living by freighting. We sometimes see as many as 100 head of cattle in one drove loaded with goods. This girl was an unfortunate one. She said she became a leper when she was about twelve years old. Her parents died when she was small, so she lived with her sister, but because she was a leper she was abused very much. Many times they would beat her with clubs till she could hardly walk, and gave her nothing but rice water to drink. She heard of this place and came, begging for admission. I asked her many questions about her life, and she thought she would be rejected and cried very hard, but will now be happy. Many of the brethren and sisters, although they have but stubs of fingers, work every day. They carry all the brick, sand, stone, mud and tile for their building and wall. They are now making ready for gardening. They think they can raise enough vegetables for their own use this year. We seldom hear them complain about their sores, they are very patient. Brethren and sisters, also pray for the poor lepers.

Yours for Christ,

M. C. Lapp.

REPORT

Of the Amish Mennonite Conference of Ohio and Pennsylvania, held near Wilmington Junction, Lawrence Co., Pa., May 27, 28, 1903.

Bishops present.—David Plank, Bellefontaine, O.; Fred Mast, Millersburg, O.; Moses Mast, Walnut Creek, O.; Michael Slonecker, Louisville, O.; Michael Yoder, Mattawana, Pa.; Christian Warwey, Kalona, Iowa; Benjamin Gerig, Smithville, O.; Christian Stuckey, Archbold, O.; John Berkey, Hopedale, Ill.; John R. Zook, Volant, Pa.

Ministers present.—John Sommer, Louisville, O.; C. K. Yoder, West Liberty, O.; Daniel Stoltzfus, Atglen, Pa.; S. H. Miller, Walnut Creek, O.; Christian Stoltzfus, Morgantown, Pa.; Joseph Kenagy, Allensville, Pa.; John S. Mast, Morgantown, Pa.; Joseph H. Byler, Belleville, Pa.; Samuel Garver, Groveland, Ill.; Joseph Becher, Louisville, O.; Jacob S. Gerig, Smithville, O.; Rudy Byler, New Wilmington, Pa.; Jonathan Lantz, Skedmore, Pa.

Deacons present.—David Yoder, West Liberty, O.; C. Z. Yoder, Weilersville, O. Reading of scripture, Eph. 1:17-23. Exhortation and prayer by John Berkey.

Organization.—David Plank, Moderator; Fred Mast, assistant; S. H. Miller and C. Z. Yoder, Secretaries.

Conference sermon preached by John S. Mast. 1 Cor. 13:4-8 was read as a basis for remarks. Love was the theme of the discourse. Where love reigns, God will be present, and to do the work, otherwise our coming together in conference will be in vain.

David Plank.—Meeting in conference we exercise in sociability and become more united in faith and doctrine.

Fred Mast.—Must have the Holy Spirit power.

All the ministers as well as the laity expressed a desire to follow Jesus according to the gospel and the faith and doctrine as adopted by our ancestors at Dortrecht, Holland, in 1632. Peace, love and Christian joy prevailed throughout. The evenings were well improved by singing, religious talks and preaching with good attendance.

The following questions were discussed in open conference:

1. What is the sentiment of this conference in regard to our members working in public works, thereby exposing themselves to many temptations?

Answer.—Because of labor unions, Sunday labor, social environments, corrupt communications, absenting from religious services, we advise our members to seek only such employment where the word of God can be fully complied with. 1 Thess. 5:22; Heb. 10:25.

2. What is the duty of this conference and the larger congregations who are well supplied with Christian workers, toward the smaller congregations and scattered members, who have no ministers or brethren who have the scriptural qualifications of a minister?

Answer.—This conference would encourage the bishops who have charge over such congregations and scattered members to improve every opportunity to supply such need and vacancies, wherever brethren can be found having said qualifications. Titus 1 and 2; 1 Tim. 3:1-13.

3. What is the scriptural teaching with regard to electing a single man to the ministry?

Answer.—We do not understand the scriptures to make any restrictions concerning the above. Note.—However, for various reasons we deem it advisable to elect such men who have Christian life companions.

4. Would it be advisable for our ministers to open exercise by prayer at a Farmers' Institute held in a church?

Answer.—It is not advisable. Matt. 22:21.

Report of the evangelists: Joseph Kenagy and Moses Mast who visited the several congregations in the conference year just ended, peace prevailing generally; 180 accessions by water baptism, were reported.

Report of the conference treasurer, Fred Wenger of Orrville, O.: Total contributions, \$248.12; total expenses, \$166.43.

A resolution passed that the secretaries draw up necessary rules and regulations for the Conference treasurer and submit the same to the next conference.

Election of evangelists for this year: John S. Mast, for Pennsylvania, Maryland and Virginia; S. H. Miller, for Ohio. Delegate for the western district conference, Fred Mast; delegate for the Indiana conference, Jacob S. Gerig. John E. Kauffman is to take charge of the small congregations of Virginia, Maryland, and the one near Johnstown, Pa. John Sommers is to have oversight of the members near Canton, Ohio. Sunday school conference program submitted, adopted.

Executive committee.—John R. Zook, C. K. Yoder, C. Z. Yoder.

By the Secretaries.

REPORT

Of the Annual Conference of the Mennonite Church of Canada, held at the Meyer Church, Lincoln Co., Ontario, May 28 and 29, 1903.

The conference session was opened by reading of Eph. 4:1-16 by Bish. Samuel Wideman. The conference address was delivered by Bish. Amos Cressman, which was

in rotation sanctioned by all the ministers and deacons present.

Bro. Samuel S. Bowman was chosen Moderator and E. S. Hallman, Secretary.

The following resolutions were passed:

1. That Bro. David Bergey continue his appointment as district member of the Mennonite Evangelizing and Benevolent Board for the next conference year.

Question.—What does this conference think of appointing a bishop in the Niagara district? Answer.—That the bishops consult together in reference to this question and send their reports to the churches of the Niagara district for the inquiry meeting.

2. That this conference recognize the previous ordination to the ministry of Bro. Amos Bauman, and accept him as an ordained minister of the Mennonite church for the congregation at Mayton, Alberta, and as a member of this conference.

3. That the holding of an annual Sunday school conference in connection with the annual church conference be left to the discretion of the different districts.

4. That considering the correspondence from the churches in Alberta, this conference appoint and empower Amos Cressman, Noah Stauffer and Moses C. Bowman, as a committee to correspond with the interested brethren in Alberta, to ascertain their present needs, and also try and secure the labor of some qualified minister, to hold such evangelistic meetings as are needed, and to organize the Alberta churches into a conference district, and to assist in the labors of the churches there as far as possible.

5. That the brethren S. F. Coffman and L. J. Burkholder serve the appointments at the churches at Bertie and Clarence for the next conference year.

6. That the brethren L. J. Burkholder, S. F. Coffman and E. S. Hallman be a committee to arrange a program for the holding, the time and place of a Bible conference.

7. That the brethren L. J. Burkholder, S. F. Coffman and I. A. Wambold be a committee to work in connection with Bro. David Berkey (district member of the Mennonite Evangelizing and Benevolent Board) to look up old and new fields of labor, and arrange that evangelistic and mission work be being done.

8. That there be a fund called "The Home Mission Fund," contributed to for the support and extension of the work designated by Resolution 7 aforesaid, and that Bro. M. C. Cressman be treasurer of same, David Shuh the auditor, and that a report of the same be made at each annual conference.

9. That regarding the call and ordination of the ministry, we believe whom God calls (Acts 26:16, 17; Gal. 1:1; Gal. 1:15-17), is not without the spiritual qualification (2 Tim. 3:2, 7; Tit. 1:6-9), nor without the recognition of the church (Acts 9:10-12), nor is the one called qualified to engage in the ministry without the consent of an ordination by the church.

10. That a permanent secretary be appointed, and that a copy of the subjects for consideration at conference be sent to each bishop, minister and deacon two weeks before each annual conference.

11. That Bro. E. S. Hallman be the permanent secretary.

During the past year one ministering brother was called to his reward. There were also two ministers ordained and one received from another denomination. At present we have 62 members of our conference, 5 bishops, 32 ministers and 25 deacons. There were only 20 conference members present.

Bishops.—Amos Cressman and Samuel Wideman.

Ministers.—Mennon Cressman, Samuel S. Bowman, Moses Hoover, Noah Stauffer, Jacob C. Woolner, Gilbert Bearss, John F. Rittenhouse, Noah Hunsberger, Daniel Honsberger, Osiah Cressman, Samuel R. Hoover, L. J. Burkholder, S. F. Coffman, I. A. Wambold and E. S. Hallman.

Deacons.—Silas Bauman, David Bergey and Wm. Fretz.

We had two services in the evening, one preceding and one at the close of the conference. The annual conference will be held in Markham next year.

E. S. Hallman, Secretary.

ILLINOIS CONFERENCE REPORT.

Conference convened at the Union M. H. near Washington, Ill., at 9 o'clock a. m. Friday, June 5, 1903.

Meeting called to order by Bro. John Nice. After singing a few hymns Bro. David Burkholder led the devotional exercises. Scripture lesson, 1 Cor. 3.

Bro. John Nice was chosen Moderator and David Burkholder, Assistant Moderator; J. S. Shoemaker was appointed Secretary and Benj. Herner Assistant.

The Moderator gave the conference address, basing his remarks on Matt. 16:18: "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Many excellent thoughts were presented by Bro. Nice and at the conclusion of his discourse all the ministers and deacons present bore testimony to the truths presented, and expressed a willingness to faithfully abide in the doctrines of Christ. Space will not permit the recording of the many truths brought out by those present. The following bishops, ministers and deacons were present and gave testimony:

Bishops.—John Nice, Morrison, Ill.; a John Smith, Metamora, Ill.; a Joseph Buerkey, Tiskilwa, Ill.; J. S. Shoemaker, Freeport, Ill.

Ministers.—John McColloch, Morrison, Ill.; David Burkholder, Nappanee, Ind.; John Hygema, Wakarusa, Ind.; Peter Keim, Logan, Mich.; a Andrew Schrock, Metamora, Ill.; a Peter Garber, Low Point, Ill.; a Christian Schertz, Eureka, Ill.; a Peter Schertz, Washington, Ill.; a Christian Rissler, Eureka, Ill.; a Peter Sommer, Washington, Ill.; a M. Kinsinger, Washington, Ill.; a Valentine Strube, Washington, Ill. Deacons.—Henry Nice, Morrison, Ill.; J. V. Fortner, Freeport, Ill.; Abram Burkhardt, Sterling, Ill.; a Henry Albrecht, Tiskilwa, Illinois.

The forenoon session closed with a benedictory prayer led by Bro. Burkholder.

AFTERNOON SESSION

Was opened by singing several hymns. Devotional exercises by Bro. Keim. Scripture lesson, 1 Cor. 2.

The minutes of last conference were next read by the secretary, and adopted, after which the following questions were discussed and acted upon:

1. Should we grant secret orders the privilege to conduct their funeral ceremonies in our church houses or cemeteries?

Answer.—From the teaching of God's word we conclude that all secret orders are antagonistic to the spirit of the gospel. (See John 18:20; Eph. 5:11, 12; 2 Cor. 6:14-18.) In the light of these scriptures we hereby restrict our people from granting secret orders such privilege.

2. Would the conference favor the organizing of a congregation at the "Home Mission," Chicago, and receive the said congregation under the jurisdiction of the Illinois conference?

Ans.—According to the word of God and the doctrine of the church, we believe that

where a band of workers is sufficiently large, a church organization should be effected. We therefore advise that steps be taken to organize a congregation at the Home Mission, Chicago, and the same be received under the jurisdiction of the Illinois Conference, with the understanding that as a Mission the work continue to be under the jurisdiction of the M. H. and B. Board.

3. When ministers of their own accord quit preaching, how long should they be recognized as ministers before being relieved of their office?

Ans.—If a minister quits preaching without a just cause, he should be visited by the church officers and every possible means should be used to persuade him to again take up his work. If he absolutely refuses to preach he shall be relieved of his office after two years' probation. If, however, the cause should be just, the minister being innocent, and said cause or causes cannot be removed, the conference should arrange to have him take up the work in some other field.

4. What means should we adopt to better indoctrinate our people?

Ans.—It is the sentiment of this conference—1. That our ministers in the various congregations preach more doctrinal sermons, especially on the subjects of non-resistance, non-swearing of oaths, anti-secrecy, worldly separation, etc. 2. That arrangements be made to hold a Bible conference somewhere in this conference district each fall or winter. 3. That rules and discipline be drawn up setting forth the doctrines of the church in full; the same to be printed in pamphlet form and a copy placed in the hands of every member. 4. That a committee of two be appointed to draw up said rules and discipline, and the same to be presented at our next conference for ratification.

5. Shall privilege be given to ordain ministers in congregations where the same are needed?

Ans.—Yes, providing material can be found having the necessary scriptural qualifications.

6. Would this conference favor the ordination of brethren who have the scriptural qualifications (residing in congregations where they are not needed in the ministry), and send them out to supply other congregations?

Ans.—According to Matt. 28:19, Mark 16:15, 16, we know that the commission is, Go. We therefore would favor the ordination of ministers in congregations where material is available and having the necessary scriptural qualifications; the same to be sent into fields where needed, provided the church where the minister is needed makes the call and the candidate gives his consent to be used.

The following miscellaneous business was transacted and resolutions adopted:

Resolved.—That a committee of two be appointed to draw up Rules and Discipline. The brethren John Nice and J. S. Shoemaker were appointed on said committee.

Resolved.—That a Bible conference be held in this state some time during next fall or winter. The brethren John McColloch, Abram Burkhardt and Benj. Herner were appointed by the moderator to act as a committee to arrange the program, secure instructors, and designate time and place of holding said conference.

The brethren John Nice, John McColloch and J. V. Fortner were appointed as a committee to arrange a program for our next Sunday school conference.

Resolved.—That the next annual church conference be held near Freeport, Ill., on the first Friday in June 1904; and that the Sun-

day school conference be held at the same place on Wednesday and Thursday immediately preceding the church conference.

Conference closed with prayer led by John Nice and singing Hymn No. 399, Church and Sunday School Hymnal.

The Secretaries.

REPORT

Of the Home S. S. Meeting of Juniata, Snyder and Perry Counties, Pa., held June 5 and 6, 1903.

FIRST SESSION.

Opening exercises by Samuel Leiter. Opening address by J. A. Brillhart, in which he set forth—1st, the object; 2d, the design; 3d, the motive, and 4th, the spirit of the meeting.

"Qualifications of S. S. officers."—1. He must be converted. 2. Must be born again. 3. Must be filled with the Holy Spirit. 4. He needs to walk in the ways of the Lord. 5. Should have a childlike spirit and love for children. 6. Should be sociable and hospitable. 7. Should be able to read the minds of the children. 8. His everyday life should correspond with his life in the S. S.

SECOND SESSION.

"How to increase the attendance of the S. S."—Each one try to bring another one along. Let all feel that they are welcome. Reward the scholars. Don't teach too much. The parents should bring their children. Lack of attendance is often due—1st, to unbelief; 2d, to the absence of the right spirit.

Other subjects discussed were: "How should the S. S. be closed?" and, "How can we judge the success of the S. S.?"

THIRD SESSION.

The following subjects were discussed: "Use and abuse of Lesson Helps"; "Essentials of a model S. S."; "Spirituality vs. Formality."

FOURTH SESSION.

"Influence of the S. S. for the future prosperity of the church." All of the foregoing subjects were ably discussed, and afterward many helpful queries were answered.

OPEN CONFERENCE.

Resolutions.—1. That each S. S. select officers out of the church membership as far as possible.

2. That the Sunday schools should be opened and closed with prayer.

3. That we continue the use of the Lesson Helps.

4. That this meeting select a time to hold the next meeting, and appoint a committee to urge the schools to take action.

5. That this meeting return thanks for the hospitality during the meeting.

Closing remarks and prayer by Moderator.

Samuel Leiter, Moderator.

Wm. W. Graybill, Secretary.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for May 1903.

RECEIPTS.

Contributions.—Lichty's Sunday school, \$2.36; John A. Umbel, \$3; Magdalena Hershey, \$1; Joseph Semenic, 46c; Cash, \$1; Home and Foreign Relief Com., \$6; Noah Zimmerman, \$2; Annie Hostetter, collected, \$3; Maria C. Hershey, \$1. Total, \$19.82.

Received for Mdse., \$534.62; for labor, \$66.19. Total receipts for May, \$600.63. Previous receipts, \$2,110.53. Total, \$2,711.16.

EXPENDITURES.

Paid for Mdse., \$378.88; for labor, \$122.02; for general expenses, \$41.57; for orders, \$2.36. Total, \$544.83. Previous expenditures, \$2,102.88. Total, \$2,647.71.

SUPERINTENDENT'S REPORT.

Chambers Sweetgart, Prov., 60c; Mr. Mearls, clothing, \$3.95; A. Blank, disc. Total, \$4.

Gratefully acknowledged.

Noah H. Mack, Treas. and Sup't.

New Holland, Pa.

MARRIAGES.

Mumaw—Shoemaker.—On the 9th of June, 1903, at the residence of the bride's parents, Freeport, Ill., by John Nice, Bro. Levi Mumaw of Orrville, Ohio, to Sister Fannie E. Shoemaker of Freeport, Ill. May the Lord richly bless them.

Landis—Brubaker.—On the 11th of June, 1903, at the residence of the bride's mother, near Sahunga, Lancaster Co., Pa., by Blah Jacob N. Brubacher of Mount Joy, Bro. Christian B. Landis of Litzitz, Pa., to Sister Anna B. Brubaker.

DEATHS.

Pitsenogle.—On June 7, 1903, in Washington Co., Md., of inflammation of the bowels, Mary Susan, daughter of Bro. Edward and Sister Lizzie Pitsenogle, aged 13 Y., 4 M., 15 D. She was buried in the Paradise graveyard on Wednesday, June 10. Services were conducted by the brethren C. R. Strite, G. S. Keener and D. Strite. Text, Job 7:21: "And thou shalt seek me in the morning, but I shall not be there." We sympathize with the dear brother and sister in their bereavement of one so young in years, but they mourn not as those who have no hope. When she said good bye to all around her she told her parents to tell her friends, whom she should no more meet here below, good bye, and admonished them to follow her as she was going to rest. May we all take this warning and be also ready, for "In such an hour as ye think not the Son of man cometh."

Benj. B. Weber.

Dedeis.—On the 5th of May, 1902, near Breslau, Ont., Nancy, beloved wife of Henry Dedeis, and fifth daughter of Wendell and Nancy Hallman, aged 41 Y., 8 M., 28 D. She entered the holy bonds of matrimony March 20, 1882, lived in matrimony a little over 21 years. To this union were born 11 children, of whom 4 preceded her to the spirit world, leaving a bereaved husband, 2 sons and 4 daughters, kind parents, 5 brothers and 6 sisters, besides many relatives and friends to mourn their loss. Buried at the Cressman M. H., followed to the grave by a large concourse of friends and relatives. Funeral sermon by C. R. Good (text, 1 Peter 4:18), and J. S. Woolner from Rev. 22:14.

Prange.—Pearl Gladys, youngest daughter of Henry and Leah Prange, was born Nov. 23, 1902, died near Breslau, Ont., May 30, 1903, aged 6 M., 11 D., leaving her parents, 5 brothers and 1 sister to mourn her departure, but their loss is her gain. She was a tiny flower, transplanted out of its earthly home into the heavenly, there to bloom throughout eternity. Funeral services by J. S. Woolner from Mark 10:13-16.

ITEMS.

Catastrophe at Heppner, Oregon.

By reason of a cloudburst in the uplands, from which the waters gathered into a mighty torrent, the town of Heppner, Oregon, was visited by a flood on the 14th inst., that swept down the Willows Creek valley, engulfing the town without warning and carrying death and devastation in its course. About 200 residences were swept away entirely. Many others are ruined. The property loss is estimated at about \$1,000,000. The loss of life was fearful. About 150 homes have been covered. About 50 more are missing, and many of them will probably never be found.

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Published Weekly.

ELKHART, IND., THURSDAY, JULY 2, 1908.

VOL. XL. No. 287.

EDITORIAL NOTES.

Half of 1903 gone. What is the record?

Hatred may conquer enemies, but love wins them.

We neglected to state in last week's issue that the price of "History of Christianity" by John Horsch, 107 University St., Cleveland, Ohio, is \$1.00 net.

We have on hand about 50 copies of the Third Annual Report of the American Mennonite Mission at Dhamtari, India. Those desiring a copy will please give us name and address.

A certain writer says that the way to grow is to "G-o R-ight O-n W-orking." The men who had received ten and five talents respectively gained others by working with what they had. Our spiritual as well as our natural development comes through exercise. To do nothing does not mean a mere standstill, it means loss of power, a real going backward.

One of the things which all need to learn alike, and which those who teach should deeply impress upon those who receive instruction, is the sense of our obligations to God for all His benefits. From Him we receive all that is worth having, and therefore we owe to Him all that we have and are. It is a simple lesson, often repeated, but not so often exemplified. A grateful life is the only real testimony to God's goodness to us.

As it is impossible to get the Herald out to the far West before Sunday after the Tuesday on which it is mailed it has been decided to publish the Sunday school lesson for each Sunday one week earlier than heretofore. For this reason two lessons appear this week. Will the brethren who are preparing the lessons for the third quarter kindly take note of this and send in their lessons one week earlier than asked for in the letters sent them?

We are far from worshipping our forefathers when we simply follow the good example they have left us in simple, devoted, unassuming lives. We are far from narrow when we obey that part of gospel teaching on which they laid special emphasis—separation from the world in walk and conversation, in aspirations and ambitions. A more liberal interpretation of gospel teach-

ing than theirs may serve our purpose, but does it serve God's purpose?

It is a great temptation to the editor to leave some of the reports of the Sunday school and other conferences intact and to publish all of the excellent thoughts presented in the discussions as caught by the secretaries, although the majority of readers do not, as a rule, care to read all the discussions. Many things said are truly excellent. Nevertheless want of space forbids, for, if one were thus published, why not all? and to publish all in full would take up fully four times the space the Herald has at its disposal. Have patience, brethren, we will do our best.

The article on Menno Simons in this issue was the attention of every reader. A previous article in the Herald served simply to show what view some others may take of him, who, in their comparison of him with Luther and others may not have taken the pains to examine into conditions. That Menno was one of the bravest, gentlest, most devoted and most unassuming men of prominence in his time has been conceded by many unbiased writers who admired these qualities in him though they did not agree with him in all points of doctrine.

We are informed that the preliminary work connected with moving the Elkhart Institute to the new location just south of the city limits of Goshen, Ind., has been done. As the city of Elkhart failed to give the necessary encouragement for the school to remain here, the officers looked elsewhere, with the result that Goshen subscribed or donated \$10,000 to have the school located there, on condition, as we understand, that \$25,000 be invested there in buildings, grounds, etc., and that the name of the school be changed from Elkhart Institute to Goshen College. Pre. J. S. Hartzler and family have already moved to Goshen, and others connected with the school will go later. It is hoped by those who are interested in the enterprise that the new buildings will be far enough advanced so that the fall term of school can be opened there.

Leadings. That "God leads His saints through devious paths" is in no case shown more plainly than in the exodus of the children of Israel. Had they gone in a straight course toward Canaan, they would in all probability have been out-

ing of the country before Pharaoh's hosts overtook them. But for Pharaoh to think that their course was not a straight one for any objective point outside of his dominions that therefore their leader could not be infallible, was a fatal mistake. If the Lord leads us through the valley of humiliation or by way of severe self-denial, it is for us the best way. He has chosen it for us. To choose another would be a mistake on our part; for others to think that because we are in trouble or sorrow or affliction or enduring humiliation or trial of any kind, God was not leading us might be a great mistake on their part. There are some things the flesh does not like to do, but which God may want us to do. If we listen to the flesh we will easily be led astray, for the flesh would easily be dissuaded to believe that certain duties might be omitted simply because of certain hindrances in the way. What we do not want as well as what we ardently wish is easy to think excusable or credible on even the smallest evidence. But when God speaks, commands, or pleads, then there is no right spirit that would lead us to disobey or to excuse ourselves out of doing it, or that would lead us to do what the word of God counsels us not to do.

Lessons for Third Quarter. Following the plan which has been adopted of having an exposition on the

Sunday school lesson in every issue of the Herald by one of our ministering brethren, the lessons for the Third Quarter have been arranged as follows:

1. July 5. Israel asking for a king.—1 Sam. 8:1-10.—C. Winey.
2. July 12. Saul chosen king.—1 Sam. 10:17-27.—S. A. Kurtz.
3. July 19. Samuel's farewell address.—1 Sam. 12:13-25.—J. H. McGowen.
4. July 26. Saul rejected as king.—1 Sam. 15:13-23.—A. Unruh.
5. Aug. 2. Samuel anoints David. 1 Sam. 16:4-13.—N. O. Blosser.
6. Aug. 9. David and Goliath. 1 Sam. 17:38-49.—A. H. Leaman.
7. Aug. 16. Saul tries to kill David. 1 Sam. 18:5-16.—Noah Shenk.
8. Aug. 23. David and Jonathan. 1 Sam. 20:12-23.—David Garber.
9. Aug. 30. David spares Saul. 1 Sam. 26:5-12, 21-25.—S. Honderlich.
10. Sept. 6. Death of Saul and Jonathan. 1 Sam. 31:1-13.—A. Loucks.
11. Sept. 13. David becomes king.—2 Sam. 2:1-10.—D. G. Lapp.

12. Sept. 20. Abstinence from evil (Temperance lesson). 1 Pet. 4:11.—David Plank.

We are grateful for the hearty cooperation of our brethren in this department, as well as in others. One reader, in expressing his appreciation of the plan, states that the exposition of the lesson forms excellent reading aside from any connection it may have with the Sunday school. "The exposition of the lesson is always one of the very best articles in every issue."

What In the report of the recent Sunday school meeting for Juniata, Snyder and Perry counties, we find, under the caption of "How to increase the attendance of the Sunday school," one of the suggestions recorded by the secretaries is, "Don't teach too much." The writer has had many years of experience in Sunday school work, and he never saw or heard of too much teaching in the Sunday school, when the teaching was of the proper kind. If a teacher teaches wrong doctrines or wrong views, then we say, "the less the better"; but when the teaching is of the right kind you can never teach too much. Of course, in all teaching the teacher must never lose sight of the fact that if his or her work is to do any good whatever, he must be able to get and hold the attention of the pupils; in other words, he must be able to teach that his class will listen and receive the teaching. If he cannot succeed in this, he had better give up his class. When he can interest his class and hold their attention, then he can never teach too much.

The question might come up as to where the line between enough and too much could be drawn.

There should be a time given to teaching in the school, and that time should be well taken up, and when the time has expired the classes should be dismissed. But if the time allotted to the teachers should not be fully taken up, for fear that there might be too much teaching, what should the teacher do with the remainder of his time? Should he quit teaching and leave himself unoccupied and while away the time listlessly? What should the class do during the unoccupied time? Shall they spend it in talking, and amusing themselves as best they may to the annoyance of other more studious or better occupied scholars? Or shall the teacher try to engage them by entertaining them in some way, until they have, like the wayside hearers in the parable, lost all the teaching they received? They could be kept sitting there idle and if they are taught, or can be taught too much, then it would follow as an inevitable consequence that in some other way they must be entertained and taken care of, and this would ruin the school, and unfit the young people, after they are grown up for attentive listening even in the church service.

We would rather advise the teachers to get filled with the word, and with the Spirit, and so engage the attention of the children that there will be no lost time, and that the children will not weary. Give children the

HERALD OF TRUTH.

idea that certain teachers are teaching too much, and you will soon teach them out of the school. Give older people the idea that the preacher preaches too much and too long, you will soon find them staying at home or attending some other church. This is indeed a form of teaching that need not be urged nor impressed on the minds of the people, young or old. This poor, feeble human nature takes to that without being taught. We must teach the people rather to be devoted and to exercise themselves in godliness, and learn the things that nature would rather not have. The spiritual must be impressed and taught to make it effective. No, brethren, do not advise less teaching, but rather more—of an improved quality—and you will have no trouble to hold your classes. F.

PERSONAL MENTION.

Bish. J. N. Durr and wife of Martinsburg, Pa., recently visited in Ohio. Bro. Durr preached in the Mennonite M. H. near New Stark, Hancock Co., on the 14th of June.

Bro. Yoder, deacon of the Emma (Ind.) Cong., spent a short time at the Publishing House on the 25th. He loaded himself up with Sunday school supplies and Words of Cheer.

Bro. J. S. Hartzler and family, after a residence of several years, in Elkhart, moved to Goshen on the 23d of June on account of the new school buildings which are being erected there. The best wishes of a host of friends accompany them to their new home.

For the Herald of Truth.

SIX REASONS.

By J. Clayton Kolb.

It is often said, "There is no harm in a sister wearing a plain hat. On the authority of God's word we beg to differ for the following reasons:

1. It is **unscriptural**.—God already by the prophets admonished Israel to sanctification and holiness. In their life and manners they were to be peculiar and separate from the heathen nations around them. It was an abomination in the eyes of God for the woman to wear that which pertained unto a man (Deut. 22:5). I believe it is the same today. Some will say we are not under the law. Very true, but Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. While we under the new dispensation are not required to observe the forms and ceremonies of the old (which only pointed to or foreshadowed the new), yet those principles of righteousness and holiness contained in the law, Christ never abolished, but on the contrary the apostle says they are fulfilled in us, "who walk not after the flesh, but after the Spirit." Rom. 8:4.

2. It is a **conformity to the world**.—God has said in plain, unmistakable and positive language, "Be not conformed to this world." Rom. 12:2. Now, that is truth. That is the law, Christ never abolished, but on the contrary the apostle says they are fulfilled in us, "who walk not after the flesh, but after the Spirit." Rom. 8:4.

Very true again. But why is it that they will adopt the cut that is the latest style of the ungodly world in preference to that advised by the church? Does it not prove conclusively that their heart and affections are yet with the world? (Evidently more with the world than with the church.—Ed.) Do they not themselves by their works prove that they still love the praise of men more than the praise of God? Do they not by their fruits clearly show that they have not yet yielded their bodies a living sacrifice, wholly, acceptable unto God, which is their reasonable service? May God help every true minister to raise his voice against this abominable conformity to the world which is undermining and eating the very life out of the church, and dragging it down on a level with the world.

3. It indicates **pride**.—The angels which sinned were thrust out of heaven (2 Pet. 2:4). Pride can never enter there. The woman on account of her being deceived, was in the transgression (1 Tim. 2:14). Hence she must be under authority of, or, in other words, a little lower than the man in the Lord (1 Cor. 11:3). Therefore, how very inconsistent it is for the woman to lift herself up in pride and wear that which pertaineth unto the man and appear equal with him! Would it not be more becoming for her (in the light of 1 Cor. 11:5 and 10), especially when she prays and prophesies, to wear a covering to manifest her relation and show her subjection to her head—the man? We need more teaching along this line from the ministry.

4. It **emboldens the weak**.—How often are inconsistent members a stumbling-block, yea, a hindrance to the cause of Christ! How circumspectly we ought to walk, knowing our influence is either going out for good or for evil! "One sinner destroyeth much good." One unfaithful member "emboldens" and encourages others in the ways of sin and unrighteousness. Instead of giving strength to the enemy, those who have been in the church for many years should have grown in grace and the knowledge of the truth to such an extent that they would be "examples" rather than stumbling-blocks to the lambs that would enter the fold.

5. It **grieves the righteous**.—"But if thy brother be grieved with thy meat, now walkest thou not charitably." These are the words of God's faithful apostle Paul to the Roman church, and they appeal with equal force to us today. The doctrine of Christ is self-denial. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Again, "But whoso shall offend (grieve or sin against) one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." How often ministers and deacons who are called of God as overseers of the flock and who must give account (Heb. 13:17) are not obeyed? Is it not often as it was in the days of Samuel, when the Israelites asked for a king? Samuel was grieved (displeased), but the Lord told him, "They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8:6-7. Often today the admonitions of even old and experienced bishops are set aside, and the disobedient justified (Ezek. 13:22).

6. It shows **disobedience**.—Of the many hundred precious promises in God's word, I have never yet found a single one for disobedience. The collar or cut of a coat or the style of a garment is a very small matter in itself, yet they are tests of obedience. For our first parents to partake of the "forbidden" fruit was only sinful because God had commanded them not to partake of it. Saul

July 2,

1908.

lost his kingdom because he failed to obey the voice of God through the prophet. Ananias and Sapphira his wife for their hypocrisy fell down dead. So many today are keeping back part and are not willing to forsake all for Christ. How much better it would be if all would obey those who are over them in the Lord! It has been my observation that those who have been obedient to the church have ever been blessed as well as their children after them. May we all be more obedient.

Spring City, Pa.

For the Herald of Truth.

PERSONAL COURAGE OF THE REFORMERS.

By J. Horsch.

A recent number of the Herald contained an article in which the assertion is made that Menno Simons did not leave us so grand an example of personal courage as Martin Luther and other reformers. Since this is a subject of considerable interest, the writer will present a few facts which, it is hoped, will throw some light on the question.

It should be understood, first of all that we do not wish to discredit the work of Luther or any of the other reformers; still less do we mean to present Menno Simons as a man who was not subject to human failings. It is simply a question of comparison between these noble men, particularly in regard to the personal courage manifested by them.

We are told that the fact that Martin Luther, in 1521, went to Worms, to vindicate his case before the Diet (the German Parliament which was held, in that year, in the city of Worms) proves him to be a man of greater courage than Menno Simons or others of the reformers. This, in the nature of the case, is a matter of opinion. It must, however, not be supposed, that it was all heroic courage on the part of Luther, in Worms. Luther was a citizen of the German province of Saxony, whose ruler, the famous prince Frederick the Wise, was the most powerful potentate in the empire, after the emperor himself, and was a firm protector of Luther and his work. The emperor had issued a safe-conduct for Luther in which it was guaranteed that he should not be molested, either in Worms or on his journey thither and back. Frederick the Wise was the most prominent member of the Diet, he would, in fact, have been chosen emperor instead of Charles V., had he not refused to accept that office.

Luther arrived at Worms, April 16, 1521. On the following day he was admitted to the Diet and was asked, first, whether the books laid before him on a bench, were his own, and secondly, whether he was willing to recant their contents. It appeared as if all his courage had left the reformer on this occasion. While he acknowledged the books to be his own, he would not say whether he would recant their contents, or not, but he asked further time for consideration. He spoke in an almost inaudible tone. Many believed he was about to collapse. It was thought singular that while he had advanced teachings of the utmost importance, he appeared before the Diet, not knowing whether he would recant, or not. The emperor remarked, "This man will never make a heretic of me," but he granted him a respite of one day.

On the following day Luther appeared like a changed man. His bearing was bold, and in a firm voice he said that he would not recant. He had strengthened himself by prayer, and his friends had spoken words of encouragement to him, for if he had re-

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canted, his generous protector would have been placed in an embarrassing position. Since the imperial safe-conduct expired when Luther would have arrived at his home, Frederick the Wise did not want him to return home, but had him brought to one of his strongest fortresses where no foe could molest him. Luther was informed of the intention of Frederick, in Worms (possibly before his second hearing by the Diet).

We repeat that we do not want to disparage Luther for his conduct in Worms. We should not have thought of writing of it in this connection, had not others raised the question of comparison. Not to be too lengthy at this time, we will in a succeeding article present a few facts relative to the courage of Menno Simons, leaving it to the reader to draw his own conclusions. Cleveland, Ohio.

For the Herald of Truth.

IS A MELANCHOLY TEMPERAMENT SINFUL?

Many good Christians allow themselves to be ruled by a melancholy spirit. They look at the dark side of everything, criticize the weather, fret and worry about the future, and are dissatisfied with the general order of things. Beloved, this ought not to be so. Underlying this "blue" disposition is a lack of faith in God. A prominent man of God became discouraged at one time and for several days had a well developed case of the "blues." His good, practical wife finally decided to cure him, and she dressed herself in mourning. "What is the matter, Catharine?" asked her husband, astonished. "Who is ailing?" She answered, "The good Lord died. You have been acting as though He were dead, and I am preparing for the funeral." The minister at once realized how defective his theology had been in a most essential point, and, cheering up, he said, "No, Catharine, the good Lord is not dead. He is a living God, and I will trust Him henceforth."

The murmurings of the children of Israel while traveling through the wilderness were caused by a dissatisfied, melancholy disposition which failed to see the mighty hand of God in their wonderful past history; and in their temporary privations they utterly forgot the divine promises for their future. The Lord was sorely displeased with them, and their sin found them out. For forty years they wandered aimlessly about in the wilderness, and did not enter the promised land until they had learned the simple lesson of trusting and obeying the Lord. Could it be possible that many of us are still treading the hot sands of a barren spiritual and mental desert, and have not yet entered the beautiful life of cheerful, childlike dependence on God, because we have not yet learned to "Simply trusting Jesus every day"? Jesus tells us not to worry and fret about the morrow, like the heathen do. It is unworthy of a child of the King to give way to a spirit of despondency; it is wrong to have the "blues."

But you say, "I cannot change my temperament. I am discouraged because of conditions, environments and circumstances beyond my control." Napoleon Bonaparte was advised at one time by one of his generals to abandon a certain contemplated movement of the French army, as it would be an impossible undertaking, all the circumstances being against him. "Circumstances" proudly exclaimed the little emperor. "I make the movement successful." And history records that the movement was successful. If the iron will of an ungodly man can change circumstances for a selfish purpose, how much more can he who is in union with God, bring

about a change that would be to the honor of God and a blessing to man?

Temperament is the result of thoughts, either our own or our forefathers, and can be changed by changing the current of thought. Think of cheerful things.

"Count your blessings,
Name them one by one;
Count your many blessings,
See what God has done."

Have faith in God, and you will "know that all things work together for the good of those that love God." Look for the good things in the world and in mankind, and you will soon realize that

"The world is full of roses,
The roses full of dew,
The dew is full of heavenly love
That drips for me and you."

Elkhart, Ind.

For the Herald of Truth.

CHRIST OUR REFUGE.

By Amanda Slabaugh.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. 91:1.

As the cities of refuge were a place of refuge and protection for the manslayer, so Christ is our refuge and will protect us. Man has sinned, ignorantly it may be, yet he has sinned. His life is the forfeit; he is doomed to die. Death pursues him, the avenger is on his track; but a refuge has been prepared. That refuge is Jesus, the sinner's friend. The city of refuge stands open before him; its gates are never shut. There many are waiting to welcome him. There mercy will cast its shield around him for protection from every foe. But life is passing, death is hastening, judgment is rolling on. Shall the sinner hesitate and linger on the way, while the footsteps of the destroyer are behind? Shall he indulge in pleasure? Shall he lie down and take his ease, while the great account is yet unsettled and the Judge standeth before the door? Shall he not rather make haste? Shall he not fly for refuge, and never rest till he is forever secure? There are many who have thus escaped. They are safe within the protected walls. They have found pardon and peace. They have found refuge and shelter. Oh, will you not join their company? Will you not fly from danger and secure your safety? Will you not make haste while time is passing, and thus find your rest with those who "have strong consolation, who have fled for refuge to lay hold upon the hope set before us?"

The world is full of dangers, temptations, afflictions and persecutions. Satan goeth about as a roaring lion, seeking whom he may devour. But if we have Christ as our refuge, let wars arise, let the arrows of the enemy fill the air—they shall not harm us. Christ is a sure and safe refuge. One who has Christ as his refuge abides safe within. The poisonous arrows may pierce his reputation and tarnish his good name, but they shall not touch his spirit. His character is safe. He abides within, as did the Israelites while the destroying angel passed over. He comes out safe in the morning.

Spring, Pa.

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HERALD OF TRUTH.

July 2, 1908.

ABRAM B. KOLB, Editor.

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2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
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CORRESPONDENCE.

From Jackson Co., Kansas.—On the 21st of June Bro. S. C. Miller held communion services here. He preached two sermons which were edifying and helpful. Bro. D. D. Zook is our minister. We are always glad to have the brethren come. May God's blessings rest upon all.

Lizzie Longenecker.

Baldwin, Md., June 21, 1903.—Greeting in Jesus' name. Friday, June 12, Bro. John E. Kauffman of Mattawana, Pa., came here on a ministerial visit. He preached five sermons. Sunday, June 14, communion and feet-washing were observed.

There was a request by a resident of Baldwin for one service to be held at the schoolhouse in the neighborhood, which was granted.

Our western ministers used to stop oftener than they do now. We would be glad to have them come.

Silas Hertzler.

Blooming Glen, Pa., June 22, 1903.—Greeting in Jesus' name. Sunday afternoon May 31, our ministers held services at the home of sister Katie Kratz of Blooming Glen. Sister Kratz is a widow and is almost ninety years of age, consequently she can-

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not attend and enjoy services at the meeting house. May God help her to remain hungry and thirsty after righteousness until He takes her home.

Pre. John Latschaw visited this congregation on the 7th of this month and preached an excellent sermon. We always like to be visited by ministers from other congregations, as it convinces us that Christian love still abounds. May the Lord's work prosper.

* * *

Johnstown, Pa., June 11, 1903.—Bro. Norman Kauffman of Rockton, Pa., came to us and on the same evening preached in the Stahl M. H., on Friday at the Kauffman M. H., Saturday evening and Sunday at the Blauch M. H., Sunday evening in the Weaver and Monday evening in the Thomas M. H. May the Lord bless the dear young brother that may continue to be useful in His service. On the evening of June 10, G. J. Fercken, a missionary of the German Baptist church, gave a lecture in the Roxbury M. H. on his experiences in the field. His talk was interesting. May the Lord bless him and all other missionaries.

Levi Blauch.

Riverside, Cal., June 21, 1903.—While we have no church news to write, yet we have the good news of one soul who became willing to renounce Satan and follow in the footsteps of our blessed Master, and was received into the church by our Bro. Bishop Aaron Loucks of Scottsdale, Pa., this spring while here with his father-in-law. We know of others who said they would unite with us if we had a church here. While there is no lack of churches here (20 in number), if we are allowed to judge, there is a great lack of true, genuine Christianity. Too much of the world in the church and not enough of Christ. Much missionary work might be done here. Remember your brothers and sisters in California at the throne of grace. Yours for the Master, Jonas Cullar.

* * *

From Berne, Huron Co., Mich.—Greeting. The first annual conference of the Mennonite church was held here on the 12th of June. Bish. Amos Cressman and Pre. Samuel Bowman of Waterloo Co., Ont., and a number of brethren from other parts were with us. The conference sermon was preached by Bish. Cressman from Matt. 5 and Eph. 4, assisted by Bro. Bowman. Bro. Samuel Bowman was appointed moderator, and Bro. Moses Heckendorn, Sec'y.

A number of interesting subjects were discussed, bearing on the fostering of spiritual life in the church and increasing activity in church work.

Sunday, June 14, communion was observed. A number of meetings were held while the brethren were here and a season of spiritual feasting was enjoyed by all who were present. The Lord bless the brethren.

* * *

Farmersville, Pa., June 21, 1903.—Dear readers, Greeting to you in Jesus' name. No item has appeared from here for some time, the correspondent having been absent. May we not all say today with Isaiah, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength, and my song; he also is become my salvation; therefore with joy shall ye draw water out of the well of salvation." Isa. 11:2, 3.

* * *

During my absence, several ministering brethren visited our Groffdale and Metzler congregations, and this morning Bro. S. Landis was with us at Groffdale, and preached from John 7:37, 38. We are thankful for such visits. Come again, brethren; a helping hand in the service of the Master

is indeed appreciated. Read Amos 8 and Ezek. 33. Bro. S. H. Musselman was also with us and gave a short talk to the Sunday school. May God add His blessing. Brethren and sisters, let us help and encourage one another in the Lord through the Herald of Truth. The paper is indeed a great help to all who read it prayerfully, and especially to such as I who am hard of hearing. The Herald is spiritual food to me, and I hope those who are inclined to find fault with some things in the paper will have patience with us and with one another.

Lizzie M. Wenger.

* * *

Philadelphia, Pa., June 26, 1903.—Dear Brother Kolb:—Will you kindly permit me through the columns of the Herald to correct an error or two in an article that appeared in the Herald of June 25 on the old Mennonite church building and the graveyard that surrounds it in Germantown, Pa. One of the sentences reads, "Surrounding the church many gravestones, leaning against the wall," etc. Allow me to say that the graveyard is in excellent condition. It is regularly cleaned, at least three times each year. There are absolutely no gravestones leaning against the house nor the fence. Every stone stands in its place and in proper condition. About six months ago a part of the enclosure was replaced by a new iron fence. This separates both streets that pass the ground by a firm, substantial iron fence.

It is true that an article appeared in the Philadelphia Inquirer on June 8, last, stating that "decay is gripping" the historic building. This is a false fabrication cut from the whole cloth. The fact is that less than six months ago all necessary repairs were made to the building, within and without, with special care not to alter or change its original appearance. Preservatives in the form of the best paint, liberally applied, both on the exterior and interior, were used. The furnishings of the church were also varnished and new paper put on the walls. Several years ago a new roof was put on the building, using only the best shingles. The roof may not appear as fresh as it might, but a thorough examination of it proved that it was in good order. The money needed for these repairs came from the church treasury and from some of the good people who reside in Germantown whose ancestors were the original members of the congregation, who feel it a privilege to assist in keeping the sacred place in good repair.

The article suggests the possibility that "the Old Mennonites, to whom the property really belongs, will take steps to take charge of the property and see that it is kept in proper repair." This, in our judgment, is an unfortunate assertion on the part of the writer. The writer evidently does not know that the title to the property declared to be the same to be the property of the congregation worshipping there, and that to them belongs the sole right to dispose of the property. Until 1876 the property was the legitimate property of the congregation worshipping here, all other statements to the contrary, notwithstanding.

In 1876, the congregation of its own free will and action presented an application, signed by every member of the congregation, to the Eastern District conference, then in session in the First Mennonite church of Philadelphia, to be admitted into the conference. The action of conference and the condition of admission were reported back to the congregation and the congregation unanimously accepted the same. Since that date the conference provided the minister and in many ways contributed to the preservation of the property and the holding of regular services. Since that time the conference has

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contributed from its treasury not less than \$3,000, besides liberal gifts from individual members of the First Mennonite congregation of Philadelphia. For the satisfaction of all concerned or unconcerned, permit me to say that the old historic Mennonite church of Germantown is the property of the Eastern District conference, the same by virtue of its charter having the legal right to hold property. The right of the conference to it is legitimate and legal, although not by court proceedings. On what authority the writer bases the right of ownership to any other body is beyond our comprehension, unless it be on the basis of 1 Cor. 3:21, "All things are yours."

N. B. Grubb.

For the Herald of Truth.

LESSON FOR SUNDAY, JULY 5, 1903.

By Caleb Winey.

ISRAEL ASKING FOR A KING.

1 Sam. 8:1-10.

Golden Text.—Prepare your hearts unto the Lord, and serve him only.—1 Sam. 7:3. In this scripture section much is contained that is analogous to the present state of the church. Israel was then His chosen people—God was their protector, provider and father. He made Himself known to them personally, giving them wise and benevolent rules for their comfort, prosperity and happiness. It was well with them while they obeyed Him as father, and recognized Him as their king. So with God's people of today, the church. So long as they walk in the light as He is in the light, Christ and His disciples have fellowship with one another, and the blood of Christ cleanses from all sin.

Yet with all their favorable surroundings and happy privileges they were not satisfied with the very best that God provided for them. He gave them a land virtually flowing with milk and honey, a government that was unequalled by any other then known, and a system of worship superior to any other religion in the world, except the religion of Jesus Christ, which it is our happy privilege to have in possession, freely if we desire.

Israel, getting "full and fat" from the best of God's blessings, began to neglect their own "business" and looked around on the nations about them. It might have been right to look on the neighboring nations with a view of converting them, but instead of converting them they compromised with them and adopted the customs, manners and religion of the nations about them, thus incurring the displeasure of God and damaging their future well-being.

God had given them, as His chosen people, His law written by Himself (Ex. 31:18) and delivered by Moses, which, if obeyed, was sufficient to make and keep them in happy relations with Him. But it was so often necessary for God to remind them (and sometimes forcibly) of His law. Usually God used human messengers and agents to do so, and in the lesson today the prophet Samuel was a very noted one. Samuel was a dedicated child, 1 Sam. 1:11, (would God there were more mothers like Hannah!) and later a consecrated, faithful and zealous God-man.

While being faithful, yet he was after all human and made the mistake (the only one recorded against him) many well-meaning people now make—favoring and preferring their children, and "looking through the fingers at their faults."

Godly parents do not always have pious children. One reason may be, that, as we are largely governed by our thoughts and feelings whether good or bad, a strict over-

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sight and proper investigation is often neglected by parents and church leaders.

Samuel's sons, as judges, turned aside after lucre. Lucre and mammon are closely related (Matt. 6:24). Lucre is defined as meaning profit, gain, or increase. In the sense in which the Bible uses the word, it means making money dishonestly. How many Christian (?) judges follow the example of Samuel's sons!

Their turning aside after lucre made Joel and Abiah guilty of two very wicked things: taking bribes and perverting judgment. How few modern Christians stop to think how far-reaching is the principle of bribery. A bribe is a price, reward or gift promised or bestowed with a view to pervert the judgment or corrupt the conduct of a judge, witness or any other person, to purchase the decision or testimony, or the performance of some act by that which is contrary to known truth, justice or righteousness. Self-advancement is the primary source of this God-denounced evil. Bribes come from self-interest, rivalry, envy, to get the advantage of some one for gain; or to obtain offices and privileges for which the seeker may not be qualified.

Some of the things that involve the negative principle of bribery—To offer children, or others, money, clothes or any thing to induce them to "join the church," to offer a preacher a reward to keep silent on some popular sin, or to offer a preacher a larger salary than he is now getting to change his pastorate, etc., etc.

The Israelites brought this miserable and unhappy condition upon themselves; first, by turning from the true God-worship to the worship of idols; second, by resorting to bribing their leaders to pervert or change judgment. There can be no bribe taken unless offered or given. Therefore, indirectly, Israel was the primary cause of the wickedness of Samuel's sons. Where there is no temptation there can be no fall. Samuel was above this kind of temptation.

After being the cause of this unhappy condition, instead of taking the shortest and best way—confession and repentance—to remedy it, they concocted a plan by which they thought the evil could be rectified. A child who had fallen into the mire in trying to clean himself, simply made matters worse. Like many dissatisfied backsliders who are too proud and conceited to confess their faults, will attach themselves to some other society, without first making their things right in the home church, so the Israelites sought to shift the blame on some one else. They sent a delegation of their leading men to the "old" prophet and stated their case:—"You are getting (too) old" (What an insinuation!) and yet it is just what the spirit of the age is virtually saying, "and your sons are not honest" (after they had helped to make them so)—"now, make us a king like other (denom)-nations, that he may judge us."

They got the idea that if they adopted the modes and plans of other nations they would fare better. Many modern Christians would like to, and alas! do adopt another way that is more liberal and nature-pleasing to them, arguing that thus the church membership could be increased, religion popularized, and the "cause" advanced, in other words, modernizing, and changing time-honored, Bible-sanctioned church doctrines and practices so that they harmonize with the spirit of the age.

The love of money—lucre—is the root, individually, nationally and morally, of evil. God's judgment was too rigid and inflexible for them, they wanted one from among their number that could be bent to suit them. So now, to a great many, the plain word of God

is too stiff and antiquated, too quick, sharp, piercing, dividing, etc.

Versé 6 (margin): "The thing was evil in the eyes of Samuel"; but in this emergency he did not then and there give them his opinion in a dictatorial way as many a one would whose dignity was insulted, but prayed to the Lord. What a worthy example for all elders and pastors to imitate when church troubles arise! How often self and dignity assert themselves! Samuel as a man did the wisest thing that could be done; he knew where to go for advice and obtained it, not as he very likely thought, but as God foresaw was best. Samuel thought it could not be, but he was obedient and left the result with God.

Samuel was zealous for God, and God pitied him in his perplexity and comforted him by assuring him that they not only rejected Samuel, but that they rejected God also.

Jesus said, if they reject you they reject me. The Lord told Samuel that they had always disobeyed and forsaken Him—they always wanted their own way, etc., and now to show them practically the folly of having a king, instead of me, make them a king. After years demonstrated their mistake. So, now, many a denomination, no longer wanting to be a distinct, separate and peculiar people from the world, desire a change in church government, and like the Jews who rejected Christ, virtually say: we have no king but Caesar.

Peabody, Kansas.

For the Herald of Truth.

LESSON FOR SUNDAY, JULY 12, 1903.

By S. A. Kurtz.

SAUL CHOSEN KING.—1 Sam. 10:17-27.

Golden Text.—The Lord is our King; he will save us.—Isa. 33:22.

Samuel.—Samuel here appears upon the scene to formally announce that Saul is chosen king of Israel—to painfully execute the rebellious request of Israel. He is the last of the judges and his office and the rule of the judges ceases when Saul is chosen king. His work, however, is not changed much, and his advice and blessing is sought by all Israel.

Israel.—"And ye have this day rejected your God who himself saved you out of all your adversities and your tribulations." For about 400 years God Himself was Israel's King, ruling through human instruments, sustaining and delivering them in ways miraculous, until they became a terror to the nations about them. Now, after all these blessings they reject this King as their ruler, and clamor for a poor, frail, human king who has not an iota of power save what the rejected King gives him. Poor, blind, foolish humanity! This request much displeased God, but He told Samuel to grant it. Read 1 Sam. 8. There are two reasons given for desiring a king. One is that Samuel's sons did not walk in his ways; the other, that they wanted to be like other nations. The first is a just complaint, the second is of Satan. The two together become a satanic instrument for evil, just as all mixture of good and evil, if the evil is justified and not put away. God have abundant mercy upon all who do evil that good may come, or justify evil because of the good that is mixed with it. Better quit at once, for you will be found out at the judgment if you engage in anything so abominable to God.

To be like other nations.—What a rebellious people! To be like those nations which Israel's rejected King often defeated and swore vengeance upon. But "God gave

them their request, but he sent leanness into their souls." God did not mean to utterly reject them in every sense, for He wonderfully blessed the reigns of David and Solomon, and promised not to forsake them for His own great name's sake (1 Sam. 12: 22). And He made the promise of the Messiah to Abraham, Isaac, and Jacob. So He must preserve the nation that the Christ might come according to promise.

It is not so hard to see Israel's mistake in this choice as it is to see our own. Man is an imitator, and blessed are they who take Christ as their great pattern or ideal. Israel's ideal was ungodly nations. Many of God's professed people are just as foolish in their choice as Israel was. The brethren and sisters must have ungodly amusement—shows, fairs, entertainments, parties, etc. They must dress like the ungodly just as far as the church permits. Mothers dress their children like the ungodly dress theirs. The conversation must be like that of the world—fun, jokes, foolishness, slang, etc. God have mercy on all who love these things. God is very emphatic when He says, "If any man love the world, the love of the Father is not in him." This scripture settles the question as to where you belong if you love these worldly things. If this is your condition you had better repent at once before you find yourself in hell. You can't trifle with the devil's trash and be a child of God. Jesus will save you to the uttermost if you come to Him for real salvation. But if we choose to do as Israel did—be like the world—God will most surely give us our request, but He will, too, send leanness into our souls. (Psa. 106:15).

Saul—Saul was the son of Kish, of the tribe of Benjamin. His father was wealthy and powerful, but his family was of little importance (1 Sam. 9:1, 2). Saul was "a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulder and upward he was higher than any of the people" (1 Sam. 9: 2). Besides this he was active and strong (2 Sam. 1: 23). It seems God gave them the kind of a king that they would pronounce well qualified—strong, active, handsome, and the largest man in all Israel. God chose Saul to meet Israel's idea of a good king. David was according to His own choosing. The difference in this choice is so great, that it strongly appeals to us to implore God to choose out our paths according to His way, and not as may seem right to us. God grant us the utter silence of the clamorings of self, that we may listen to what He has to say to us. Few enjoy this secret, but all may. Another commendable quality of Saul in the beginning of his reign was his humility. When Saul and Samuel met at Ramah, five miles north of Jerusalem, Samuel announced his purpose of anointing Saul king of Israel. Instead of proudly accepting it, he expresses his unworthiness by saying that his family was the least of the tribe of Benjamin, and the tribe of Benjamin the smallest of all the tribes. Why should he be chosen? But Samuel anointed him and sent him away to his father's house. Another incident that shows humility was the answer to his uncle's question. His uncle asked him about the search for his father's asses. Saul said he inquired of Samuel and that he told him that the asses were found, and that his father was hunting for him. But he did not tell him what else took place. It seems that the idea of being chosen king of Israel was almost too much to believe, and feeling his unworthiness, he preferred to keep quiet about it. His actions in the scene of this lesson—hiding among the stuff—also shows much humility. But he was brought out of the "stuff," and exalted

by the people to be their leader. From here he went to his home, accompanied by some of his friends. It must be borne in mind that this lesson only gives the formal announcement—i. e. it is made public that Saul is chosen to lead Israel. He was anointed some time previous at Ramah by Samuel.

The stuff behind which he hid was their tents and baggage—earthly and material things. Saul came out from among the "stuff" to be made king. It seems to me we may take a grand lesson from this. Let us compare the stuff with material things, and the coming out from among the stuff to be made king, to our being made kings and priests according to Rev. 1: 6. When Saul came out of the stuff, he did not cease to use it. So coming out of the "stuff" would not mean to quit its use, but to relinquish it to God to whom it belongs. A brother that was too much taken up with his farm once had a dream or vision. He thought Christ came and that he and his wife both began to ascend to meet Him in the air. But before he got very far he found himself tied fast to his "stuff"—farm—and had to return. This taught him to come out of the "stuff." He did not quit its use, but gave it to God to be used as He would. Since our people are largely an agricultural people, farms constitute much of the "stuff." According to the reports of those who travel among our people, most of us have not yet come out of the "stuff." This, too, is manifest in the low degree of spirituality, and the scanty contributions for missions, charitable purposes, evangelizing, etc. Quite a little sum has already been given, but the amount is very small compared with the wealth of our people. Holding on to the "stuff" that belongs to God. Brethren, if we all come out of the "stuff" and give ourselves, sons and daughters, farms and all fully to the Lord it will soon be felt in the uttermost parts of the earth. The greater reason for this condition, no doubt, lies in us ministers, being hid in the "stuff." It would not be so bad apparently if the "stuff" were only fairs, but, shame to say, some stuff in which they hide are such rank evils as tobacco, saloons, and all kinds of alcoholic liquors. No wonder some congregations are dead. God help us. Sometimes God would call ministers into another field of labor, but being so deeply hid in the "stuff," they refuse to go. May God grant us more consecrated ministers, for "like priests, like people." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 33). This is an awful text to measure up to for many, but it comes from the lips of God, and by it we may know whether or not we are now His disciples. When people quit discounting, and misconstruing, and overlooking such texts, we will have an outburst of real salvation. "Whosoever he be of you—ministers and all. 'Forsaketh not all that he hath'—nothing left out. 'The earth is the Lord's and the fulness thereof.' If we claim the farms God has given us as our own, and work them for ourselves, we are usurpers. May God grant us a coming out from among the stuff, and receive the anointing oil—the Holy Ghost—ere we topple into the pit and drag our congregations with us. O God, grant us to see our responsibilities as leaders of God's people.

Nampa, Idaho.

The Words of Cheer is our Sunday school and children's paper. It contains excellent reading and should be in every family and Sunday school. Send for sample copies. Address, Mennonite Pub. Co., Elkhart, Ind.

CHURCHES VS. SALOONS.

By A. J. Steiner.

Some time ago in one of the beautiful churches of one of our neighboring cities a young man was noticed who had but a short time previously come there searching employment. He appeared to be well-behaved, was well dressed, and, moreover, conveyed the impression to the observer that his attendance at church was not a new experience, for he followed the form of the services with apparent ease and knowledge of what is expected in a house of worship. This story is not a singular one and nothing surprising about its features, but the point to be made is that the young man went away sorrowing. No one spoke to him and among the several hundred faces there was not one familiar to him, or one that seemed to understand that he was without friends. A few days later the observer passed along Main street and noticed this same young man sitting on the steps of a gambling room, and it is safe to predict that he found companionship there sooner or later, and in all probability will never again be seen inside of a church to seek companions.

This is only one among many instances where strangers went to church to find friends, but instead received a "cold shoulder." Perhaps if we would practice the "Golden Rule" our empty seats might be occupied and the Spirit of God abiding in us more readily. This incident of the aforesaid young man made a great impression upon my mind, for he stood as the representative of thousands of young men who are drifting about the world, homeless, and hanging in the balance of right living or ruin, partly due to the indifference of those who ought to lend a helping hand.

Why not make the churches as sociable as the saloon? Is it not possible for us to practice true sociability to a greater extent than does the saloon? We need not have a vaudeville show to make things interesting to a young man, but a kind word, a bit of real companionship will do wonders for him. It is evident that if the substantial Christian workers would take it upon themselves to seek out the lonely-looking young men scattered throughout the country, and show them that some one is interested in them and their welfare, there would be a much better chance for the young men in this world and for the Christian in the next.

Bluffton, Ohio.

He who hath appointed thee thy task will proportion it to thy strength and thy strength to the burden which He lays upon thee. He who maketh the seed grow thou knowest not how and seest not, will, thou knowest not how, ripen the seed which He hath sown in thy heart and leave thee by the secret working of His good Spirit. Thou mayest not see the change thyself, but He will gradually change thee, make thee another man. Only yield thyself to His moulding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity however faint, to have His will fulfilled in thee, and He will teach thee what to pray for and will give thee what He teaches thee in the Sunday school?—John J. Camp and Pre. Peter Sommer.

The Sunday school teacher's prime object—Essay by Bessie Landis; address by Geo. H. Sommer.

My duty toward the indifferent.—Frank Ebersole and Joseph D. Smith.

"GO ON."

By J. N.

Go on. Look not, linger never, nor tarry—
The good news of God's love to all the world carry.
Go on. See you rainbow your storm-cloud is passing;
It tells of some joyful surprise God is planning.
Go on. Tarry not, for one burden's removal—
Enough for thy soul be thy Savior's approval.
Love shown of thy sacrifice cannot grow colder,
As fire without fuel but feebly 'till smoulder.
Go on, though hell's deadly shafts round thee may rattle.
Go on, saving sinners, go on with thy battle.
Go on, plucking perishing brands from the fire.
Go on, let thy zeal every comrade inspire.
Heed not what the world and its doomed souls are saying.
Go on with the fighting, go on with the praying.
Go on till thy Savior, His "well-done" bestowing,
Swings open heaven's portals to those who keep going.

Chicago Home Mission.

REPORT

Of the Second Quarterly Sunday School Conference held at the Science Ridge M. H. near Sterling, Ill., on the evening of May 31, 1893.

After a short song service John McCulloh led in the devotional exercises. E. N. Numemaker was chosen moderator.

1. Is the Sunday school a benefit to the community, and in what way?—Samuel Good opened the discussion, and was followed by S. C. Hartzler, Bro. McCulloh and Bro. Frazier.

2. Joy in Sunday school work, was very ably treated by sister Mattie Good, followed by S. C. Hartzler and M. R. Ebersole.

3. How may we improve the Sunday school?—Subject opened by an essay by sister Cora Ebersole, and discussions were continued by S. R. Good, Amos Landis, R. R. Ebersole and John Frey.

A committee consisting of Abram Burkholder, Phares LeFevre and E. R. Ebersole were elected to arrange for the next conference and prepare the program. The conference was dismissed by prayer led by Bro. John McCulloh.

Frank S. Ebersole,
Essie Landis,
Secretaries.

REPORT

Of Amish and Mennonite Sunday School Conference for Illinois, held at Metamora, Ill., June 3 and 4, 1903.

WEDNESDAY.

Meeting called to order by Bish. John Smith. J. S. Shoemaker and John Nice were elected Moderators.

The following Sunday schools reported: Metamora, Roanoke, Harmony (near Roanoke), Willow Spring (Tiskilwa), Washington, Cullom, Morrison, Sterling, Freeport, Flanagan, Tremont and Chicago Home Mission.

1. What benefit do I get from the Sunday school?—John McCulloh and Benjamin Schertz.

2. Is the Sunday school a part of the church or a distinct organization?—John Smith and I. W. Royer.

3. What is the minister's work in the Sunday school?—John J. Camp and Pre. Peter Sommer.

4. The Sunday school teacher's prime object—Essay by Bessie Landis; address by Geo. H. Sommer.

5. My duty toward the indifferent.—Frank Ebersole and Joseph D. Smith.

WEDNESDAY EVENING.

Song service led by Benjamin Schertz. Preaching service by the brethren Hygema

and Burkholder from Indiana and Burckey from Illinois.

THURSDAY.

6. Why do I study the Bible.—Solomon Good.

7. The spiritual forces in the Sunday school.—A. J. Schertz and Samuel Christophel.

8. Outline of Lesson X.—J. S. Shoemaker.

9. Christian stewardship. (a) Opportunities.—Benj. Herner. (b) Accountability.—C. Henry Smith. (c) Reward.—S. C. Hartzler.

10. Mission work—the object, outlook and support.—Louis Apple and I. W. Royer.

A collection of \$101.25 was taken for the Chicago and India missions, before the session adjourned for the evening.

THURSDAY EVENING.

"Baptism of the Holy Spirit," was the theme of a sermon by J. S. Shoemaker. Baptism of the Spirit gives power for service.

S. C. Hartzler,
C. Henry Smith,
Secretaries.

REPORT

Of the 16th Annual Conference of the Amish Mennonite Church for the State of Indiana, held in the Howard and Miami Co. M. H., June 11 & 12, 1903.

FIRST DAY.

Conference was opened at 10 a. m. by D. D. Miller. D. J. Johns was elected Moderator; John Zook of Talmage, assistant; J. F. Slabaugh and Henry Culp, secretaries.

Bro. Kurtz, who was to preach the conference sermon, not being present, Bro. Zook of Pennsylvania was called upon. He spoke briefly from 1 Cor. 13:13, dwelling mostly upon the necessity of being filled with love which emanates from God alone. Short remarks were made by all the ministers present, as they were called upon.

Closing remarks by the Moderator, who said that divine love in the soul not only unites, but it also separates. That ministers should be so completely filled with the love of God that they would separate themselves from the world and its allurements, and be a light to the world.

Bro. Miller spoke of the necessity of looking for danger ahead, and not to wait to sound the alarm till many souls are hurled to perdition.

The afternoon session was opened at one o'clock by D. D. Troyer, after which the following questions were discussed:

1. Who shall fill our pulpits in our regular services?

Ans.—Only such regularly ordained ministers who we have reason to believe will truly feed the flock. Rom. 10:15; Eph. 4:11; 2 John 10 and 11.

2. What are the effects of outward appearance on self and upon others?

Ans.—If our appearance is in accordance with the word of God, it has the tendency to strengthen and protect ourselves and to lead others to Christ. If otherwise, it will weaken and expose us to the enemy and mislead others.

Afternoon session closed at 4 p. m.

Evening services were conducted by Bro. Ressler, who spoke of the conditions and needs of India.

SECOND DAY.

Conference opened at 9 a. m. by Bro. Zook.

3. What is the tenor of the scripture concerning the attitude of our brethren toward those who have been admonished and yet

remain disobedient and make no restitution?

Ans.—When a brother has been admonished and yet remains disobedient, we should deal with him according to Matt. 18:17. Count him not as an enemy, but admonish him as a brother. 2 Thess. 3:14, 15; Gal. 6:1.

4. What effect has the attending of ball games, street fairs, social parties, Sunday excursions and all similar modern amusements upon the spiritual life of a Christian?

Ans.—It robs the Christian of his spiritual life, and has a tendency to lead others into sin because of his inconsistent living. Rom. 2:17-29.

1. P. M.—MISCELLANEOUS.

Barker Street Cong. arrangements given in charge of D. D. Miller and Yost Miller.

Pretty Prairie to have services every eight weeks and given in charge of A. J. Hochstetler.

Middlebury asked for arrangements for church services. Referred to Indiana-Michigan Mennonite fall conference.

Delegate to Eastern conference, D. J. Johns; delegate to Western conference, Jonathan Kurtz.

State evangelist's report was accepted. D. D. Troyer elected state evangelist for one year.

J. R. Zook elected director of charitable homes; Jonathan Kurtz, corresponding secretary; Silas Yoder, re-elected conference treasurer.

Sunday school conference program considered and approved.

Next conference sermon to be preached by D. J. Johns.

A collection of \$32.50 was taken for India Mission.

Conference adjourned at 4 p. m., to meet in the spring of 1904 at the Maple Grove M. H., Topeka, Indiana.

Ministers present.—Emanuel Mast, Kokomo, Ind.; D. J. Johns, Goshen, Ind.; John Zook, Talmage, Pa.; Isaac Miller, Chester-ville, Ill.; Jacob Gerig, Smithville, Ohio; Daniel Yoder, Linn Grove, Ind.; D. D. Troyer, Goshen, Ind.; J. S. Horner, South Grove, Ind.; D. D. Miller, Middlebury, Ind.; J. A. Ressler, India Mission.

J. F. Slabaugh,
Henry Culp,
Secretaries.

REPORT

Of the Sunday School Conference held at Moheba, Warwick Co., Va., June 15, 1903.

Organization.—Moderator, Samuel D. Kurtz; assistant, Daniel Shenk; chorister, Perry Shenk; secretary, L. J. Heatwole.

The exercises were begun with a song service. Scripture lesson and prayer by Isaac B. Hertzler.

Opening address by John M. Shenk. He emphasized the point that the Sunday school is a form of home mission work, that it is a plan for imparting to the minds of children a knowledge of God's word, and offers many inducements for the unconverted to forsake the world and unite with the church.

Following are the topics discussed:—

1. Why have a Sunday school?—Essays by Amanda Yoder and Elsie Hertzler and an address by Jacob King. General discussion by Daniel Shenk, Benjamin Bremmen and Martin Shenk.

2. Duties and responsibilities of the Sunday school superintendent.—Essay by Annie Miller, and address by Daniel Shenk.

3. What is expected of the Sunday school teacher?—Essay by Mary Miller, and address by S. P. Yoder, followed in a general discussion by Daniel Shenk.

4. Best methods for teaching primary classes.—Essay by Gertrude Flory, read by Anna Brenneman. General discussion by Benjamin Brenneman and Samuel D. Kurtz.

5. How can we prevent the Sunday school from becoming monotonous?—Essays by Myra Hahn and Irene Hertzler. General discussion, L. J. Heatwole.

6. Does the Sunday school lessen the responsibility of the parent?—Addresses by Benjamin Martin, Daniel Shenk and Benjamin Brenneman.

7. Responses from the school in general with Bible verses.

8. Is the Sunday school in any way responsible for young people who become case-hardened against the gospel?—Addresses by Martin Shenk, Samuel Crouse and S. P. Yoder.

9. Closing address by Jacob Hahn. Session closed at 4:30 p. m. with prayer and closing hymn.

The topics were ably discussed, and the program was interspersed with singing of hymns, the new Church and Sunday School Hymnal being used.

J. L. Heatwole, Sec.

MARRIAGES.

Kaufman—Litz.—On the 4th of June 1903, at the home of the bride's mother, near Logan, Mich., by Rev. Isaac Weaver, Bro. Amos Kaufman to sister Ella Litz. May their lives be filled with joy and happiness by ever looking to Him who is the giver of every good and perfect gift.

DEATHS.

Bachtell.—On the 18th of April 1903, at her home near Stouffer's M. H., Washington Co., Md., Elizabeth Bachtell, aged 82 years. She was for over 50 years a faithful and consistent member of the Stouffer Cong. General services at the above M. H. by Christian Strie of Carroll, Md.

Hallman—Mary R., wife of Samuel Hallman, died of heart failure, aged 65 Y. Deceased leaves a husband, three sons and three daughters to mourn their loss. Funeral was held on Sunday, June 7. Buried at the Mennonite burying ground near Yorkes, where a large concourse of friends and relatives met to mourn her loss. Pre. H. B. Rosenberger and Jesse Mack conducted the service. Text, Rev. 14:13. While her death is our loss it is her eternal gain.

Gotwals.—Ester F., daughter of J. G. and Lydia H. Gotwals, died on May 6, of typhoid fever, after an illness of ten days, during which time her suffering was at times so severe that nothing seemed to relieve her. Her sorrowing parents, two sisters and four brothers survive her. Funeral on the 9th was largely attended by many sorrowing relatives and friends of the deceased who came to mingle their sympathy and mourn with those that mourn. Pre. Jesse Mack spoke at the house and Silas Messinger at the church such words of comfort and consolation as the Lord gave them.

Graybill.—Sister Catharine Leitold was born in Snyder Co., Pa., May 6, 1847; died May 5, 1903, of heart trouble, aged 55 Y., 11 M., 30 D. In 1872 she was united in marriage to Jacob Graybill. To this union were born four sons and four daughters. She was a faithful member of the Mennonite church for many years. She leaves a sorrowing husband, three sons, one daughter, five sisters and two brothers, besides many friends, but they need not mourn as those who have no hope. She was loved by all and is greatly missed by her family and relatives. Services were conducted by W. M. Bergey and Elmer Graybill. Text, Rev. 16:13.

Kurtz.—On the 25th of June 1903, at the residence of her son-in-law, Frank Martin, in Elkhart Co., Ind., of affections of the stomach, sister Barbara Metzler, widow of the late Christian Kurtz, aged 67 Y., 11 M., 10 D. She was born in Mahoning Co., Ohio, July 15, 1825, united in marriage with Christian Kurtz, Jan. 25, 1859. To this union were born nine children, five of whom are still living, three in Oregon and two in Indiana. Bro. Kurtz died in Oregon some months ago, and the bereaved widow returned to Indiana, where they had formerly lived for a number of years, and made her home with her daughter, where she died. She was buried on Sunday, the 28th, at the Olive Men. M. H., where a large concourse of people were present. Services were conducted by John F. Funk, from Rev. 14:13. May the Lord comfort the sorrowing friends, especially the children who could not be present at the funeral.

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Published Weekly.

ELKHART, IND., THURSDAY, JULY 9, 1908.

VOL. XL. No. 28.

EDITORIAL NOTES.

True joy never becomes monotonous.

Willful disobedience brings woeful doom.

Opportunity can be parsed and practiced only in the present tense.

With God we are safe anywhere; without Him we are safe nowhere.

No matter how insignificant we are, God's promises are ours if we obey Him.

The Fourth of July is called a holiday. To how many Christians is it a holy day? We should not be less holy on that day than on any other.

The liberty of the gospel has always been a stumbling block to the sinner, especially the hypocrite. That liberty always makes it easiest to do right.

Why should any young Christian envy the wicked because of their pleasures? Their present life is in danger, their future, doom. The "solid rock" may seem bare, but it will stand when the sandy foundation of earthly pleasure is swept away.

The suggestions of the enemy may often be mistaken for divine impressions. No doubt they often are, and many who think themselves devout and zealous are thus led astray, but those who hold to the Word will find in it the lamp that always leads Godward.

God's promises are as personal as they are precious, and they are never failing. In the name of Jesus we can draw on them the same as we can draw on a bank when the proper endorsement or identification is on the check we present. Why, then, call upon God as though His mercy or His power or His goodness had been exhausted, like the funds of an insolvent bank?

As intimated some time ago in the Herald, the brethren in the new colony at Carstairs, Alta, Canada, decided some time ago to have a Sunday school conference there in July. We have been requested to state that the same will be held at the West Zion M. H. on the 13th of July. We wish our dear brethren and sisters a feast of blessings.

If a new heart could be bought like a new hat, some people would be willing to pay a big price. Others would look round for "reduction sales" and "bargains"; still others would try to get a bargain by beating down the price, and a large number would go away without buying. And yet, is not that the way many try to obtain the heavenly gift?

In our last issue Eld. N. B. Grubb of the General Conference "First Mennonite church" of Philadelphia shows some of the steps that were taken to place the old Germantown Mennonite M. H. in possession of the Eastern District Conference of the General Conference Mennonites. It is interesting information, clear to the end, and we thank him for it all.

A reader criticizes the statement in our issue of July 2 that on that day "half of the year" was gone. He wishes it understood that half the year was gone with the end of June. Half the number of months, yes, but if you are so very particular about it, just count the number of days and you will see that July 2 is the middle day in the year. These warm days are tiresome enough without such hairsplitting criticisms.

The plain maxims and precepts of God's word are far surer rules than the most ingenious "explanations" can make for not following the plain teachings of the Word. The gospel makes the same demands today that it did in the time of Paul. People may change mightily, but the Word changes not. Its meaning is the same. The straw fabric of modern religion and popular thought may do for show, but it will never do for judgment.

Every true child of God who has some knowledge of the teachings of the Word, knows that the truth and foundation of religion is not based upon men and human testimony, but upon God and the divine testimonies which He reveals to us in His Word, and on these it will stand until the end of time. On this subject we have many bright and noble examples in the lives and death of the martyrs. "Be thou faithful unto death, and I will give thee a crown of life." Faithful Christian men and women are often looked upon as inconsiderate fanatics, but if God is for us who may stand against us? The wisdom of this world is foolishness in the sight of God.

A man would be called a pretty hard name by the world if he would go to an oculist for a course of treatment or for glasses that would cause him to see everything he looked at in a wrong way, or in such a vague way that he could not discern outline or color. This is just what those are doing, in a spiritual sense, who heap unto themselves teachers, having itching ears, and who like to have some gospel principle that demands self-denial so taught or explained away as to make it appear unnecessary to obey it. Let us take care of our spiritual vision. There are quacks in all professions, the religious included.

Of all religious formalities none is so amusing or deceiving as that which aims to attract the unregenerate. Attractive formalities compose the bait which the secret society god is using to catch "candidates." What real inspiration is there in a heaven pointing steeple? What is there in the chattering of bells and babies, the dedication of pipe and other organs for church services? Will their piping be more acceptable to God? What of the formal dedication of church buildings? of ceremonial corner stone layings? What of the hundred other formality et ceteras of modern church work and worship? Such formalities tend indeed to make religion a church worship more than a worship of God. It makes an attractive religious show, but an abominable counterfeit of Christianity.

New City Mission. As has been intimated in the Herald several times, steps have been taken to open a city mission in Fort Wayne, Ind., Bro. M. S. Steiner and several other Ohio ministers having held meetings there. Arrangements have finally been made to hold regular services and Sunday school in Hartman's Hall, the rent for which, with chairs, etc., is to be \$2.00 per Sunday, or \$75.00 per year. A number of our brethren and sisters live in and near the city, and this will give them an opportunity to attend church services regularly and to help in the mission work. The Evangelizing Board will gratefully receive contributions for the Fort Wayne Mission. The Herald will gladly report the progress of the work there.

Glorious. Under this caption the Chicago Record-Herald of July 6 makes the following comment of the nuisance commonly known as the "Fourth of July" or "Independence Day":

HERALD OF TRUTH.

For the Herald of Truth.

PERSONAL COURAGE OF THE REFORMERS.

By John Horach.

II.

The conversion of Menno Simons occurred in 1535, about fourteen years after the Diet of Worms. Menno, like Luther and other reformers, had been a Catholic priest. Through the study of the scriptures, he was led to a realization of his sinful state. He turned to God in thorough penitence, asking forgiveness for the sake of the blood of Jesus. He accepted Christ as his Savior, and henceforth lived the life of a Christian.

Menno did not leave the Catholic church immediately after his conversion. His first thought seems to have been to remain in the church in which he had been born and brought up, testifying to the truth of the gospel. It became, however, clear to him that he could not be a Romanist without compromising with what is positively wrong. It was several months after his conversion that he left the Roman church.

Having renounced Romanism on January 12, 1536, the question which presented itself to him, was, with what church he should unite. Should he make common cause with one of the Protestant state churches which had been established in Germany? In order to understand the prevailing condition of things, it will be necessary to present a few facts relative to the history of those state churches.

Two Protestant state churches or denominations had been established during the past decade, namely the Lutheran and the Reformed, the latter following the teachings of Zwingli and Calvin. It must, however, not be supposed that churches of these two denominations could be found in one and the same state or province. There was no liberty of conscience in those days. The church was united with the state, and only one church was tolerated in each province. Germany consisted of more than thirty provinces. Certain of these provinces had remained Catholic, their governors having not embraced Protestantism. The rulers of other provinces had adopted the Lutheran faith, and had established the same throughout their land, prohibiting all other worship. In other provinces the Reformed church was made the state church, and to the populace was left no other choice but to accept the same creed.

It is a noteworthy fact that when the governments of some of the Lutheran provinces turned Catholic again, the people of these provinces also turned Catholic. They had, indeed, generally speaking, changed their faith in the first place on the command of the rulers. Such changes were in certain provinces repeated a number of times. Yet, the different state churches opposed each other with the bitterest enmity. The people of one of the states—the Upper Palatinate—were so unfortunate as to be required to change their faith at least five times during the Reformation period. The last change was from the Reformed creed to Catholicism, and the population of the Upper Palatinate has remained Catholic to this day.

The adherents of the state churches refused to be persecuted for their faith; they believed, or pretended to believe, any creed the state commanded them to accept. When Protestantism was established in the formerly Catholic states, there was, on the part of the people, no such thing as uniting personally with a new church. Although some improvements were introduced, no new church was organized. The priests were simply commanded to accept certain changes

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in teaching and practice, and they were willing to comply with these orders. All evidence goes to indicate that this change failed to increase the piety of the people. True piety will, by the way, not come by the commands of civil rulers.

Beside the state churches, there was one denomination which did not approve of a union of church and state, but held that a Christian church should be organized and maintained on the voluntary principle. They were the so-called Anabaptists (the name signifying rebaptizers). Falling in line with the primitive Christians and with the ancient Waldenses, they were opponents of state churchism. These people were scattered all over Switzerland, Germany and Holland. They were nowhere tolerated, but were persecuted in every province.

Instead of believing that some improvements should be introduced into the Romish church, or that an effort should be made to erect a somewhat better building on the same foundation and groundwork (thus sewing a new patch on an old garment), the Anabaptists proposed to accept no other foundation but the word of God alone. They believed the Romish church to be fundamentally wrong, since it made the people believe that they were Christians by virtue of baptism (infant baptism), and other outward forms. They would baptize and receive into their fellowship only believers, i. e. those who had already become Christians. While discipline had been dropped in the state churches, the Anabaptists maintained strict discipline. They refused to fashion their belief according to the notions of "the powers that be," but stoutly maintained that it is not the business of the civil magistrates to regulate matters of religion and conscience. They had accepted their belief, not on the commands of the civil rulers, but notwithstanding them. These people believed their faith of sufficient value to them to suffer persecution for its sake.

Menno Simons, as is well known, united with the Anabaptists. We will, in a following article, consider the question what it meant for Menno to unite with these people, and what light this may throw on his character, particularly in reference to his personal courage.

Cleveland, Ohio.

For the Herald of Truth.

CONCERNING BAPTISM.

By A. B. Holdeman.

Of late there has been considerably said, in the Herald of Truth, concerning baptism, but as the subject has not by any means been exhausted, and many important points left untouched, I feel to add some thoughts that have occurred to me, hoping they may not be unprofitable to those interested in the subject.

I will begin with the beginning of the Christian church, on the day of Pentecost. At Jerusalem, forty days after the resurrection of Jesus.

Let me first remark, however, that the baptizing of John, and the work done by Jesus and His disciples before the crucifixion and resurrection was not done by, in, or under the Christian church, for before Pentecost the Christian church did not exist.

Christ came to fulfil the law, and before His resurrection He never instituted or commanded anything that was different from the teachings and requirements of the law, for since Jesus came, as He Himself says, not to destroy, but to fulfil the law, He must work in harmony with the law, until it was fulfilled according to the divine purpose. It is true, He taught a number of lessons and

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laid down doctrines that were to be instituted and brought into practice after He should have been lifted up and His kingdom established; but before that, or while He was alive upon the earth, He was subject unto the law, as Paul writes (Phil. 2:8), "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

When our Lord Jesus went about from place to place here on the earth, He told His disciples (this was under the law) not to go in the way of the Gentiles, nor in the streets of the Samaritans. This command was in full harmony with the spirit and tenor of the law. Other examples might be given, but this will serve as an illustration, and in looking farther in this line of thought, we will see that all His works and all His commands to His disciples were under the law and in harmony with the law.

Now, however, let us turn to the church of Christ, the Christian church, as instituted and conducted under the gospel. And here at the very beginning we have the well-known and oft-repeated commission, "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

This command was given directly to His disciples after His resurrection, and is directly the reverse of His command while He was on earth, which was, "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." This command was given directly to His disciples after His resurrection, and is directly the reverse of His command while He was on earth, which was, "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

Now, we see by the sacred record that Peter did the first preaching in the church of Christ, and they that gladly received the word, were baptized, and the same day there were added to them about three thousand souls.

Beloved readers, do we believe that they went away from the place where they preached, to baptize and especially to immerse the three thousand souls? Do we read of one instance in which the apostles went from where they had been preaching to another place to baptize? Paul, no doubt, was baptized in the house; the jailer, no doubt to my mind, was baptized in the house; Cornelius and those with him were baptized in the house. Philip baptized the eunuch in the water, because it was the most convenient place, and there was no other place near enough to go to, and it is altogether likely that they, being in the chariot, on a journey, had no other way to get the water. We read (1 Pet. 3:21), that baptism is not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.

In order that we may answer God with a good conscience, we must have a good conscience.

Again, if we have a good conscience, is there any sound reason to believe that we must go to a certain place to give that answer of a good conscience by baptism? I believe we have enough to do to obey God in His word without trying to observe any commandments of men.

In Rev. 22:14 we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter

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in through the gates into the city." The martyrs, as far as I know, were always asked, In what house were you baptized? and not in what stream, and their faith was a faith, not in word only, but truly in power.

I have much more on my mind, but I always desire to be brief. I will yet say, Read, prove, and hold to the truth. Elkhart, Ind.

For the Herald of Truth.

FAITH OR WORKS, WHICH?

By A. K. Kurtz.

In a recent issue of the Herald of Truth we notice an article under the heading of "A Serious Question," where the writer, perhaps not intentionally, lays great stress on a non-essential, and would have that as a condition of church fellowship. In all questions of mere form there should be liberty, especially ought this to be the case in baptism. We speak of a scriptural mode of baptism, when in reality there is no particular mode or form given, and it is well that there is not, else there would be still more stress laid on a non-essential. To be baptized just like the Savior was would already be salvation enough for some that build so much upon that ordinance.

The one baptism spoken of by Paul (Eph. 4:5), and the one by which we are all baptized into the one body, Christ (1 Cor. 12:13), is the one above all things else necessary to the carrying on of the gospel of the Son of God. The baptism referred to by John when preaching in the wilderness of Judea, saying that the One that came after him, Jesus, would baptize with the Holy Ghost and with fire—this baptism we believe was considered by the apostles of more importance and was more essential to church fellowship than was the outward form, because that was a common question among them, was, "Have ye received the Holy Ghost since ye believed?" instead of asking to what church they belonged. The reason that Israel could not attain to the righteousness of Christ was because they sought it not by faith, but by works. Let us not fall into the same error. We honor our Christ just in proportion to our faith in Him, and the more stress we lay on works or outward ceremonies the less we exercise faith in Him.

It is to be feared, however, and is already apparent that denominational pride, intellectuality and a desire for the popular form of religion is fast sapping the spiritual life of the church. "It is the Spirit that quickeneth" (gives spiritual life). We need more heart-religion that will bring to us convictions of right and wrong out of a pure conscience which will correct our lives from the inside, from the heart, the source of good or evil in men.

Smithville, Ohio.

For the Herald of Truth.

BUILDING UP AND PLUCKING DOWN.

By Silas Bauman.

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands." Prov. 14:1. Solomon also says, "The fear of the Lord is the beginning of wisdom." Paul says, "Let the wife reverence her husband."

What do we understand by building a house? Does it mean the building of a great mansion and then furnishing it with the most costly furnishings at the expense of a loving husband who has to toil hard to furnish the means, and perhaps running him

into debt? Does he call her a wise woman who teaches her children to come out in the latest styles and using God-given gifts for foolish purposes? Or has he reference to a woman who knows her place as a helpmeet to her husband, a good housekeeper and home-maker, who teaches her children to practice economy and labor for the good of others? The apostle says, Let him that stole, steal no more, but labor with his own hands that he may have to give to the needy. Work for the good of others, and not take all that you can get at the expense of others.

I do not wish to dwell on the extravagance of women, but will try to compare this text with the nominal church at present, which is to be the bride of Christ, and is also called wise if she heeds the counsel of Christ given in Matt. chapters 5, 6 and 7. He who does not heed this counsel is likened unto a foolish person who built his house upon the sand. Is it not foolish to claim the promises of God without complying with the conditions laid down in His word. Christ is a rich husband, rich in grace and mercy, but we cannot receive this grace unless we become humble; for James says, "God resisteth the proud and giveth grace to the humble." If we do not humble ourselves we work against God and pluck down with our own hands. As the church is growing in numbers it is continually getting more like the world, notwithstanding all the teaching and counsel given in God's word. She is being led astray by idolatry like the wise king Solomon by the strange women. After giving to others so many wise counsels, yet he was not wise enough to resist when he was enticed by women. So today we have many instructors in Christ, but not all live exemplary lives. Paul says (1 Cor. 4:15), "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Paul cared for those who were brought to Christ through his teaching like a father cares for his children. But they had many preachers like today who failed to lead their pupils in the narrow way which leads to life eternal. Solomon's kingdom was a kingdom of peace, but was gradually led into idolatry. David's kingdom was one of continual warfare, which led to the kingdom of peace of which Solomon was king; but we have a greater King than Solomon whose kingdom is eternal peace if we keep a continual warfare against the sins of idolatry.

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3:16. We have many examples in the Bible which should make us wise, and we also have a greater than Solomon who was not led astray. Let us take as our example to stand for God, who said, "Lo, I am with you always, even unto the end of the world." Let us encourage self-denial and build up as a wise woman, and oppose worldliness and popularity which is plucking down like a foolish woman. Let us reverence Christ as our husband, and be true to Him, and let us pray for each other. Floradale, Ont.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

HERALD OF TRUTH

July 9, 1903.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

Milan, Okla., June 29, 1903.—June 28 the
Milan Valley Sunday school was reorgan-
ized for the remaining six months of the
year, with Bro. J. K. Eash, Sup't.; Bro. J. C.
Bontrager, Ass't. Sup't.; Bro. Geo. B. Lan-
dis, Chorister; Rebecca Garber, Sec'y.; Bro.
T. Hersherberger, Treas. May we all be sub-
missive to God's will, so that He can work
with us, that the school may be an honor to
God and to the welfare of the souls of men.

Simon Hersherberger.

Waynesboro, Va., July 1, 1903.—We are
glad to report that one precious soul has be-
come willing to enlist in the service of the
Lord, and was added to the church by water
baptism, the 28th of June, at the Union
Chapel. Let prayers be many for such that
they may become strong in the Lord, and
stand for Jesus and the church, let come
what will, for temptations are many. Our
S. S. work at Spring Dale is going on nicely,
and we trust there may be visible results of
the same in the near future.

The congregation at Spring Dale is look-
ing forward with pleasure to the time when
the brethren A. D. Wenger and J. A. Ress-

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les will be with us, as we expect them both
in the near future. May God's grace ever
sustain us all. * * *

Cairstair, Alberta, Canada, June 29, 1903.
By special request of many of the brother-
hood in Pleasant View Cong., Johnson Co.,
Mo., from whence myself and family moved
this spring, and also of the brethren here,
I will endeavor to give them a few lines
through the Herald.

We landed here with our car of household
effects, April 6. We found all well, and
farmers busily engaged in seeding in the
afternoons. In the mornings the ground
was slightly frozen on top (and still frozen
solid underneath). By the time frost was
out four or five inches, seeding was mostly
all done. This will seem somewhat strange to
our Southern friends. Much of the time
the weather was so fine and the sun so warm
that it seemed strange that there could still
be frost in the ground.

After arriving here we immediately rented
a farm, and by the 18th had about 35
acres in crops, the ground having been fall
plowed. This neighborhood is mostly settled
by people from Waterloo Co., Ont. We
have a good school and a comfortable church
house, West Zion, in the midst of all. We
have church and Sunday school every Sun-
day, with good interest in both. One would
not think it the wild and uncivilized West,
as some of our Eastern friends imagine.
Here on July 13, the Lord willing, will be
held the first Sunday school conference of
our people in Alberta. Both the other organ-
ized congregations of Mennonites in Alberta
will be represented, and we look forward to
a day of blessing. The other congregations
are, one near Okotoks, the other at Mayton,
about 18 miles east of Olds (R. R. station).

We have finally decided to locate near
Mayton. We expect to have a homestead
and have also bought a quarter section,
where I am at this writing, breaking up the
virgin soil for next year's crop, and making
arrangements to build, dig a well, etc. The
soil is surely good, a very black, slightly
sandy loam, and I think a beautiful country
to look at. Mayton has now a post office, a
large new store house just completed, a
Mennonite meeting house, and a creamery.
The latter furnishes an appreciated monthly
income to the new settlers, a big majority of
whom are none too full handed. Here also
we have church, Sunday school and Bible
meeting every Sunday, and singing practice
a night or two during the week for a while,
as we are also getting the new Church and
S. S. Hymnal. This locality is settled mostly
from the United States, many coming from
Iowa.

Land can as yet be bought cheap here, as
also in the vicinity of Cairstair, and home-
steads can yet be had by going a little farther
back. But the land is being taken fast, and
the country is now well dotted with houses,
where a few years ago not a house was to be
seen. Fencing and breaking is being done
as fast as people are able to do it, although
thousands of acres are still on the "com-
mons," furnishing a vast opportunity for
stock raising, which, judging from the thrift
and flesh of stock fed without grain, is a suc-
cess. So far this spring has been very season-
able. Crops are doing well. I was surprised
to see timothy do so well; even on freshly
plowed sod it is growing splendidly.

I should be glad to see more of the
brotherhood who are tired of paying high
rents, come and see this country for them-
selves. Of course, we very much miss
kindred and old friends. But God is every-
where, and the field of labor and the harvest
is great. Almost from every side can be
heard the Macedonian cry, "Come over and

help us." Why could not some of the minis-
tering brethren come and labor with us for a
season? God will abundantly reward.
With greetings to all God's faithful,
Noah Gerber.

For the Herald of Truth.

LESSON FOR SUNDAY, JULY 19, 1903.

By Jas. H. McGowen.

SAMUEL'S FAREWELL ADDRESS.

1 Sam. 12:13-25.

Golden Text.—Only fear the Lord, and
serve him in truth with all your heart. 1
Sam. 12:24.

Behold the king; and there was not
among the children of Israel a goodlier per-
son than he: from his shoulders and up-
ward he was higher than any of the people.
1 Sam. 9:2.

The elders of Israel had told Samuel that
he was old and his sons had become reckless
in the discharge of their duties. Now "make
us a king to judge us like all the nations."
The thing displeased Samuel, but he took it
to the Lord in prayer. The Lord said,
"Hearken unto the voice of the people. They
have not rejected thee, but rejected me, that
I should not reign over them." God who
had brought them out of Egypt had pity and
compassion upon them, and had given them
the last judge in the person of Samuel, who
had walked before them from his childhood,
consecrated to the Lord by his mother when
a child.

"Behold, here I am: witness against
me before the Lord, and before his anointed:
whose ox have I taken? or whose ass have
I taken? or whom have I defrauded? whom
have I oppressed? or of whose hand have
I received any bribe to blind my eyes there-
with? and I will restore it you. And they
said, Thou hast not defrauded us, or op-
pressed us, neither hast thou taken ought of
any man's hand." Verses 3, 4.

Behold Samuel, as he stands before his
people guiltless in his aged years, with his
snowy hair hanging down over his head,
giving his farewell address, no doubt, with
tears streaming down his furrowed cheeks.
He had told them the manner of a king,
what he would require of their sons and
daughters, and take the best of all they had
for his own service, that when these things
came to pass they would cry unto the Lord
and He would not hear them. Samuel's
words were as tinkling brass and sounding
cymbal to them. "Nay, we will have a king
over us;" we want to look like other na-
tions; we will have somebody to fight our
battles for us. What a change in the people
now, as Samuel gives his address. "If you
and your king will fear and obey the Lord,
it will be well with you. If you disobey him,
he will be against you. See what the Lord
will do in the midst of wheat harvest, that
you may see your wickedness in the sight of
the Lord in asking a king." Great fear came
upon them. "Pray to the Lord that we die
not, in adding unto all our sins this evil to
ask a king." Fear not. Serve the Lord with
all your heart. Do not go after vain things
that cannot profit. The Lord will not for-
sake His people. I will pray for you.

To the modern Israel, or the people of to-
day.—Have you seen that large man among
our people, head and shoulders taller than
any other man? He is a choice young man,
from his outward appearance he would be a
wonderful worker in the Lord's kingdom.
Not at all. If he was sent to slay all the
Amalekites he would reserve the king, be-
cause he favored himself. He would covet
the fat cattle and sheep; and if he would

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meet a Goliath, he would run like a coward.
It is not always big physical men we need
today (although they are not to be despised
for being big—Ed.) but men with back-
bone in them and moral stamina to put on
the whole armor of God and do His bidding,
that the Amalekites sins may be cut down,
"not by might, nor by power," but by the
sword of the Spirit, saith the Lord; and the
devil Goliaths may be brought down by the
pebbles of God's word and beheaded by their
own weapons.

Farewell addresses.—How many farewell
addresses do we hear from the pulpit today,
and the people say, "He is too old, and his
ideas are out of date. Give us a young man,
one who will preach to suit the people at
large, one that looks and acts like other peo-
ple do—an up-to-date man, just from a
theological seminary, who has a diploma on
theology, and will use a great deal of
rhetoric, will not say anything about the
popular sins of today; he is the man to rule
over us."

"I gave thee a king in mine anger, and
took him away in my wrath." Hos. 13:11.
If we must have our way, God will grant it
unto us, but it will be our sorrow in the end.

Nappanee, Ind.

For the Herald of Truth.

OUR DUTY TOWARD THE SICK AND THE AGED.

By Peter Metzler.

"I was sick and ye visited me." Matt.
25:36. I have for some time been impressed
with the thought of our duty to the sick
and aged. Are we always doing our duty
towards them? There are such in many if
not in all communities, and often they are
brethren and sisters of our own church,
who are old and feeble and are not able to
attend church services as frequently as they
did in former days. The aged have possibly
seen all the companions of their childhood
pass from earth to their final reward, and
they seem to be left alone to fight the battles
of life in their declining years. Then there
may be younger ones who are sick and
afflicted, and some who are confined to their
homes for years. The question comes to
us, Do we do our duty toward those in visit-
ing and speaking words of encouragement
and sympathy to them? Or are we inclined
to visit only those who are in good health
and can enjoy all the blessings of life that
such can enjoy? I do not mean to say that
we should not visit these, but I do say, let
us not forget the sick and the aged who may
often feel lonely and discouraged. I believe
if we could all realize how much an occa-
sional visit would be appreciated and how it
would cheer and encourage those who are
sick it would move at least some of us to
exercise this part of our religious life more
earnestly than we have done in the past. I
do not mean to say that all are neglecting
their duty toward the sick and aged, but I
must confess that I have found myself com-
ing short of doing my full duty and I only
wish to admonish us in the spirit of our
Savior. "Inasmuch as ye have done it unto
one of the least of these, my brethren, ye
have done it unto me."

Columbiana, Ohio.

For the Herald of Truth.

ARE YOU SEEKING SPIRITUAL LIFE?

By J. D. Burkholder.

II.

If we would classify all unconverted men
and women and children into one great com-
pany we would label them: "Carnally

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minded people.—Unsaved." No matter how
good the morals of some or how wretched
are the lives of others, they would all come
under the same classification, they would
have enough in common to put them there.
People all eat, sleep, drink, work, think, live
and die. Some may be morally good people
and emotional, too. There is no such thing
as morality and emotion developing spiritu-
ality in man and woman.

A Christian has a different nature from the
above and would be classed in another com-
pany and kingdom. If we would have spiri-
tual life we must get it at the fountain
where it pre-exists—Jesus.

Paul was born into the spiritual life in a
very striking manner, so much so that Paul
cried, asking, "Who art thou?" The answer
came, "I am Jesus." If we have not the
spirit of Jesus we are none of His. This
regeneration of Paul was attended with a
wonderful display of God's power. The case
seemed to be one that demanded it, for Paul
was honest in purpose, yet in the wrong.

There is a mystery hovering over regen-
eration, so deep, in fact, that many would
give almost anything for light, for full as-
surance that they are really born again. If
you expect a light to strike you to the
ground and a voice to cry out audibly, "I am
Jesus," you will probably go to your grave
and not realize what you expect until you
hear the trumpet sound and see Jesus com-
ing in the clouds with His angels to judge
the world. The spiritual life comes with
very decided evidences to some, but to many
it does not come that way. When we are
first born into the world we know not that
we are born, until afterwards. Jesus says,
"Thou canst hear the wind and the sound
thereof, but canst not tell from whence it
cometh or whither it goeth." This is the
definition Jesus gives for spiritual birth. He
tells us in unmistakable terms that we may
feel and know that the Spirit is within us,
but not know just how He came or (prob-
ably not) just when we were born. (Others,
however, will see and know.—Ed.) "How
can I know it?" you say. Listen.—God has
made the elements of nature. If man puts
his wind-wheel before the wind the wind
will drive it and the desired power is given.
If we put the water-wheel before the water
in a proper relation to it the wheel will be
driven and give us the power. Likewise
when the piston is placed in the proper rela-
tion to steam we have therefore a power to
drive heavy trains and large steamboats at a
wonderful speed. These three illustrations
will illustrate spiritual power. If we resign
our wills and put ourselves properly into the
hands of God, in the name of our Advocate,
Jesus, the power of the Spirit will course
through the soul. Just as the wind, water
and steam give power, so will the Spirit give
us power over evil.

Jesus came to save the lost when they turn
to Him for salvation. Can you think it could
be possible that He would not come to your
aid and give you saving power? If your de-
sires and habits are the same as before you
confessed Jesus, then you are carnal. You
have not allowed the Spirit to work, and the
trouble is your own, probably because of
your selfish or obstinate will. God does not
say, "Make your light shine," but "Let it
shine." Therefore, the light will come if you
turn to Him and trust Him. Jesus says,
"Behold, I stand at the door and knock; to
him that openeth I will come in and sup with
him and he with me." A great many look
upon Christ and the Holy Spirit as being
distant in the heavens, and that they may
with some mysterious faculty reach up and
share the benefits of this power. Life, if it
is life at all, is within, not somewhere else.
Vegetable life is not in the skies somewhere

and dealt out at certain seasons of the year
to the plants below. Life is within the plant
itself—the plant is filled with life. If we are
alive to the spiritual world, this Spirit is a
resident tenant of the soul. Life must have
an abiding place—a temple wherein to dwell.

"What is spiritual life?" do you ask. Life
in the natural world is still running at large
seeking a definition. Can you tell what it is?
You know you have life, do you not? So
with spiritual life—it is enough to know
that we have it. Do not expect to develop
too fast in the spiritual life, and do not be
discouraged because development seems
slow. We are first babes; there must be
considerable growth before manhood is
reached. It takes more years to mature an
intelligent being than to mature animals of
the lower type. It takes many more years
to grow large walnut or oak trees than the
willow. Jesus says, "First the blade, then
the ear, then the corn in the ear." In the
Christian life, first the birth into the king-
dom, then the growth and development into
His likeness.

In itself the mineral kingdom can never be
anything else. Vegetable is always vegetable.
Likewise animal is always animal, never
spiritual of its own power. Unless the veg-
etable reach down its roots into the earth
and by a process touch and gather the min-
eral properties out of the earth, it (the min-
eral) will always stay there. So with our
natural animal life. We cannot be an in-
habitant of the spiritual world unless by the
touch of the spiritual kingdom we partake of
its qualities.

Philadelphia, Pa.

For the Herald of Truth.

OUR CONDUCT AMONG CHILDREN.

By Annie L. Miller.

The children, how pleasant they have
made many a home? When Jesus was upon
earth He took them in His arms and blessed
them and said, "Of such is the kingdom of
heaven." Jesus gave us the example of
kindness and friendliness toward the chil-
dren. Our conduct among them should be
such that they may be bettered because of
the life we live before them. We may not be
aware of the influence we exert over the
children with whom we daily associate.
They will watch our conduct and no doubt
are looking for something in our lives that
may be an example for them, worthy to fol-
low. Let us remember that the impression
we make upon the children will go with
them all through life.

If we look back to our childhood days we
can remember how unhappy we were when
people were unkind to us or how it soothed
us when some one spoke kindly to us. A
kind word and a pleasant voice are gifts
easy to give; let us be liberal with them.
They are worth more than money. How
necessary it is that parents should set the
right example before their children! They
should not utter words that they would not
want their children to utter. They should
not go to questionable places where they
would not want their children to go, but
their lives should be such that their children
can confide in them. Through their influence
they may become noble boys and girls and
God may be honored. Live a true, devoted
life before your children that you may be
worthy of their obedience.

Do not simply send your children to di-
vine services, but take them to the Father
and mothers, put your boys and girls to
work; give them something to do that will
create in them a desire to be of some use in
the world, that they will not be found among

the idlers as they grow older. Show them that you appreciate their help.

May we under all circumstances be kind to the children, for they are more easily led to get to good by example of loving kindness than if they are threatened with punishment. Let us provoke them to nobility of character, and not to wrath. Let us be patient with the children, even though they become unruly sometimes; we must deal kindly with them, and they will deal kindly with us.

Some of these children may become teachers, some may be preachers of the gospel, we do not know, but let us help them to take a stand for the right. May we so live before them that they can take knowledge of us that they are the children of God, and that they may want to be the children of Him whom we serve. May they be taught early to love the Bible, to love and serve God, and some day these will be numbered with the workmen that need not be ashamed, and when the Lord comes to gather up His jewels, these may be found among the faithful ones, in that heavenly home that is prepared for all God's children.

Spring, Pa.

For the Herald of Truth.

CONFIDENCE TO BE PLACED IN GOD ALONE.

By R. E. Buckwalter.

"I will lift up mine eyes unto the hills from whence cometh my help." Isa. 121:1.

David realized from whence came his help, for he says in another place, "In my distresses I cried unto the Lord, and he helped me." Many believers have had similar experiences. Because the Lord has helped us in time past, we have confidence in Him that He will still continue to help us as long as we confide in Him alone.

We ought not to put such confidence in any created being, but place our whole confidence in God, who is able to help us, who is the same God, yesterday, today, and forever. We ought not to put too much confidence in man, for man is ever changing, and "who is for thee today may be against thee tomorrow." If we abandon the cares and pleasures of this sinful world—which the wise man Solomon declares is vanity of vanities, yea, worse than vanity to those who put their trust in them—and turn to the Lord with all our heart and soul, we shall find rest and peace, which passeth all understanding.

Heb. 3:6 reads, "But Christ is a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." There is danger of our losing our confidence in God, if we are not watchful every day, even unto the end.

The reason why many are so slow to rely entirely upon the promises of God, must be because of their lack of confidence in Him, and because of the evil one who is continually trying to steal away that confidence which the apostle says has great recompense of reward.

There are many ways in which Satan tries to deceive us in regard to our confidence in God. He would have us to believe we are confiding in God simply because we feel so, when in reality he knows very well we are confiding in him. For instance, I have heard Christian professors rejoice in the promises of God, yes, they would say, What blessed promises! How comforting and consoling! but they could not bear the least reproach and shame for His sake, and they would step over a little liar to the world, so they need not suffer persecution. Oh, let us take heed! The Savior said, only under

the conditions that we suffer with Him shall we also reign with Him in immortal glory. He meant it just so, and if we have confidence in that saying of His we will not try to get to heaven in the devil's way, I assure. If we do, we are but thieves and robbers, and have no right to claim any of God's promises until we confide in Him alone.

Many seem to have confidence in God until persecution arises, then their devotion fails. We scarcely know what is in us until temptation calls it forth. In times of temptation let us beware lest we let go our confidence in God. "We fight not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

Satan is very deceiving. Should he find any one who is determined to lead a godly life regardless of the scorn and contempt of the world, he quickly sends around one of his agents, called Mr. Shame, who silently slips up behind him and whispers in his ear, that verily he is made to think it is his own thought and not the devil's. He whispers, that "No great and wise people were ever of your opinion before they were persuaded to be fools; it is because of your ignorance and lack of understanding that you feel so. Is it not a shame to sit whining and mourning under a sermon, and a shame to ask your neighbor's forgiveness for petty faults? If you get so religious it makes you grow strange to the great. A tender conscience is an unmanly thing, and for you to be so very, very careful over your words and ways and all you do, you are venturing the loss of all for nobody knows what, and is not all this," says he, "a shame?"

Yea, rather, is it not a shame for Christian professors to prefer the devil's lies above the religion of God? If we are ashamed to do His will while here, how shall we look upon the face of the Lord at His coming?

False confidence is described in Isa. 30:1, and a woe pronounced upon it: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me, and that cover with a covering, but not of my Spirit, that they may add sin to sin."

Having full and perfect confidence in God we will take His counsel and advice, and no other, and with the confidence of David we will lift up our eyes unto the hills, from whence cometh all our help, for our help is in the Lord God Almighty who made heaven and earth and all things that are therein.

Kinzer, Pa.

THE TRIUMPH OF CHRISTIANITY.

It is fashionable, as well as profitable, to cast odium as well as ridicule on Christianity and the sacred scriptures, which are the basis of the Christian religion. A man of limited capacity, but of fluency of speech and shafts of wit, can propose objections and difficulties in a half hour which may take a learned man a month to answer.

I would ask you, my brethren, to have three answers ready in your mind when you are confronted by any difficulties against Christianity.

First—Ten thousand difficulties do not make a single doubt, and ten thousand doubts do not destroy a single fact of revelation; ten thousand layers of fog and cloud, such as hung over the earth this morning, do not blot out the sun in the heavens nor diminish its splendor.

Second—The Christian religion has been in existence for two thousand years and has been cherished by the wisest and best of men in every age and country, and it is stronger today than it was ever before.

Third—All the civilizations of the past and all existing civilizations today worthy of the name, have been based on the doctrinal and moral principles of the Bible.

It is time enough to surrender our Christianity when some better system is brought forward to supplant it.

Let us transport ourselves to the dawn of the Christian era, and let us stand in imagination on one of pagan Rome's seven hills. We see at our feet that immense city teeming with a population of about three millions here and there with idolatrous temples, and niches to false gods are erected in the corners of the streets. There people are given up to every species of idolatry.

In the language of the Apostle to the Gentiles, "They changed the glory of the incorruptible God into the image and likeness of corruptible man and of birds and beasts and creeping things, and they worshiped the created instead of the Creator, who is blessed forevermore."

Such was the condition of society when our Lord appeared on the theater of public life. He called around Him twelve insignificant men—men without human learning, men without prestige and fame, men without any of those elements which are considered essential for the success of any great enterprise. He commands them to enact the most mighty moral revolution that has ever occurred in the history of the world. He commands them to uproot idolatry from the face of the earth and to establish in its stead the worship of the one true and living God.

When we contrast the weakness of the apostles with the colossal task marked out for them, well may we exclaim in the language of the Apostle to the Gentiles, "The foolish things of this world hath God chosen that he might confound the wise; the weak things he hath chosen that he might confound the strong, and the things that are not hath he chosen that he might confound the things that are, that no flesh shall glory in his sight."

No thoughtful man can fail to admire the wisdom of God in employing such inadequate means, humanly speaking, in the propagation of the gospel, for if Christ had appeared as a temporal sovereign, with all the majesty and pomp of royalty, if He had pressed into His service the imperial armies, the world would justly exclaim: "There is no miracle here, for it is not by the finger of God, but by the arm of the flesh that it was propagated."

Or if the gospel had been advocated by the orators, philosophers, statesmen and poets of pagan Rome, the world would again cry out: "There is no miracle here, for Christianity was developed not by the folly of the cross, but by the persuasive words of human wisdom."

Or if men were induced to embrace the church by bribes and emoluments, the world would justly say: "There is no miracle here, for men are drawn to the church not by the pearl of great price, but by the gold that glitters."

But when they contrasted the weakness of the instruments with the marvelous work performed they were forced to exclaim: "The finger of God is here."

Look out for the little annoyances; a pin-stick is more provoking than a rap from a heavyweight.

Does everything seem dark to you just now? Remember that there is light beyond the valley.

"BEWARE OF THE DOG."

If this were a regular sermon preached from a pulpit, of course I should make it long and dismal, like a winter's night, for fear people should call me eccentric. As it is only meant to be read at home, I will make it short, though it will not be sweet, for I have not a sweet subject. The text is one which has a great deal of meaning in it—"Beware of the Dog." It is very odd that the Bible never says a good word for dogs. No doubt a dog is very like a man, and becomes a sad dog when he has himself for a master. We are all the better for having somebody to look up to.

Firstly, let us beware of a dirty dog—or, as the grand old Book calls them, "evil works"—those who love filth and roll in it. Dirty dogs will spoil your clothes, and make you as foul as themselves. A man is known by his company; if you go with loose fellows your character will be tarred with the same brush as theirs. Besides, bad company does a man real harm, for, as the old proverb has it, if you lie down with dogs you will get up with fleas. If a lady in fine dress sees a big dog come out of a horse-pond, and run about shaking himself dry, she is very particular to keep out of his way, and from this we may learn a lesson—when we see a man half gone in liquor, sprinkling his dirty talk all around him, our best place is half a mile off, at the least.

Secondly, beware of all snarling dogs. There are plenty of these about; they are generally very small creatures, but they more than make up for their size by their noise. They yap and snap without end. Dr. Watts said—

"Let dogs delight to bark and bite,
For God has made them so."

But I cannot make such an excuse for the two-legged dogs I am writing about, for their own vile tempers, and the devil together, have made them what they are. They find fault with anything and everything. When they dare they howl, and when they cannot do that they lie down and growl inwardly. Beware of these creatures. Make no friends with an angry man: as well make a bed of stinging nettles or wear a viper for a necklace. Perhaps the fellow is just now very fond of you, but beware of him, for he who barks at others today without a cause will one day howl at you for nothing. When you see that a man has a bitter spirit, and gives nobody a good word, quietly walk away and keep out of his track if you can. Loaded guns and quick tempered people are dangerous pieces of furniture; they don't mean any hurt, but they are apt to go off and do mischief before you dream of it. Better go a mile out of your way than get into a fight.

Thirdly, beware of fawning dogs. They jump up upon you and lick the marks of their dirty paws. How they will lick your hand and fondle you as long as there are bones to be got. Too much sugar in the talk should lead us to suspect there is very little in the heart. The moment a man praises you to your face, mark him, for he is the very gentleman to rail at you behind your back. When people stoop down to generally pick something up, and men don't stoop to flatter you unless they reckon upon getting something out of you. When you see too much politeness you may generally smell a rat if you give a good sniff. Young people need to be on the watch against crafty flatterers.

Fourthly, beware of a greedy dog, or a man who never has enough. Grumbling is catching; one discontented man sets others complaining, and this is a bad state of mind

to fall into. Folks who are greedy are not always honest, and if they see a chance they will put their spoon into their neighbor's porridge; why not into yours? When a man boasts that he never gives anything away, you may read it as a caution—"beware of the dog." A liberal, kind-hearted friend helps you to keep down your selfishness, but a greedy grasping tempts you to put an extra button on your pocket. Hungry dogs will wolf down any quantity of meat, and then look out for more, and so will greedy men swallow farms and houses, and then smell around for something else. I am sick of the animals: I mean both the dogs and men. Talking nothing but gold, and how to make money, and how to save it. The mischief a miserly wretch may do to a man's heart no tongue can tell; one might as well be bitten by a mad dog, for greediness is as bad a madness as a mortal can be tormented with.

Fifthly, beware of a yelping dog. Those who talk much tell a great many lies, and if you love truth you had better not love them. Those who talk much are likely enough to speak ill of their neighbors, and of yourself among the rest; and therefore, if you do not want to be town-talk, you will be wise to find other friends. Few are the blessings which are poured upon dogs which howl all night and wake up honest householders, but even these can be better put up with than those incessant chatters who never let a man's character rest either day or night. Sixthly, beware of a dog that worries the sheep. Such get into our churches, and cause a world of misery. Some have new doctrines as rotten as they are new; others have new plans, whims, and crochets, and nothing will go right till these are tried; and there is a third sort, which are out of love with everybody and everything, and only come into the churches to see if they can make a row. Mark these, and keep clear of them. There are plenty of humble Christians, who only want leave to be quiet and mind their own business, and these troubles are their plague. To hear the gospel, and to be helped to do good, is all that the most of our members want, but these worries come in with their "ologies" and puzzles, and disturbing speeches and plans, and cause sorrow upon sorrow. A good shepherd will soon fetch these dogs a crack of the head; but they will be at their work again if they see half a chance. What pleasure can they find in it? Surely, they must have a touch of the wolf in their nature. At any rate, beware of the dog.

Seventhly, beware of dogs who have returned to their vomit. An apostate is like a leper. As a rule none are more bitter enemies of the cross than those who once professed to be followers of Jesus. He who can turn away from Christ is not a fit companion for any honest man. There are many abroad nowadays who have thrown off religion as easily as a ploughman puts off his jacket. It will be a terrible day for them when the heavens are on fire above them, and the world is ablaze under their feet. If a man calls himself my friend, and leaves the ways of God, then his way and mine are different; he who is no friend to the good cause is no friend of mine.

Lastly, finally, and to finish up, beware of a dog that has no master. If a fellow makes free with the Bible, and the laws of his country, and common decency, it is time to make free to tell him we had rather have his room than his company. "Beware of the dog." Beware of all who will do you harm. Good company is to be had, why seek bad? It is said of heaven, "Without are dogs." Let us make friends of those who can go inside of heaven, for there we hope to go ourselves.

We shall go to our own company when we die; let it be such that we shall be glad to go to it.—Sel. by a reader from "John Ploughman's Pictures."

MISSIONS.

For the Herald of Truth.

LIVING AT THE GIRLS' NEW HOME.

Dear Friends:—Greeting. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. Psa. 145:3.

For about two years the need was felt that another home was necessary for the girls, as the orphanage at Dhamtari was very much crowded. So the need was brought before the Lord in prayer. He has answered and sent means so that the work could be started, and now enough buildings are put up that by shifting some we were able to move the girls here. The girls had been asking nearly every day for a number of weeks past, "When are we going to Rudri?" That long looked-for day came on May 28. Early in the morning when the four o'clock bell rang, the girls began to stir in the orphanage, and began talking and calling to each other, and in a few minutes all were up and about. After singing and prayer—their usual morning worship—all came out and began to do their morning toilet, and were soon ready. A few of the sick ones were left at Dhamtari at the hospital till able to come. It took some time to get them started, as to nearly every one something was given to carry, such as their plates, blankets, gharas (earthen vessels), lanterns, lamps, lotas, baskets, etc. A few of the girls who could not walk (four blind, two with deformed feet and one with bad spinal trouble), were taken in a cart; all the others walked. Some of the girls who have brothers or sisters, or in some cases a husband, were taken with them, so some sadness was mingled with gladness. At a little after eight o'clock all were ready to start, and began to walk out through the gate on the way to their new home. Bro. and Sister Burkhardt with little Esther went along to help arrange; Tabitha and myself followed in the tonga, my husband following on horseback. Many past memories came to my mind, when leaving the place we learned to love, and thinking of the happy times spent together with the dear ones there, and sharing each other's joys and trials, which we will miss. Still, we are only four miles apart and can see each other often, which is a great help and satisfaction.

At about nine o'clock we reached Rudri. There was quite a stir when all the girls arrived. One of the first things done was to arrange the girls in their rooms. There are eight rooms for them to occupy at present. There are eleven rooms, but one is being used for a store room for rice, and the other two are used for our living room and girls' clothing room. Each room is 18 1/2 x 13 1/2 feet, which makes about from 20 to 25 for each room, according to size of girls. Two girls were set over each room to act as matrons.

After their rooms had been assigned them, they at once went to work cleaning their rooms and cleaning their floors (which is a ground floor) with gober (cow dung), the native way of cleaning. And soon the rooms and verandah looked neat and clean. When evening came we were all quite tired and retired early. Early the next morning the girls went to cleaning again and helped in different ways to get things more in order. There were many boxes to unpack and put in place in a family like ours of over 200 girls. All were anxious to help. On Sunday morning we had our first services here. Had Sunday school in the different rooms, and

We would also encourage our friends, everywhere, if they have inclination to do so, to take upon themselves the duty of distrib-

uting some of these tracts. This can be done readily by putting one or two in every letter that you write; in giving them to friends as you meet them, in giving them to strangers even on the street; on the railroad cars, in Sunday school and in meetings of different kinds. Let everybody help the good work along, and we shall be able by the grace of God to sow the good seed beside all waters.

Government Positions. The Sugar Creek Budget and other country advertising mediums that more or less circulate among our people, have been for some time publishing the following "ad" for the benefit of a certain so-called "Inter-State Cor. Institute" in Iowa:

"Wanted—Young men to prepare for government positions. Fine openings in all departments. Good salaries. Rapid promotions. Examinations soon. Particulars free."

Such advertisements, as a rule, bring more money into the pocket of the publisher of the "ad" than they pour into the pockets of those who are deluded into the belief that all or nearly all or even a good part of the above "ad" is to be relied upon. Such "ads," inserted in country newspapers by the unscrupulous money sharks, make many a fine country boy dissatisfied with his home and surroundings, and cause him to dream away his days in unwise longings for something that such "ads" create. The specialty of preparing for government positions may be looked upon as simply a special bait to catch those who aspire to such positions, without knowing that the government has nothing special to do with that or any other "institute" of its kind and class. A graduate from that "institute" has probably no more favors to expect from the government than the graduates of any other. Regarding the whole thing a secular exchange makes the following somewhat sarcastic but pertinent comment:

"It may be that the 'institute' has special facilities for securing these fine positions in the government service where promotions will be rapid and everything else will be just lovely. If so it might be able to do a good business by communicating with some of the senators and representatives who are worrying because of their inability to secure government positions for their clamorous constituents."

"At the same time it may not be out of place here to give a word of advice to young men who are preparing for fine openings in the government service. Let them take the examinations prepared by the 'institutes' if jobs on the farms and in the grocery stores. There is no harm in being prepared to accept a fine government position in case one happens during the next fifteen or twenty years to be vacated, but it will be a serious mistake for any young man to spurn hard work, on the strength of a promise that he can have a government position with the certainty of rapid promotions as soon as he is able to pass what some 'institute' puts forth as a necessary examination."

"Serious mistakes may be avoided if the young men who expect to assist in running the government will cling to their present jobs till the papers come from Washington."

HERALD OF TRUTH.

PERSONAL MENTION.

Mrs. D. L. H., Goshen, Ind., R. F. D. No. 4.—We need your full name in order to send your mail, or carry out your instructions.

Bro. David Garber, who has for some time been located at Harrisburg, Idaho, has been appointed district evangelist by the conference and expects to begin his work at LaJunta, Colo., about August 1, and from thence will go to Kansas and Oklahoma. Bro. Garber says, "I think something could be done here if we could find a minister, faithful and able, to locate here. Oh, we sadly need more workers, or perhaps a 'scattering of workers' from the strong congregations. When will it be? It seems to me that we, as a people, are more than half asleep; possibly it would be a blessing to the world if the 'northwind' of persecution would again blow and scatter us everywhere, 'preaching the word.'"

Bro. Garber states that, after the 15th of July, his address will be, Nampa, Idaho.

Bishop Christian Wery and wife of Kalona, Iowa, have made an extended visit among the churches in Pennsylvania and Ohio during the past month, also made a short stay in Elkhardt on the 10th of July and visited the Publishing House, where it was our privilege to spend a short time in conversation with him. The last previous visit to the Publishing House, was when, to use his own words, we had "the whole establishment in a cellar somewhere." That was just thirty-six years ago. We shall be glad, however, to have our friends visit us often. The brother and sister were on their way home, and took the afternoon train for Chicago. They visited in Lawrence and Mifflin counties in Pennsylvania, and in Wayne, Logan and other counties in Ohio. They had also intended to visit Champaign Co., O., but were prevented by the prevalence of smallpox in the vicinity, which cut their visit short.

Pre. Gabriel Heatwole of Rockingham Co., Va., has made an extended tour, visiting churches in Ohio, Canada and Indiana. He filled several appointments in Elkhardt county during the week and on Sunday, July 12, he spoke at the Yellow Creek meeting-house, where a large congregation had assembled to hear him. He spoke from the words (Heb. 2:6), "What is man?" His discourse was listened to with marked attention, and made a deep impression on the audience. He left on his return trip on the 13th, meeting his wife in eastern Ohio, where he had left her with friends while he made the trip through Canada and Indiana. We were glad to see him, on a short visit, in the Publishing House. He was one of the seventy Mennonites and Dunkards who, during the late Civil war, endeavored to get north, away from the scenes of active hostilities in the Shenandoah valley, and fell into the hands of a company of five Southern cavalrymen, who took them prisoners and conducted them to prison in Richmond, Va., where

they were held on short allowance for a number of weeks. Experiences such as these brethren had during those trying times lead men to see the terribleness of war, and the vanity of all human power. The glory with which men cover the triumphs of the battlefield all sinks into nothingness as we contemplate the carnage and destruction which it causes. How infinitely grander, nobler and more glorious are the peaceful victories of the Prince of Peace! How much better to save life than to destroy it!

For the Herald of Truth.

AN ADMONITION.

By Elizabeth F. Miller.

Ever since I was at the Sunday school conference at Metamora, Ill., I have been deeply concerned for the many so-called Christian professors, especially for our own Mennonite people who claim to be plain and modest and are looked upon as being a bright and shining light to the world. Let us ask ourselves in the fear of God whether we are sure that we have the true and living Christ Jesus planted and rooted in our hearts. Are we bringing forth fruit for the Master or are we stumbling blocks to the world? Some of us say in regard to our attire that we need not have the same pattern for our garments, and I will not say that we do. Jesus says, "I am the vine, ye are the branches." John 15:5. If Christ is the vine and we are branches of that vine I believe we will look as nearly alike as possible. Notice a tree or a vine in the spring of the year and see how beautiful it looks when the leaves and the blossoms come out and see how nearly alike they are.

I can say from experience that if we are truly converted and regenerated we will have no desire for the fashions of the world, although in course of time those desires may come to us, and here is where so many of us make a great mistake. Satan comes to us in his enticing way and says it is not necessary to dress so plainly, and before we are conscious of it we heed his voice and add one little thing after another to our clothes, each time looking just a little more like the world. Some of us have so far forgotten our profession of simplicity as to wear the hair in a pompadour and then place over it a prayer head-covering. Oh! let us not, for a poor, weak, vain, carnal gratification, let slip away from us any part of this beautiful doctrine of separation from the world. Let us rather deem it a privilege that God has given us light to follow Him even in the matter of our attire. "Let us not be deceived; God is not mocked: for whatsoever a man sows, that he also shall reap." Gal. 6:7. The devil has his servants sows seed of false doctrine; he often employs persons who seem religious but that they are receiving good seed; but remember that no seed is good but that found in the scriptures, and it is this sacred word alone that should govern every part of our lives. Neither the world nor the Christian professor who is worldly inclined, should be to us an example. Jesus is the only one whom it is safe to follow.

How will His righteousness avail for us? As perfect in itself and offered in our stead. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "There is therefore now no condemnation to them

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which are in Christ Jesus who walk not after the flesh but after the Spirit." Rom. 8:1.

Dear friends, we do not want to get God's blessed word so tangled and warped that we do not know it from Satan's ways. Each one of us should come upon bent knees and say, "O Lord, search me and try me and see if there be any wicked ways in me and lead me in the way everlasting." Some time ago we had a Sunday school lesson about Apollonius who began to speak boldly and was more perfectly instructed by Aquila and Priscilla. I was made to think how many today will stand up and speak boldly for Christ who have not so much as received the Holy Ghost. "And what I say unto you I say unto all, watch." Mark 13:37. Watch for what? Watch to find fault with our brother or sister? God forbid. Let us rather watch that we do not fall into the sin against which Paul warns Timothy: "The time will come when many will forsake the Lord and the people will not listen to the simple truth about Christ." I fear sometimes that we are following too much after the pride of life and the lust of the flesh, and do not fully realize the goodness of God. How sweet it is to experience the truth of that beautiful song, "Jesus, I my cross have taken, all to leave and follow Thee."

Dear brothers and sisters, I pray God that you may bear with me in writing this, for it is done only out of love for dear lost souls. We want to know of a certainty that we love Jesus as He loves us. May God bless and keep us all, in my great desire. I ask an interest in your prayers, especially from my home church in Lancaster Co., Pa.

Sterling, Ill.

For the Herald of Truth.

LET YOUR LIGHT SHINE.

By Reuben Yoder.

Jesus said, "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Matt. 5:16.

Shall we make our light so shine before men? Or shall we let it so shine? Let us see the difference. He who will try to make his light shine before men is likely to fail every time. For example: If I should be very free in giving alms and helping the poor, and be very careful to let the people light shine, would I be doing this so that they should glorify my Father in heaven? Would it not be done more to glorify myself before the people? Someone may ask, is it not right to do those good works? Yes, a Christian does try to do all the good he can, but not for a show or for any honor. A person can never let his light shine unless he is full of light; then his light will shine by the works which the love of God will lead him to do. When the word, the love and the Spirit of God tell him what to do, he should do it and not quench the Spirit and set the light under a bushel, but let it shine. Like a good tree which brings forth good fruit; but because it is trying to bring good fruit, because the nature of the tree and the sap which courses through it brings forth the fruit. A corrupt tree cannot bring forth good fruit; neither can a person make his light shine when there is no light in him. But when a man becomes a new creature in Christ, he is doing those good works without thinking anything of the good deeds themselves, yet others will see his light shine.

When Jesus spoke (Matt. 25) about the shepherd dividing the sheep and commended those who, when He was an hungry, gave Him meat, and when He was thirsty gave

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Him drink, they asked, "Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink?" They did not know that they had done such good deeds, and I think that is just the way a true Christian feels.

When people hear us speaking so much of the good deeds we have done, and of the faults of our neighbors, they may at once conclude that we are trying to make our own light shine, but after all it only sets it under a bushel. But when they hear us talking of the good deeds of our neighbors, and are silent about ourselves, then the light is more likely to shine.

LaGrange, Ind.

For the Herald of Truth.

A SERIOUS QUESTION.

By David Burkholder.

"Are all the heathen lost who die without the gospel?" We frequently hear this question answered unhesitatingly in the affirmative, "Yes, they are," and for a proof of their assertion the following passages of scripture are referred to: Psa. 9:17; Acts 4:11, 12, and Mark 16:15, 16. But we must remember that these passages refer altogether to such people who had a knowledge of God, because a nation which never heard about God cannot forget God. And in Acts 4:11, 12, Peter spoke to the high priests, rulers and elders of the Jewish people who rejected Christ to their better knowledge and expected to be saved by the works of the law. And in Mark 16:15, 16, Christ pronounces sentence of eternal destruction upon those who after the gospel had been preached unto them would not believe or accept it.

I have had convictions to write an article on this all important question for several years past and give my views, but somehow or other I kept putting it off from time to time, but of late its seriousness presented itself so forcibly to my mind that I could no longer refrain. And now before taking into consideration the negative side of the question, I would say, that the object is not at all in any way whatever to discourage missionary work. I am just as anxious and I see the great need of having Christ's command in Mark 16:15 carried out and the whole world christianized as anybody else. The missionary cause is undoubtedly good, but there is a possibility of its being abused. It is prudent for us all to "let the word of the Lord have free course," not adding thereto or taking therefrom or putting any wrong construction on it. I think the man who makes the assertion that "all" the heathen who die without the gospel will be lost, goes to extremes, because it conflicts with many passages of God's word. We will notice only a few. "Shall not the judge of all the earth do right?" Gen. 18:25. Certainly. "Is God unrighteous?" God forbid: for then how shall God judge the world?" Rom. 3:5, 6. "He shall judge the world in righteousness and with equity." Psa. 98:9. "Faithful and true and in righteousness does he judge." Rev. 19:11; Acts 17:30.

The most serious question presents itself to my mind right here. Will God damn a person for not believing in a Savior of whom he has never heard, for not professing a gospel which was never preached to him? God forbid. The promise is, "Whosoever shall call upon the name of the Lord shall be saved," but the perplexing question follows: How shall they call on Him on whom they have not believed? "How shall they believe in him of whom they have not heard?" Rom. 10:13, 14. "Faith cometh

by hearing, and hearing by the word of God" (verse 17), and in no other way. Do we find any place in the Bible where God demands of His creatures impossibilities? It is sin and iniquity that keeps people out of heaven and away from God. Isa. 59:2. And "sin is the transgression of the law." 1 John 3:4. "And where no law is there is no transgression." Rom. 4:15. It is just the law that makes the transgression in the case of those who break it, nor can the one exist without the other. This was Paul's idea about this question when he said, "I was alive without the law once, but when the commandment came sin revived and I died" (I saw myself in the eyes of the law, which I never kept, a condemned man). "Sin by the commandment became exceeding sinful." Rom. 7:7-13. The Greek, "sin" (hamartia), is literally, a missing of the mark, God's will being the mark to be ever aimed at. "By the law is the knowledge of sin." Rom. 3:20. The crookedness of a line is shown by being brought into juxtaposition with a straight line.

Paul, after he had, from the summit of Mars Hill, declared unto the idolatrous and superstitious Athenians that "Unknown God," whom they had for years ignorantly worshipped, told them, "the times of this ignorance God winked at," (overlooked), but "now" (meaning now since you have received more light, since the Lord who made the world, who is Lord of heaven and earth, etc., has been declared unto you), now "the commandment all men everywhere to repent." The commandment had now come so that they had a knowledge of sin, which now became exceeding sinful. "To him that knoweth to do good and doeth it not to him it is sin." Jas. 4:17. "Knowledge without practice is imputed to a man as great and presumptuous sin; nothing more injures the soul than wasted impressions. Feelings exhaust themselves and evaporate if not embodied in practice. As we will not act unless we feel, so if we will not act out our feelings we will soon cease to feel."—Bible Com.

Willful ignorance is no excuse for sin, but we notice instances in the Bible where God was before his conversion a blasphemer, a persecutor, and injurious, but obtained mercy from God because he did it ignorantly in unbelief. And since God is no respecter of person why will He not have mercy also on the heathen who are living altogether in ignorance? Christ, from the cross, prayed for His murderers, saying, "Father, forgive them, for they know not what they do." The heathen have no knowledge of God and no other written revelation concerning the plan of salvation, but their own conscience (Rom. 2:15, 16) and the book of nature (Rom. 1:19, 20; Acts 14:17; Psa. 16:1), and if they live up to the light that they have so that their conscience will not accuse them, we have reason to believe that this is all that God will hold them accountable for. Christ's coming and speaking to the Jews and doing the works which no other man did, is what made them accountable (John 15:22, 24), otherwise they would not have had sin.

All other sins seem to be light compared with the rejection of the Son of God. The greatest condemnation and the severest judgment is pronounced upon the Jews because they had privileges which no other people had. Unto them were given the oracles of God, the adoption, the glory, the promise, the covenant, the giving of the law and the service of God. "God at sundry times and in diverse manners spake unto them by the prophets and in these last days by His Son, and yet they despise his counsel

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HERALD OF TRUTH.

July 12, 1908.

ABRAM B. KOLB, Editor.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

Wanted—Several active agents to sell books and other articles in Mennonite settlements, either on salary or commission. Address, Box 411, Elkhart, Ind.

Bibles.—\$1.35 will secure a good self-pronouncing Teacher's Bible, with harmony, word book, maps, 60,000 parallel references and marginal readings, minion type, octavo size, 5½x8 inches, leather binding, divinity circuit, extra grained lining, etc., sent to any address postage prepaid. If you will take twelve copies we will sell them to you for \$12.00 cash with the order, you to pay transportation. If you desire a better Bible, with better binding, kindly write for prices, but for a cheap Bible the one above described will compare well with any Bible in the market. Our large stock of Bibles will enable us to suit everybody, both as regards price and quality.

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CORRESPONDENCE.

From Brutus, Mich.—Bish. J. P. Miller made a visit recently to Emmett Co., Mich., to visit the brotherhood in the vicinity of Brutus. During his stay he held three meetings, including the communion services on Sunday forenoon. The brotherhood seem to be enjoying good health and are in good spirits, with the exception of Dea. John Reinbolt, whose health is poor. Bro. Miller reports the brethren and sisters in the vicinity of White Cloud in reasonable health; weather warm, with a very heavy rain on the night of July 2. The Lord bless all the dear brethren and sisters in the state of Michigan.

From the Vincent Cong., Spring City, Pa. Sunday evening, June 28, 1903.—Another Lord's day, with its joys, blessings, privileges, responsibilities and, alas! its trials and temptations, is past forever and we are one day "Nearer our Father's house, where many mansions be; Nearer the throne where Jesus reigns, nearer the crystal sea."

This morning Bro. John Latshaw preached from Matt. 21:28, last clause: "Son, go work today in my vineyard." Many precious truths were presented. May we all endeavor by God's grace and strength to be more

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earnest in the service of the Master, knowing our labor is not in vain in the Lord (Matt. 25:35, 36). Bro. Benjamin Halteman who has been suffering from palsy for nearly three years had another light stroke and is confined to his room. Sister Ellen, wife of Bro. Solomon Good, has also been afflicted for some time, but has so far improved that she, in company with her two little daughters, Martha and Minnie, could visit her parents in York county. Let us pray one for another (Jas. 5:14, 15).

J. C. Kolb.

Milford, Neb., July 6, 1903.—A friendly greeting in the name of Jesus to the editor and to all God-fearing brethren and sisters. On June 26, Bish. Sebastian Gerig of Wayland, Iowa, came to us to conduct communion services in the Fair View congregation, Bro. Schlegel not being able to attend to his regular duties on account of sickness. About 240 persons partook of the emblems of the broken body and shed blood. Bro. Gerig preached several very interesting sermons. May the Lord continue to bless us all and may we be willing in all things to follow the example of our dear Savior.

D. Bender.

Roaring Spring, Pa., July 5, 1903.—Dear Herald Readers:—Greeting in the Master's name. We praise God for His love shown toward humanity. Bro. J. H. Hershey and our aged Bro. Abram Snyder preached very forcibly on this subject tonight, using 1 John 3:14 for their text. We were made to think of Paul. "But if our gospel be hid, it is hid to them that are lost." 2 Cor. 4:3. We have Sunday school and preaching every Sunday. We also have teachers' meeting every Saturday evening and Bible reading every two weeks on Sunday evening. Pray for us and the work. May God bless our ministry here as well as elsewhere.

Levi Sauder.

Bowmansville, Lanc. Co., Pa., July 6, 1903. Greeting in Jesus' name. The ways of the Lord are wonderful. We sometimes are inclined to feel discouraged, yet we must say that truly the Lord is with us. The attendance at our Sunday school of both old and young is good.

Oh, for more peace-makers and more lives filled with the Holy Spirit; then there will be no danger of going astray. I read so much in the Herald what a Sunday school teacher should be and how he should teach. Brethren and sisters, the only safe way to teach is first to be filled and guided by the Holy Spirit, then teach the true and living God through Jesus Christ.

I. J. Musser.

Vandalia, Ill., July 6, 1903.—June 19 our brother, Bish. Daniel Beachy, and wife, of Moultrie Co., Ill., in company with John D. Yoder and wife of Grantsville, Md., came into our midst, and on Sunday, June 21, the bishop preached a very edifying sermon and clearly laid before us the duties of parents in bringing up their children in the fear of God, for the upbuilding of the church, and on the other hand the duty of the children to be obedient to their parents. My hope and prayer is that God's richest blessings may rest upon such ministers and hearers. We are always glad to have ministers of our faith call on our little congregation and encourage us on our pilgrimage. I do not wish to be understood that we have no ministers residing here. We have a bishop and two assistant ministers, and all seem to take a deep interest in the welfare of our church.

Cor.

July 16,

Spring City, Pa., July 9, 1903.—We are again in the midst of a season of ingathering, and we do rejoice that the Lord has again given us a harvest.

But much more do we rejoice for the season of spiritual refreshing we are enjoying. We have such good edifying articles in the Herald of Truth of late, written by men of God who write as did the prophets of old who spake as they were moved by the Spirit. We are glad for such preachers, writers and teachers, that will stand for the doctrines of the Bible and will allow themselves to be led by the Holy Spirit to tear down the strongholds of Satan and build up Christ's kingdom. Whether writing articles for the Herald of Truth or preaching or teaching, let us have more men filled with the Holy Ghost. Articles written for the Herald of Truth by such men will be edifying to the reader, and I think also encouraging to the editor. (Right. All articles that divide the word of Truth according to 2 Tim. 2:14-16 are acceptable and appreciated by all.—Ed.)

We would be glad to have some visiting preachers come to visit our congregations at Vincent and Coventry.

Cor.

Wellman, Iowa, July 6, 1903.—Pre. Peter Keim of Elmdale, Mich., was visiting in our midst for several weeks, during which time he held a number of meetings in the East and West Union churches, in Johnson and Iowa counties. Last week he started away from here, going to Kansas, where he intends to make an extended visit in the different congregations. The Lord bless his labors.

Since the visit of J. A. Ressler and the influence of his lectures, prompted by convincing motives through the Spirit, a deeper philanthropic sympathy was aroused among the brethren generally, to assist in Orphan and Mission work. A number of brethren have pledged themselves to support orphans at the American Mission at Dhamtari, C. P. India; the West Union S. S. also will support several orphans. The Upper Deer Creek (Amish) S. S. voted to support one orphan, besides supporting one in the Light and Hope Orphanage at Hadjin, Turkey, Asia Minor. If we open our eyes spiritually, we can observe plainly that the harvest field is great, and white unto harvest, but the laborers are few. "Therefore let us pray the Lord of the harvest, that he would send forth laborers into his harvest."

S. D. Guengerich.

LESSON FOR SUNDAY, JULY 26, 1903.

By A. M. Unruh.

SAUL REJECTED AS KING.

1 Sam. 15:13-23.

Golden Text.—To obey is better than sacrifice. 1 Sam. 15:22.

Introductory.—Samuel was Israel's former judge and now has the place of prophet. Israel is living under the reign of her first king, Saul. God, through Samuel, tells Saul his duty which he fails to entirely fulfil. God again, through the same agent, reveals to him his error, hence the discourse between the two in our lesson.

Saul was rejected by God because of disobedience to the voice of God in every detail. God commanded him in 1 Sam. 15:3 to "go and smite Amalek and utterly destroy all that they have and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Destroy all was the Lord's word, but he spared the king and the best of the cattle to sacrifice unto Him.

1908.

Before he was made king Saul seems to have been a humble man, ready always to obey God or his superiors as indicated by his reply to Samuel in 1 Sam. 9:21, and Samuel's discourse with him in V. 17. But in some way he became exalted and deceived and was drawn into a number of errors caused by his disobedience to God. He seems to have thought that he had performed "the commandment of the Lord" (see also V. 20) in this case and could approach Samuel without much fear of being reproved. He seems to have sought what he might do to win the approval of God and he thought to offer sacrifices was very pleasing to Him, while in fact obedience gave Him the most pleasure. Here is manifested Saul's mistake through which God rejected him as king.

Samuel reminds him of his mistake by saying in V. 22, "Hath the Lord so great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams." Since man had fallen he could not obey God in things contrary to it without His grace. The blood and burnt offerings were to serve the purpose of atoning for the sins of man. If man could have obeyed there would have been no need of sacrifices. Saul's lost sight of this most important fact and did the wrong thing first. When Samuel had spoken, as in the above verse, to him the whole situation was at once unfolded and he understood it as he did before he was blinded by exaltation and praise of the people. His intentions seem to have been good; but who, having been warned, could have made such a great mistake without first hardening his heart? Therefore it was "rebellion and stubbornness" which was as bad and deserved punishment as much as "witchcraft and idolatry."

These things may be used to illustrate truth as it is seen at the present.

"I have performed the commandment of the Lord." Many a soul, like Saul, is led away through the deceitfulness of sin and made to believe that wrong is right and "do evil that good may come." They are such as seek the friendship of the world and try to be like the world in the vain hope of gaining the unsaved. The Lord can do more through a people separate unto Himself than He can through those who seek the ways of the world and mistake her ways for God's ways. There is nothing so precious as a clear faith and a conscience void of offence before God, so there will be no fear of lowing oxen or bleating sheep to betray us.

Some people live in such doubt that very little disturbs their apparent rest and makes them uneasy. Destroy all worldly things, as Saul was commanded, and have faith in God and obey Him in everything. He bids and impresses you with and there will be no fear of judgment against you (1 John 2:28; 1 John 4:17). For we can know through the Spirit that we "have kept the faith."

"When thou wast little in thine own sight." It is not when people feel themselves very worthy that God can use them in His kingdom; but he that is least esteems himself of all. World and self are elements of the world, while love for others is a characteristic of the Christian. When men, like Saul, begin to think themselves important they want to do things a little extra well or better than others for the applause of men. It is not consistent for God's people to think themselves too much above others to do as they do if they are in the right. If we see errors occasioned by these apostate times we may do differently. But let us always be humble, so it will have its proper effect in leading others into clearer light.

"To obey is better than sacrifice." Saul's

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ignorance of the full import of this text suggests to us the condition of hundreds of people in the church. They seem to think that all God requires is that they must make sacrifices and do good and give to benevolent causes, etc. They, as did Saul, place the wrong duty first. These duties are in order and necessary, but the point we wish to emphasize is to forsake the dependence on them for our eternal welfare.

To be saved and brought to life is the first duty. "Verily, I say unto you, Ye must be born again," says Jesus. Unless man is raised from spiritual death unto spiritual life he cannot be with God in the glory world. Once having the life which we receive on entire consecration, and offering our bodies and all we have on the altar of the Lord (Rom. 12:1) we can offer sacrifices in an acceptable manner.

What are the sacrifices God demands of us? They are not only to deny ourselves of things of this life against our wills; for if we have consecrated everything we have and are to the Lord, we are stewards (read Acts 4:32); our wills are then always ready to do as the Lord would with His goods. But being changed and brought to life and fellowship with God, the duties are not burdens or costly sacrifices, but are these: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:15, 16.

Remember the one important "must," for to bring life was the object of Christ's coming and should by all means be the principal thing sought for. There is sometimes more time spent in trying to get people to work for Christ, than to get them fully saved.

Birch Tree, Mo.

For the Herald of Truth.

NOTES BY THE WAY.

II.

The largest settlement of Mennonites in Maryland is in Washington county. There are more than three hundred members. When the first settlers moved there from Pennsylvania, who they were and of the early history of the settlement we know but little. Apparently the church in this locality is growing, though it has had some serious trials. One or two congregations have been lost, but more than that number have been gained. They now worship in six different church houses and the prospects bid fair to beginning worship at a seventh place, namely, in Hagerstown, where we held a meeting on the evening of June 15, with a house full to overflowing.

We had a very pleasant time in Maryland with the exception of considerable rain and mud. We were six times in the house of worship and met many dear brethren and sisters with whom we became acquainted in years gone by. We wish them all the very best. To the traveler the joys of meeting are nearly always counterbalanced with the sadness of parting.

Early on the morning of June 16 we bade farewell to Pre. Adam Bear and family in Hagerstown, where we had spent the night, and drove seven miles to the ferry at Williamsport, where we were met by Bro. and Sister Metz of Maudsenville. The flat boat came slowly in to the shore, and we drove on it without getting out of the bargages. Then by a curious manipulation of ropes on an elevated cable a young man ferried us across the river. It was all quiet along the Potomac and the early sun sending its bright rays upon the smooth waters rolling so gently on between the timbered hills made

our little voyage most delightful. The water was about nine feet deep and a few hundred yards wide.

We had pike all the way from the Potomac where we entered the valley of the Shenandoah. The valley is very wide at its lower end. The mountains on either side were to be seen only in the dim distance. At noon we fed our horses by the roadside and ate our lunch beneath some honey-locust trees. It is good that Zachariah had a sycamore tree instead of a honey-locust to climb or he would surely not have seen the Lord. The trunks and limbs of the trees have clusters of sharp thorns several inches long.

We passed a place where Bro. Metz said one shell is said to have killed sixty men during the Civil war. In the Christian warfare one slow blow brings sixty down. Nevertheless the apostles conquered three thousand souls on the day of Pentecost. The Shenandoah valley was the war-path over which the forces of the North and the South so frequently advanced and retreated, leaving their dead and wounded by the way. We also thought of other travel along the same route more significant to the welfare of humanity. Considerably more than a hundred years ago a number of Mennonites (my great-grandfather Wenger among them) moved from Lancaster and adjoining counties in Pennsylvania to Virginia and settled in the timber and not beyond the reach of the savage Indians. The separated families frequently went from Virginia to Pennsylvania and vice versa, to visit each other, and the ties of friendship were kept warm and tender. Bish. Isaac By's grandfather and other ministers of that olden time used to ride on horseback from Lancaster Co., Pa., to the brethren in Virginia, to minister to their spiritual needs. The distance is more than two hundred miles and the hardships in those early times were not few.

Times have changed and so have we. Several generations have passed away and the friendships and relationships have been lost, yet we are of the same blood and faith. The visits back and forth have almost ceased. Ministerial visits are few and far between. We grow more strange to each other and know less and less of each other's welfare. Such is the case with the distant relatives, brethren and sisters, not only in Virginia, but also in Canada and in many other places. This ought not so to be. Our hearts should be less local and more cosmopolitan that they may reach out with more love and concern for those of like precious faith who have been separated from us for many years and by many miles. It is communication that binds us together, while the lack of it causes us to grow more distant and cold toward each other. "But to do good and to communicate forget not; for with such sacrifice God is well pleased." Heb. 13:16. May the time soon come when there will be more frequent visits and more correspondence to bring us together that we may understand each other better and be more able to "love the brotherhood." 1 Pet. 2:17. We come far short of the gospel if we love only a part of the brotherhood, instead of "the brotherhood."

In the evening we reached some of our friends near Winchester, Va., having traveled forty miles in a day—a big day for our horse twenty-one years old. We ate breakfast in Maryland, dinner in West Virginia near Martinsburg, and supper in Virginia near Winchester. At the last place we were sorry to lose the company of Bro. and Sister Metz who remained there to visit, with the intention of returning to Maryland in about ten days.

Once there was a flourishing little congregation of members at Winchester. After

many years' struggle through a succession of reverses the church is left in a dying condition. Preaching services have been discontinued and the ten or twelve scattered members worship with other denominations. The church house stands idle and is awaiting a buyer. The members that remain should sell their homes and move to some other community where they can help build up a congregation of like precious faith.

June 17 we came as far as Strasburg and spent the night with strangers who entertained us with unusual kindness. The valley at this place is very narrow, perhaps not more than five miles wide, while at other places it is from twenty to thirty miles in width. The mountains that bound both sides of this charming valley a few hundred miles in length, afford some of the grandest scenery in the eastern part of the United States. But it is not the lofty mountains or the numerous clear streams that make it the most attractive—it is the kind, loving and sociable people.

Following on up the valley pike the next day we stopped to lunch and feed our horse beneath some large elm trees on the river bank of the Little Shenandoah. While baby slept in the carriage we watched some fishermen casting in their hooks, but they caught nothing. Quite often the "fishers of men" have just as little success. In the evening we reached Bish. Lewis Shanks at Broadway, and are still visiting in the community of my childhood days.

"If o'er land or sea I roam,
Still I think of happy home
And the friends among the old Virginia hills."

With love to all,

A. D. Wenger.

Edom, Va., July 4, 1903.

For the Herald of Truth.

SPECIAL MEETING

Of the Mennonite Board of Charitable Homes.

There was a special meeting of the M. B. of C. H. called for Saturday, 2 p. m., June 27, 1903, to take place at the Old People's Home near Kittman, O., to consider the need of revising and amending the articles of incorporation. All preparations had been made to pass amendments to the articles of incorporation at the annual meeting in May, but on account of a technicality in the laws of the state—that of publishing a notice of such a meeting thirty days in advance of the meeting, which had been overlooked—it was necessary to call a special meeting. The members present at the time of roll call were: D. C. Amstutz, M. S. Steiner, Rudy Senger (substitute for Martin Senger), C. Z. Yoder, Peter Conrad, Levi Hooley, and J. G. Wenger. A large majority responded by letter, and had on a previous occasion signed the amendments to the articles of incorporation, a copy of which we herewith subjoin, also the names of those who signed and voted for the same:—

Resolved, That the articles of incorporation of the Mennonite Board of Charitable Homes be and are hereby amended:—

First, so that the corporate name be changed from "The Mennonite Board of Charitable Homes," to "The Mennonite Board of Charitable Homes and Missions."

Second, so that the location of the corporation be changed from Marshallville, county of Wayne, and state of Ohio, to "Kittman, county of Wayne, and state of Ohio."

Third, so that the purpose of the corporation be changed from "The purpose for which said corporation is formed is to estab-

lish, support and maintain homes for old people, orphans, the infirm, and such as are in need and must have the care of the Mennonite church," to "The purpose for which said corporation is formed is to establish, support and maintain Homes, Missions, and such other institutions as may be in demand by the Mennonite church from time to time in order to properly care for old people, orphans, the infirm and helpless, moral or spiritual aid and instruction."

Aaron Loucks, Lewis J. Lehman, John R. Suter, A. B. Eshleman, David Garber, Daniel Burkhardt, C. Z. Yoder, Levi Hooley, D. C. Amstutz, M. S. Steiner, Abr. Burkholder, Peter Conrad, Martin Senger, J. M. Shenk, S. G. Shetler, L. J. Burkholder, Daniel Eshleman, J. S. Shoemaker.

Aside from adopting the resolution to change the articles of incorporation, there were several minor subjects considered. It seems to be necessary to rehearse our original policy in reference to admitting inmates to the Old People's Home. The impression has gone out that only such as have means are welcomed and admitted. The fact is any brother or sister in good standing in the church where they hold their membership, having no contagious disease and of sane mind, can and are admitted on proper application any day whether they have any means or not, so long as there is money in the treasury or food in the cellar. In case however, the applicant has means at his disposal, some or all, as the case justifies, of these means stay with the Board and for the use of some church institutions. In case we fall short in means, or run low, we appeal for help, first to those churches who have inmates at the Home, and next to the church at large for contributions, for there are always those who come from weak congregations or churches not able to meet their expenses. In case more should come in than will be needed, either by contribution or legacy, than can be economically applied at the Home, it will be turned over to some mission or charitable object. This is, however, not likely to be the case for some time to come. Our needs at either Home have never yet been fully met.

More than this, our practice demonstrates the fact that we hold to our policy. More than one-half of the inmates are such as have no means, and one-half of that number have no churches to support them if called upon. One thing we require of those who stay at the Home, and that is that the rules of the house be respected and obeyed. These rules are few and very essential to the happiness of all the inmates, and the respectability of the Home. Anyone desiring to know what the rules are, may have them on application.

In reference to the Board holding in trust certain sums of money, received either from inmates or by legacy, we would say that the amount seems to have been greatly exaggerated. The income of the sum total does not net more than seventy-five dollars annually. Anyone can now see that the income at present does not go very far in support of the Home, but it is a beginning we do not despise—a beginning we hope some day to see increased to the needs of the Home in all particulars, but until that time do not forget the claims and needs of the Home. We will keep the churches informed as to the actual income and needs.

We might add that at present we are slow to admit more, because the contributions do not justify us in incurring any more expenses. There are quite a few who should be admitted. Can you do something to have them homed?

We might add that at present we are slow to admit more, because the contributions do not justify us in incurring any more expenses. There are quite a few who should be admitted. Can you do something to have them homed?

There are still some rooms not furnished, while others have been furnished with the personal household goods of the Superintendent, J. G. Wenger. It is enough that he give his time. The church should not expect him to furnish a good part of the Home, aside from what he has done and is still doing. Then we should have ten or fifteen acres of land which could be used as pasture and gardening. We are really in need of this. Among other objects which solicit your support, we kindly invite you to remember that the Orphans' Home needs \$300, and the Old People's Home \$500 before winter! Contributions for the Orphans' Home should be addressed to Abr. Metzler, Sup't., West Liberty, Ohio, and for the Old People's Home to J. G. Wenger, Sup't., Kittman, Ohio. If anyone prefers they can send their offerings to the Evangelizing Board, G. L. Bender, Elkhart, Ind., and it will be forwarded in due time.

We would be pleased, also, to have sisters who care to help at the Old People's Home, write to the Superintendent, J. G. Wenger, about it. We are in need of workers. It would be a good place for such as have a desire to help the Lord's work in caring for aged ones.

Gratefully submitted,

M. S. Steiner, Pres. of B.

D. C. Amstutz, Sec. of B.

For the Herald of Truth.

BATTLE WITH SELF.

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23.

We believe that there is the desire in every human heart that has any knowledge of God and believes that His blessing may follow them in life, to finally abide with Him throughout eternity. But when we read Matt. 7: 21 (Jesus' own words), we see that it all hinges on our obedience in this life. Hence we come to the prescription given at the beginning of this article.

First, we see it includes the whole human race, all must come in by the door, Christ Jesus; then, to walk with Him will mean our applying the remedy according to directions. The person who is physically ill and under the physician's care should not expect to become well if he takes but once a day the medicine that has been prescribed for every hour. True, it may not be pleasant to the taste, but our likes or dislikes need not be consulted when someone who understands just what we need is caring for us. It is even so in our heavenly Father's commands and demands, if we would be cured of the dread disease, sin. It may require heroic treatment to fit us to walk worthily in the footsteps of our blessed Master, and while the flesh may suffer the result will surely justify the means or our great divine Adviser would never have left us this blessed thought of gaining victory over the carnal and selfish desires of the flesh.

I feel sure that if the many honest hearts who are trusting one day and doubting another, would study prayerfully the advice of our Lord in this scripture then apply it according to directions, they would soon be made to realize the truth in the saying of Jesus: "These things have I spoken unto you, that in me ye might have life, and that ye might have it more abundantly." Though in this life we may have tribulation there shall at last be a far more exceeding weight of glory for all who follow in the way marked out by our Savior.

Beloved, shall we not all then take our places without so much pleading from the

Spirit and the bride, the church? It is true, as the poet says:

"Oh, how the world to evil allures me!
Oh, how my heart is tempted to sin!"

But the world's only direct communication to your heart is through self; and the lust of the flesh, and pride of the eye are in turn the main avenues through which the devil allures us. Then we turn to the blessed guide book and read, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live." The mortifying process is excruciating to self which in the natural state is continually crying out for exaltation, but it is as necessary in our case as it was for John the Baptist to acknowledge, "He must increase, but I must decrease." Perhaps you say, this does not look reasonable. Neither does the new birth; yet both are definite commands of God.

Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Even Paul had a severe struggle to attain unto this, but how emphatically he discards self, or the "old man," as he describes it.

I believe if we would more often come to God with the thought of the Psalmist when he said, "Search me, O God, and know my heart," we would be instructed by the great Teacher, the Holy Spirit, and the allurements of the world would fade from our desires. If we can keep our minds free from things that are impure and hurtful we can do old self without a struggle.

Should this meet a hungry heart or one who is full of doubts about God's plan for him, study prayerfully Rom. 12: 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And remember, the prescription is to be used daily in all cases, and many times each day, for the best results.

108 E 6th Ave., Altoona, Pa.

A SERIOUS QUESTION.

By David Burkholder.

Continued from Page 227.

and will none of his reproach: therefore he will laugh at their calamities and mock when their fear cometh." So that it shall even be more tolerable in the day of judgment for the ungodly people of Sodom and Gomorrah whom God destroyed with fire and brimstone from heaven. Read Rom. 1: 21-28.

When Christ had opened the eyes of the man who was born blind, He said, "For judgment I am come into this world that they which see not might see, and that they which see might be made blind." Then some of the Pharisees asked, "Are we blind, too?" and Jesus answered, "If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth." I think in the Lord's parable (Luke 12: 47, 48), the servant who knew his lord's will and prepared not himself, etc., represents the Jew who shall be beaten with many stripes, and the servant who knew not his lord's will represents the heathen who is ignorant of God's will and shall be beaten with few stripes even if he does commit things worthy of stripes. Jesus, after He had opened the eyes of the blind man, found him again and asked him, "Dost thou believe on the Son of God?" and he answered, "Who is he, Lord, that I might believe on him?" It is

remârkable how anxious he was to believe on Him as soon as he found out who He was. Perhaps thousands of heathen in India, China and Africa would be fully as anxious to believe on Him just as soon as they could find out who He is. Therefore let us not be too hasty in judging and condemning them in their ignorance.

The prevailing opinion among many Christian denominations is, that children who die before they are old enough to discern between right and wrong, are saved without believing on Jesus or being baptized, and we are ready to criticise such who declare that they are lost without baptism, and we tell them they can not believe. And if an idiot or insane person dies who is or has been destitute of reason or the ordinary intellectual powers of man all the days of his life, though he has been guilty of theft, profanity, falsehood, etc., the people in general the world over say, God will not hold him accountable, but will have mercy on him, because he did it ignorantly. Hence why not have mercy on the heathen who can not believe on one of whom they have never heard?

But some will say, Well, if they are saved without the gospel, better not send it to them and have those condemned who believe not. It is our duty to send them the gospel regardless of results, and if we fail to do so, according to Eze. 3: 18, they shall die in their sins (perhaps not have their sins imputed to them, because "sin is not imputed where there is no law," Rom. 5: 13), and their blood may be required at our hands. This last solemn thought alone ought to impress the missionary work forcibly enough upon our minds without any further argument.

Nappanee, Ind.

GOD'S MESSAGE.

Sel. by Fannie M. Eash.

To the Impenitent—Except ye repent, ye shall all likewise perish. Luke 13: 3.

To the Obstinate—He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 29: 1.

To the Rebellious—Woe to the rebellious children that take counsel, but not of me. Isa. 30: 1.

To the Disobedient—But if they will not obey, I will utterly pluck up and destroy... saith the Lord. Jer. 12: 17.

To the Thief—He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. Lev. 6: 4.

To the Liar—But... all liars shall have their part in the lake which burneth with fire and brimstone. Rev. 12: 8.

To the Proud—Humble yourselves in the sight of the Lord, and he shall lift you up. Jas. 4: 10.

To the Flatterer—With a double heart do they speak. The Lord shall cut off all flattering lips. Psal. 12: 2, 3.

To the Fool—He hath no pleasure in fools. Eccl. 5: 4.

To the Fearful—But the fearful... shall have their part in the lake which burneth with fire and brimstone. Rev. 21: 8.

To the Envious—A sound heart is the life of the flesh, but envy the rottenness of the bones. Prov. 14: 30.

To the Malicious—He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate. Psal. 7: 15, 16.

To the Idolator—Thou shalt have no other gods before me. Ex. 20: 3.

To the Lazy—Be not slothful, but followers of them who through faith and patience inherit the promises.—Heb. 6: 12.

To the Covetous—Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou hast provided? Luke 12: 20.

To the Unjust—Thou shalt not wrest judgment, thou shalt not respect persons. Deut. 16: 19. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. 3: 18.

To the Oppressor—I will be a swift witness against... those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from the right, and fear not me, saith the Lord of hosts. Mal. 3: 5.

To the Glutton—The banquet of them that stretched themselves shall be removed. Amos 6: 1.

To the Drunkard—Nor thieves, nor covetous, nor revilers, nor extortioners, nor drunkards shall inherit the kingdom of God. 1 Cor. 6: 10.

To the Harlot—Know ye not that the unrighteous shall not inherit the kingdom of God? 1 Cor. 6: 9.

To the Impure—Thou God seest me. Gen. 16: 13.

To the Selfish—Look not every man on his own things, but every man also on the things of others. Phil. 2: 4.

To the Self-righteous—Understand therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness. Deut. 9: 6.

To the Self-willed—Yield yourselves unto the Lord. 2 Chron. 30: 8.

To the Self-confident—Seest thou a man wise in his own conceit? There is more hope of a fool than of him. Prov. 26: 12.

To the Slanderer—Whoso privily slandereth his neighbor, him will I cut off. Psal. 101: 5.

To the Striver—Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. Prov. 25: 8.

To the Scornful—Lift not up your horn on high, speak not with a stiff neck. Psal. 75: 5. Judgments are prepared for scorers. Prov. 19: 29.

To the Profane—For the sin of their mouth and the words of their lips, let them even be taken in their pride, and for cursing and lying which they speak. Psal. 59: 12.

To the Unbeliever—He will reprove the world of sin, and of unrighteousness, and of judgment. Of sin because they believe not on me. John 16: 8, 9.

To the Backsliding—Turn, O backsliding children, saith the Lord; for I am married unto you. Jer. 3: 14.

To the Dead Professor—If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chron. 7: 14.

To the Hypocrite—The publicans and the harlots go into the kingdom of God before you. Matt. 21: 31.

God's mercy is as great as His justice, and His word abounds in rich promises to every soul that will turn to Him—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7.

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Wellman, Iowa.

LIGHT AS AN EMBLEM.

By Jesse S. Gilbert.

In the imagery of the Bible, light plays a very important part. In figure as in nature, it is ever opposed to darkness. First-born of creation, it is the most appropriate of Deity itself. "God is light." The Psalmist prayed for the light of His countenance, and that His light and truth might be sent out into all the earth.

In His light we see light. Light is an emblem of the word of God. "Thy word is a light to my path." Light is both beautiful in itself, and also a revealer of beauty. Without it the charms of the landscape, the cloud-capped mountains, the blush of the rose, the verdure of the forest, the many-hued leaves of autumn, would all vanish from sight.

God's word is invested with a rare beauty of its own. Even in point of literary merit it stands peerless and alone. Grandeur poetry, more impartial biography, more tender epistle, wiser proverbs, cannot be found in the whole domain of literature. The word of God, moreover, reveals beauty, brings out all that is highest and best in man. It sheds a radiance upon man's pathway from the cradle to the grave, and points us away from the dust and din of earth, up to the shining hills of God.

The Lord Jesus takes the same emblem and applies it to Himself. He is the light of the world. Buddha may be the light of Asia, but the Sun of Righteousness shines for the whole human race. There are many religions, but only one gospel. The religion of Jesus is world-wide in its extent and application. Jesus solves the great problems of life and destiny, shows how a man may be just with God, and lifting the curtain reveals the certainty of the life beyond. His people in some degree reproduce Himself. He says, "I am the light of the world," and of His people He says, "Ye are the light of the world." Like the moon, they shine with borrowed light. It is their mission to turn their hearts to Him, and when the light of His life and character are focused upon them, to reflect it upon the world around them.

So Christians are children of light. It is their privilege to let their light shine. Without their presence the world would be as dark as midnight.

If light stands for all that is good and pure, high and holy darkness is the emblem of all that is evil. Those who reject the gospel are said to love the darkness rather than light. Christians have been delivered from the power of darkness. To be in the future life shut out of heaven, is to be in outer darkness.

Darkness stands for ignorance, gloom and despair. It is the emblem of mourning, the natural type of sorrow and tears. Corresponding to these two elements, light and darkness, there are two kingdoms with two different rulers—the kingdom of heaven with God for ruler and lord, the kingdom of sin dominated by Satan, the prince of darkness. As there are two kingdoms, so are there three classes; men belong to one of these kingdoms or the other. These two classes are represented by scripture by good fish and bad, wheat and tares, children of light and children of darkness. There is no middle ground. It may seem to us that there are many who do not fall into any such sharp and definite classification, but the all-seeing eye can always distinguish between the wheat and the tares. "The Lord knoweth them that are his."

To which class do we belong? Our relation to Jesus Christ, not our morality or good works, must decide this question. To believe on Him is to have eternal life. To

reject Him is to abide in death and darkness.

The time is fast approaching when the eternal difference in character and destiny between these two classes, will appear manifest to the whole intelligent universe. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then will the children of light shine forth in all the brightness and glory of the divine image.

WELSH MT. INDUSTRIAL MISSION.

Financial Report for June, 1908.

RECEIPTS.

Contributions.—Bowmansville Brethren, \$1.00; Sanford Landis, \$1; Henry Heller, \$1; A. Bro., \$1; A. Bro., \$1; Susan Metzler, 50c; A. Bro., 50c; A. Bro., 50c; Jacob Stoltzfus, \$2; A. Bro., \$1; Cash, 50c; Henry M. Senneliev, \$1; Barbara Hershey, \$5; Slater Neff, \$1; B. P. Buckwater, 50c; Lydia Wenger, \$1; Friends, \$1.50; Friends, \$2.25; Cash, \$1.55; Rebecca Burkhard, \$1; meeting at Rockland St. (Lancaster) Mission, \$5; Macedonia Hershey, 50c; Naomi E. Hess, \$1. Total, \$34.15.

Received for Mds., \$141.39; for labor, \$12.10. Total receipts for June, \$157.64. Previous reports, \$2,751.16. Total, \$2,908.80.

EXPENDITURES.

Paid for Mds., \$752.06; for labor, \$164.56; for general expenses, \$116.00; for orders, \$28.01; for rent, \$6.00; borrowed money returned, \$31.91. Total for June, \$1,148.54. Previous expenditures, \$2,647.71. Total, \$3,796.25.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Two Sisters, clothing, 46c; Paradise Sewing Circle, clothing, \$8; Friends, clothing, 70c; Kate Hurst, clothing, 75c; A. M. Zimmerman, repairs on engine, \$1.41. Total, \$14.32. Gratefully acknowledged.

Noah H. Mack, Treas.

New Holland, Pa.

DEATHS.

Hershberger.—On the 5th of July 1908, in Cone-maugh Twp., Somerset Co., Pa., Oliver Roy, son of Bro. Hershberger and sister, Hershberger, aged 12 M. 12 D. Buried on the 6th at the Thomas Menonite M. H. Funeral services were conducted by S. G. Shetler from Pas. 16:6, and by James Saylor from John 14:1. May God bless the sorrowing parents.

Stukey.—On the 9th of June, 1908, at his home in Virgil City, Mo., Bro. David Stukey, aged 79 Y. 2 M. 24 D. He was sick only a short time and died with congestion. His bereaved wife and children have the sympathy of the entire community. He was laid to rest in the Virgil City cemetery. Funeral services were conducted by Pre. Galbreth. Mrs. R. W. Haisell.

Neuhauer.—Miss Mina A. Neuhauer of Philadelphia, died at the home of her sister, Mrs. Lydia A. Shuman, Lancaster, Pa., Sunday, June 21, 1908, at 11 p. m., in her 28th year. She was convalescent from typhoid fever, when heart affection caused her sudden demise. Some weeks ago she came to Lancaster to care for her sister, who was ill with typhoid fever. She was the youngest daughter of the late John and Mattie Neuhauer and was born in Salisbury township, near Gap. Her sister, Lydia, is the only surviving member of her family. She was a member of the Temple Baptist church of Philadelphia. Interment was made at Greenwood cemetery, Lancaster, Pa. Her cousin A. E. N.

Long.—On the 24 of July, 1908, at his home in Clinton Twp., Elkhart Co., Ind., of stomach trouble, of which he had suffered about six months, Deacon Jacob Long. He moved from Medina Co., Ohio, to Clay Co., Ind., and from there to Elkhart Co., Ind., many years ago, and was ordained to the office of deacon in the Olive congregation. He leaves a sorrowing companion, one daughter and four sons to mourn his departure. He was buried on Sunday, July 27, at the Olive Men. M. H., where a large concourse of people had assembled to pay the last tribute of love to his memory. Services were conducted by A. S. Cripe, Jacob Shenk, D. Burkholder and Jonas Loucks.

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Published Weekly.

ELKHART, IND., THURSDAY, JULY 23, 1908.

VOL. XL. No. 30.

EDITORIAL NOTES.

There are many professors of Christianity who evidently get more out of a Sunday baseball game or a Sunday concert or excursion than they do out of a sermon or Sunday school. By their enjoyments they are known.

It is estimated that in Toronto, Ont., out of a total population of about 250,000, over 175,000 people attend church on Sunday. That is Canadian. In Detroit, with a population of over 300,000, less than 25,000 attend church on an average, per Sunday. That is American.

In Chicago alone there were fourteen deaths from lockjaw between July 4 and 14 as a result of the senseless celebration of the 4th. Dispatches from other places seem to indicate that this number is a fair basis on which to estimate the terrible sacrifice which is offered to this new Moloch, and which is growing greater every year. The ancients who offered human sacrifices were more blameless than are the barbaric American 4th of July devotees.

Additional Testimony.

In his excellent work of two volumes, entitled "A Manual of Church History" (American Baptist Publication Society, Philadelphia), Albert Henry Newman, of Baylor University, Waco, Texas, gives one of the most complete outlines of the history of the Christian church in print. The work shows an unusually careful and thorough study, and he presents the facts in a clear and fearless, as well as unbiased way.

The new Industrial Mission Building on the Sweetwater river, near Anstett, Ga., is now complete, and contains besides the large school or audience room the necessary living rooms for the family in charge of the mission. There is a place open for a brother and sister, who are willing to devote themselves to this work. The brother should possess the qualifications of a teacher. The work will be begun as soon as a family qualified for the work can be secured. Any donations and contributions forwarded to the Home and Foreign Relief Commission will be applied as directed. Address all communications in reference to this Mission: Home and Foreign Relief Commission, Elkhart, Ind.

True Charity. A minister preached at the funeral of a young man, who had died after several weeks of suffering with typhoid fever, and whose friends were very profuse in bringing floral gifts to manifest to the bereaved family their sympathies and love. The minister said in the course of his remarks: "These flowers are beautiful; but they do not benefit the dead. We should be more generous in these things while our friends are living. Why not make them feel glad toward us by bringing them flowers while they live? Why not speak a word of kindness and encouragement to them while wandering through this vale of sorrow and tears, and make their lives happy by kind words and kind acts? Take a bouquet of flowers to the sick chamber, that the sick and suffering may behold their beauty and be cheered with their fragrance. More flowers to the living and less display at the funerals of the dead will be more pleasing to God, and more helpful to the depressed and sorrowing."

Some of the people were offended at the plain teachings of the minister, but he heeded it not and preached on the same as before.

The following remarks from an unknown author are well put and to the point:

"We shed our briny tears upon the pallid head,

"And save our sweetest kisses for the dead."

"Convey to your friends and loved ones now, some of the beautiful floral offerings and tender words which you would dedicate to their silent, post mortem remains, when all your fragrant flowers and kind eulogies will fall upon senses forever dead. You may now lighten their pathway, and your acts of kindness and deeds of love will reflect upon your own life and make you better and nobler for them."

The Laborers are few.

The letter from J. B. Brunk, in another column of this paper, presents some excellent suggestions in reference to "Home Mission Work," and his ideas are feasible and practical. The young brethren and sisters whose hearts are yearning for the salvation of souls, and are burning to do something, here is an opening. Here you need little or no money. You can join the brethren in Colorado and go out on foot even, if need be, and find people all the way who will help you, and those to whom

you can do good. You can organize Sunday schools, get work in the neighborhood, and on Sundays serve the Master and the people by teaching them the word of life. What a glorious work!

I remember when a boy how the Colporteurs from the American Sunday School Union of Philadelphia, with horse and wagon, and a load of Sunday school books, were abroad all over the country, organizing Sunday schools, selling books, distributing tracts, papers, etc.

I remember, in the State of Minnesota, some ten or twelve years ago, that I met four men, with a wagon and a team of horses, traveling all over the state holding meetings, organizing Sunday school, and seeking in every neighborhood to establish Sunday schools and gather in the neglected children from Sunday to Sunday to teach the way of life. It was a good work. One of the number had been judge of the court of his native county with a salary of \$3,500 a year, with good prospects of promotion and higher salary. When he was converted he was convinced that the county court and the administration of justice was not the position for a converted and devoted child of God. He immediately resigned his position, gave up the honors of his judgeship, the salary and the prospects of future promotion, and stepped down to take the humble, but more consistent position of a Sunday school teacher, and sought to inspire the people to the work and service of Christ.

The West is not the only place where work of this kind needs to be done, and where we can truly say, "The fields are white to harvest even now." We know of such places in the East, in the South, in the North, and even right here in Indiana.

Where are the young men that have a holy, consecrated desire to do mission work? You do not all need to go to India, China, or Africa. There is plenty of room here around home.

We are glad to read that an effort is made to establish a mission in Fort Wayne, Ind., and we want to say to our people that we know of a place that is all ready to begin work and the people are waiting anxiously for the work to begin. A good roomy house is built all complete, and all we need is a young man and wife to take up the work. The man is to teach the boys to work, and the wife to take care of the girls and train them in their duties, and both to teach in the Sunday school and family devotions. This

will be an excellent place for work of this kind for one who has the ability and the adaptation. Anyone who wants to do work of this kind and is ready to begin at once let him apply to the Editor of the Herald of Truth.

F.

PERSONAL MENTION.

The Editor is taking a short vacation visiting relatives in Waterloo Co., Ont. He left on the night of the 16th and expects to be gone about ten days.

Bish. David S. Kauffman, of the Old Amish church in Lagrange Co., Ind., in company with several friends, recently visited some of the churches and friends in Somerset and Milfin counties, Pa.

Bro. Henry Rutt and family, who moved here from Nebraska a few years ago, moved to Goshen on the 16th. They came here on account of the school, and for the same reason they move to Goshen, as the school to be known as the Goshen College will open there probably in September.

For the Herald of Truth.

BE THOU AN EXAMPLE.

By Amanda E. Troyer.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. These were Paul's words to Timothy, Peter says, "Be an example to the flock." 1 Pet. 5:3. This does not only mean the minister, the Sunday school superintendent, or someone else who has some special office, but it means every true child of God.

"Be thou an example of the believers." There are at all times weak brethren and sisters who need our encouragement and who really watch our lives and follow our examples, whether good or bad. Not only do those who are in the church watch our daily lives, but those who never professed Christianity. No wonder Paul says, "Be thou an example." Would to God that we were all examples worthy to be followed, that we could say as did Paul, "Follow me as I follow Christ."

We are commanded to be examples in word and in conversation, or in our daily life, according to the German translation. Beloved, this means a close walk with God. It is a solemn thought, that our love to God will be measured by our every-day manifestations; and that our love to God will be found to be a deception, unless its reality is proved in standing the test of daily life with our fellowmen. The world looks for Bible Christians, for people who are Christians every day of their lives, for pure, holy, undefiled language, and they have a right to expect these things. The babe in Christ, or the weak brother or sister (when rebuked for some wrong), often points out someone who is in good standing in the church and in society, or perhaps one who professes loudly, and says, "They do so and so, and I can do the same." Thus we are stumbling blocks. I believe that many a poor, weak mortal has stumbled into destruction over some inconsistent church member. Profess, if you please, but be sure, be very sure, that you possess everything you profess. "And he said unto them, Ye are they which justify

themselves before men, but God knoweth your hearts; for that which is exalted among men is an abomination in the sight of God." Luke 17:15.

1. "Be thou an example of the believers." It is in our most unguarded moments that we really show, and see what we are. To know the Christian professor, to see whether his example is worthy of imitation, we must follow him in the common course of daily life. It is in our relations to one another in our treatment of one another, and in our conversation, that the image of God will be seen. Our life before God has no value but as it reveals the Christ-life to our fellowmen.

2. Be thou an example in charity. I like "love" better, because God is love. "For God so loved us that He gave Jesus. Jesus so loved us that He gave His life, that we through Him might have life. He is our example. 'Greater love hath no man than that, that a man lay down his life for his friends.'"

"But while we were yet sinners, Christ died for us." Love is the greatest power on earth. It seeks opportunities for doing good. It is the key that unlocks the mysteries of God's word. It creates within us a hatred for all that is evil. It sacrifices for the sake of Christ. It visits the sick, it lifts up the fallen, it helps the poor, it encourages the downcast, it gives happiness and peace of mind, and points men to the Lamb of God; it makes men zealous of good works, and labors for Christ, lovers of God, and lovers of men, and makes men wise unto salvation. Unless we are possessed of this spirit we are "none of His," and our profession becomes a hollow mockery.

Much work is neglected, because God's people neglect to draw from this fountain of love. By the power of love, nations are conquered and brought under divine influence. Love dispels darkness and causes men to walk in the light of God.

There is a vast difference between the love of God, and the love of this world. "For men love darkness rather than light, because their deeds are evil." The command of God is, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. Men who profess to be followers of Christ have become conformed to this world, their love has become counterfeit, a deception. So is it any wonder that sinners say that the church is no better than the world, when so-called Christians refuse to give for the cause of Christ, oppress the poor, and take advantage of their neighbors? He that loveth not, knoweth not God; for God is love. 1 John 4:8.

3. In spirit. To be an example in spirit, we must be in possession of the Spirit of God. Everyone has a spirit, but not everyone has "the Spirit." In Eph. 5:18 we have these words, "Be filled with the Spirit." This is a command. If we as Christians are not yet filled with the Spirit the wisest thing for us to do is to "tarry at Jerusalem until we are clothed with power." Then, and then only, will we be examples worthy of imitation. Did you ever think what the Holy Spirit does for us? He sheds abroad the love of God in our hearts. He imparts hope. He gives us liberty. "Where the Spirit of God is, there is liberty." He gives power. We wonder sometimes why the church of today has so little power. It is because her members have not tarried long enough. He will take that out of us which is continually finding fault. It takes neither brain nor heart to find fault. Anyone can do that if faults is what he is looking for. Let us do more praying. We need the Spirit of God just as much as the minister.

The Spirit's work is also to testify of Christ. Christ says, "If I be lifted up, I will draw all men unto me." We must have the Spirit to lift up Christ in our lives. There is no class of men that Jesus will not draw unto Him if He is properly lifted up.

Another office of the Spirit is, to teach us. "He shall teach you all things." If we have a teacher sent down from heaven to teach us, we are certainly safe to follow Him. "He shall guide you into all truth." And He shall comfort us. There is not a broken heart today that He cannot make whole. There is not a wound that He cannot heal. Beloved, let us pray for a filling of the Holy Spirit. He can do more in one day than you or I can in a lifetime. These bodies that you and I inhabit are His dwelling place. Jesus says, "He shall be in you." And it is only where He abides in fulness that we dare say, "Follow me as I follow Christ."

4. We must be examples in faith. "Faith is the victory that overcometh the world." I think the reason that we have no more faith is because we put too much confidence in self. Paul says, "When I am weak, then am I strong." Have we not been making a mistake in trying so hard to believe, when all the time there was old self in its pride seeking to possess itself of God's blessing and riches? Faith seeks the glory that comes from God, that only comes where God is all. "Faith is the substance of things hoped for, the evidence of things not seen." For by faith the elders obtained a good report. Heb. 11:1, 2. By faith Abraham offered up Isaac, by faith the Israelites passed through the Red Sea, by faith the walls of Jericho fell, by faith Elijah prayed to God that the earth received no rain for three years and six months. "According to your faith be it unto you." These were all men like we. "Be thou an example in faith."

Why is it that our faith is so often weak? When someone freely promises us something, we just have confidence enough in him to believe we shall receive it. Have we not much more reason to believe Christ? Has He ever broken His word? Does He not know what we need? "He is able to do exceeding abundantly above all that we are able to ask or think according to the power that worketh in us." Eph. 3:20. In John 15:7 we read, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Oh! let us trust God so that He can work through us. Then the world will see that we are worshipping a living God, and will follow our example.

5. "In purity." The best example of purity is Christ Himself. Christ was so pure that when Satan came to Him in his most cunning and shrewd way, there in the wilderness, He yielded not, but used the "sword of the Spirit," and the devil had to flee. I praise God for that victory in the wilderness, because by its result I am enabled to be more than conqueror. When He was betrayed, arrested, chained, crowned, beaten, led to Calvary, bearing His cross, not one word was uttered, not one impure thought was harbored in His mind. He only said, "Father, forgive them, for they know not what they do." Beloved there is purity.

It is said that in the dusty, smoky mining regions of Pennsylvania a kind of lily grows which is so pure and white that all the particles of dirt that may lodge upon it (which are many in such a place), do not change its purity and snowy whiteness. When Satan hurls his temptations at us, when trials come, when we are pure and unspotted and bear, will we remain pure and unspotted and undefiled? Christ says, "Blessed are the

pure in heart; for they shall see God." Matt. 5:8. These are Christ's commandments: "Be ye holy, for I am holy." 1 Pet. 1:16. "Be ye therefore perfect as your Father in heaven is perfect." Matt. 5:48. "And this is my commandment, that ye love one another as I have loved you." John 15:12. God's grace is sufficient.

Pure was the mind of Christ, sinless I see; He the great example is, and pattern for me.

Let us follow in the footsteps of Jesus. Then, and then only, can we be instrumental in leading others to Him.

West Liberty, Ohio.

For the Herald of Truth.

CHRIST'S LABORERS.

By Elizabeth Landis.

"The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Luke 10:2.

This is a busy, a working world. It was so ages ago, even in Christ's life here on earth, as we see when we read of His sending the seventy forth into the world as laborers and as missionaries. They were to carry neither purse, nor scrip, nor shoes, for God would provide for them if they did His will. Why then do we need more today? We do not. But with many the idea is only working for gain, or glory, or self-advancement.

There is no standing still in either the natural or spiritual world. We are growing or we are going backward. Birds, beasts, animals of all kinds, insects, flowers, and all the vegetable kingdom are growing around us; they are all advancing. Bees, and even the tiny little ants all teach lessons of industry. Solomon says, "Go to the ant, thou sluggard; consider her ways, and be wise."

Most of us are anxious for the things of this world—temporal things. Then why not be just as anxious for the things of Christ's kingdom here on earth? Christ tells us to go out in the highways and hedges and compel the sinner and poor and needy to come in that His house may be filled. "How can we do this?" The answer is in the words of this song:

"With sickles of truth must the work be done,
And no one may rest till the harvest home."

Christ says the wheat and tares grow together till harvest; then He bids the reapers gather the tares in bundles and burn them, but the wheat is gathered into the garner. The judgment day will reveal who of us are wheat and who are tares. God has offered a bright reward to those "who work while it is called today; for the night cometh when no man can work." The laborer is few and the harvest is great, but with such a prize before us—the prize of eternal life—can we not work the short time He bids us stay here in this world?

Our life is as "the flower of the field, which today is, and tomorrow is cast into the oven." Someone will say, "Oh, yes, but I might as well have a good time and spend my young life in enjoyment, and I can still be saved by and by." Would we act so toward our dear earthly parents? No, we love them and are glad to help them, especially when we are young, and we do not wait till we are old and worn out before we try to repay them for their love and care of us when we were helpless babes. Then how much more should we love and try to honor and work for our dear heavenly Father, who loved us from the foundation of the world, and gave His life for us, which is more than any earthly friend has done. Greater love

hath no man than this that a man lay down his life for his friend.

"What can we do?" is another question. "Let your light shine before men." Did you ever notice the amount of light a little candle throws? It can only light a small space around, cannot pierce the darkness as the electric light does, but it casts a bright and clearly close by; and when it becomes dim it needs snuffing. So with us; we need many a trimming and re-filling with the oil of God's grace before He sees that we are burning all right. The laborer in Christ's vineyard must work in the heat of the day, and in the morning and evening, always ready to do some good deed or act. "Be wise as serpents and harmless as doves."

I can't "become all things to all men that he might by all means save some." We must reach people through their own way, take them as they are, and make the most of it, not preach so much at them, as try to win them in love and gentleness to the Savior. God's word is full of promises for us. "He will help us in time of need." "His grace is sufficient." He has even promised if we open our mouth, He will fill it. Then why do we hesitate to speak for Him when He will give us words in our mouths to speak to the lost around us? "Oh, Lord, increase our faith!"

Thompsontown, Pa.

For the Herald of Truth.

THE LITTLE ONES—OUR DUTY TOWARD THEM.

By Abram P. Hess.

Infinite beauty is found in child study. Child-nature, if rightly appreciated, is a thing of exquisite beauty. But aside from nature the child has associated with that divine element—the soul, and these two phases of child-life combined form a beauty far beyond our conception. In the child we see the beginning of the future man, the future church, the future citizen, the future nation. As is the development of the child, so shall be the nature of the future citizen. A child is a bundle of possibilities, and its teachers are responsible for the development of those possibilities. Our duties toward the children in the home is often misunderstood and in many cases sadly neglected. It is mainly in the home that the heart is opened, the habits of life formed, the intellect awakened, and the character molded for good or evil. The child-mind is very susceptible to impressions, so that time given to instructing children will yield far greater results than the same time given to instructing adults. The mother has greater influence over the child, therefore she is largely responsible for its development. The tender mind should be directed to the Master of right living, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Solomon's principle should ever be heeded: "Train up a child in the way he should go, and when he is old he will not depart from it."

For the Herald of Truth.

AN OPEN LETTER.

In looking over the doings and teachings of our dear church (it should indeed be dear to every true Almonite), I am pnt into a strait, and am led to ask the following questions: Has the word of God changed? Or have our dear forefathers in the church who have now all gone to their reward, been in the wrong? Such as John M. Brennan of Ohio; the Brunks, Drivers, Gells, Turkelholders and Rhodes of Virginia; the Ebys and

Hageys of Canada; the Herts, Hochstetters, Hornings and Lehmanns of Lancaster, Pa.—all of whom so earnestly preached and manifested by walk and life the plain non-conformity to the world and the non-resistant doctrine as taught by the word of God—have all these pious, God-like men, ministers of the gospel, been in error, and were their teachings, beside (contrary) to the word of God? Or are the actions and teachings of many of our present-day preachers and teachers more in accordance with the word of God, and nearer on the scriptural foundation than those of former years? Or in other words, were our old ministers who have gone to their reward, in darkness and ignorance, and these of modern days more in the light and in the way of righteousness? Oh, it is to be feared that the reverse is only too true.

What a contrast between the writings of those who wrote for the Herald of Truth in the sixties* (of which I have bound volumes) and the writings of those who write now! I am not here saying anything against the Herald editorially, but I believe there is a certain responsibility resting upon the editor, also. You, Dear Brother, have long been and are still entitled to the place of editor-in-chief of the Herald, and therefore I write you these my humble confessions.

Does it (the Herald) represent the beautiful name it bears—"Truth"? The word "Truth" is a representation of Jesus Christ Himself. Should its advocate, produce or represent anything else but Jesus Christ, the "Truth"?

Now, Brother, is all that the Herald teaches or contains in line with that? It seems to me that higher education is indeed marking the beautiful simplicity there is in Christ. From present indications and appearances, if not testified against and a change brought about, it will be the downfall of the church. Brother, I believe that educational institutions of this kind are often made abominable idols in the sight of God, and we must guard ourselves that we do not worship and justify them. I fear that this spirit has already gained too strong a foothold in our church both east and west.

Where is the simplicity in Christ, in the world-tempered names about which we of late hear so much, as "Commencement Exercises," "Baccalaureate Sermons" to the graduates, a ceremonial "Breaking Ground," for a new building, etc.? Have we things like these in God's word? Did the ministers of the gospel above referred to (now deceased) preach, practice or participate in things of this kind in their day? And where is the Herald casting its influence in editorially announcing these occurrences and exercises? On the side of truth or on the side of error?

A faithful exponent of the truth should never fear or favor man to the detriment of the truth. Any occurrence or proceeding of whatever kind that encourages or justifies error, or that upholds and encourages worldliness in any way or form, should not be published without having its erroneous tendency pointed out, otherwise the publication of such articles will have a tendency to mislead the people and have them accept as truth things that are wrong. Persons who have confidence in the Herald of Truth will accept many things as truth and as things that are right and proper for them and others to do and practice, simply because they were published in the church paper.

* The Herald of Truth was established in 1864, and the writer has reference to the earlier years of its publication.—Ed.

Continued on page 237.

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July 23, 1903.

ABRAM B. KOLB, Editor.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

BUSINESS NOTICES.

If you have not yet renewed your subscription to the Herald of Truth for 1903, do it now. The old saying is, "Do not put off till tomorrow what you can and what you ought to do today."

To those in Arrears.—We kindly ask our patrons who are two or three years or more in arrears for the paper, to send us remittance for the same. The harvest is now about gathered, times are prosperous, every able-bodied man can readily find employment, and farmers get fair prices for their products. Under these favorable conditions, the printer, too, ought to have his dues. We will greatly appreciate favors of this kind, and hope many will respond at an early date.

Bro. D. C. Hershey of Manheim, Lancaster Co., Pa., will take subscriptions for the Herald of Truth. Those in his vicinity who wish to renew or subscribe can do so through Bro. Hershey. He will also take orders for books.

CORRESPONDENCE.

From Iowa.—Baptismal services were held in the Amish church in Henry Co., Iowa, on Sunday, July 19. Five applicants were baptized and received into church membership. May they be faithful to their covenant vows, and shining lights in the church.

Farmersville, Pa., July 12, 1903.—Dear readers of the Herald, "Mercy unto you, and peace, and love be multiplied." God gave us a good and powerful message again through our brother and minister, Noah H. Mack, at Metzler's M. H., from Eph. 4:30. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Bro. Mack gave the word earnestly and willingly and rejoiced that two precious souls stepped out on the Lord's side. In the ark of safety is the only place of sweet peace.

Lizzie M. Wenger.

From Harrisonburg, Va.—On the 28th of June Mrs. Gaitler was received at the Weaver church by water baptism, and on the 5th of July five precious young people

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were received at the Pike church. May they stand firm, grow stronger and stronger that they may be the means of much good being done in the Lord's vineyard. We want to help these dear young people all we can. Prayer availeth much. One important thing is for us to become willing to do what we can. I think it would be good for many of us to earnestly and sincerely pray the Lord to help us to be willing to do what He wants us to do.

Bro. Amos Wenger and family went through our community very hurriedly. We are sorry to have him leave us so soon, but may the Lord guide him, and may all his labors be to His glory.

Bro. Christian Good started for Illinois yesterday (July 16), where he expects to spend a few months, the Lord willing.

Our Sunday schools are getting along nicely, so far as we can learn. Much interest seems to be manifested. We wish the same for all other churches and schools.

P. S. Hartman.

La Junta, Otero Co., Colorado, July 12.—A friendly greeting to all readers of the Herald. Since a number of our people have migrated westward to this place I am made to think that perhaps the Herald readers would be glad to hear from us. We also wish to stir up your pure minds by way of remembrance that ye be mindful of us in our new field of labor. There are at this time twenty-five members here, living in two settlements, fifteen miles apart. Bro. Nunemaker preaches at the one place and Bro. Geo. Ross at the other. We are thankful to our God that we are not as a flock without a shepherd. Though we have sacrificed friends, eastern church and Sunday school privileges and nicely improved homes, we are conscious of the fact that we have obeyed the divine injunction, "Go and teach." Matt. 28:19. I am made to think that Acts 1:8 has a special significance for us as Christian workers. In above named scripture, Jesus says, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." I am glad that we have been made willing by the good Spirit (as it were) to leave Jerusalem and go to the borders of Judea to teach the people the way of life.

There is nothing that affords more pleasure and peace of soul to the Christian than a consciousness of being in the service of the Master. There is nothing which more strengthens and elevates to nobility of life than real whole-hearted service for Him. Jesus says, "Go, work in my vineyard today." Matt. 21. If we love Him we keep His commandments. If we love fallen man to the extent that we seek their salvation, it is an evident fact that we love Jesus. If we love Jesus we will go forth in His service even though it costs suffering, trial and sacrifice.

The Almighty has wonderfully led His people in the past and we are confident that He is the same God yesterday, today and forever. We thank God that He has so graciously and tenderly cared for us since He has led us to this place. We praise Him that He has taken us through adversity as well as prosperity. We have had sickness and even death among us. Our young Bro. John Rhodes of Virginia died here on the 24th of April of consumption. We could not understand why one of our little band so young should be called away when the harvest is so great and the laborers so few, but some time we'll understand.

A week after his death my brother, J. M. Brunk, was taken sick with lagrippe, which

later developed into tuberculosis abscess. He kept his bed for nine weeks. During this time he suffered much and we often had to feel alarmed about his recovery. But, praise the Lord, he has again recovered to such an extent that he was present with us in Sunday school today. His sickness was undoubtedly the means of driving us to the throne, and the means of fitting us better for the service of the Master. We know that all things work together for good to those who serve God, to them who are called according to His purpose. Rom. 8:28.

We organized a Sunday school in May, beginning with an attendance of twenty-five, and we are glad that interest and attendance has been increasing so that at this writing our attendance is sixty. We have had to order more literature and are now in need of more. There is also a prosperous Sunday school in Bro. Nunemaker's district. Praise the Lord for His goodness and for His wonderful works among the children of men.

I think that here is a grand opening for our people. I believe that many prosperous Sunday schools could be organized in the valley. The rural districts of Colorado and other western states are being very much neglected by Christian workers.

Why could not our people make this place as a kind of nucleus from which to go in all directions to do active missionary and Sunday school work? If God spares me I hope to see the time ere long when other centers will be established. I believe it is God's will that quite a number of Sunday schools and mission stations be established throughout the West.

Why should not the people of God have enough of grace and love for souls to push on to the mining towns of the Rocky Mountains? It is an unquestionable fact that the Lord wants His people to go out into the highways and hedges and bring the lame, the halt, and the blind to the gospel feast. Christian friends, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand: let us therefore cast off the unprofitful works of darkness and put on the armor of light." Rom. 13:11, 12. Paul wrote this to the Roman Christians, and I think it applies to the modern Christians.

I appeal to those who contemplate going to a new field of labor, that you remember the western field when you come to God in prayer asking His guidance. I consider the prospects for Christian work and success very good here. My prayer is, that ere long quite a number of real pious Christian workers will be here ready to obey the divine command, "Go and teach."

Let no one be so selfish as to come to Colorado to seek wealth. Even though this is a very prosperous valley from a financial point of view, yet let all who come seek not wealth and physical comfort, but lost souls for the Master.

We pray for noble Christians who are real true examples of Christian piety to join our ranks with the good purpose of going forward with us in the service of God.

Near us is a little family of husband and wife. The husband is skeptical, while the wife seems to be a devoted Christian. She told me last Sunday that she wished a real noble young man who lives the Christian's life by precept and example would come and work for them on the farm. She is concerned about her husband. Here may be a grand opportunity for some one.

Dear brethren and sisters, will you pray for us and the work that we may be the means by which God will promote His kingdom in the hearts of the people of Colorado? Will you come and join us in the good

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work? If you are not led to come here to stay a while, may you come and visit us. You will find us happy in Jesus.

J. B. Brunk.

From the Shore Cong., Lagrange, Ind.—God has been pleased to bless us thus far. Many are the occasions we have to praise Him for His kindness. That unseen hand is ever at work for us who are permitted to live upon this crumbling earth; God's work still goes on here. On the 12th we re-organized our Sunday school. Aquila A. Schrock was elected Supt.; Bro. G. L. Mishler, assistant; Bro. John E. Miller, Chorister; Bro. John Miller, Jr., Asst. Chor. Fifteen teachers were elected. May God give us power and grace that the precious souls under our teaching may be taught the pure word of God, may learn to know God's love, become shining lights to the world and be among those who shall bring golden sheaves into His kingdom. Y. C. Miller.

From Logan and Champaign Counties, O. In reference to the report that there was smallpox in the above named counties, and again, that there was not, we have the following from the "West Liberty Banner," sent us by one of our correspondents from that vicinity:

"Mrs. Fannie Zook, aged 69, who resides with the family of her son-in-law, I. J. Yoder, two miles southwest of town, is ill with a well-defined case of smallpox. Mrs. Zook was at the home of D. K. Hartzler, near Mt. Tabor, when his daughter, Mollie, was ill with the disease. She took sick last Wednesday and Dr. Fulwider was called the next day to wait on her. On Sunday morning the eruptions began to appear and her body is now well covered, there being at least one hundred on her face. She is getting along nicely and will recover in due time. The trustees of Harrison township met Monday, and appointed Dr. Kerns, of Springfield, health officer, and he at once ordered a strict quarantine. It is reported that a few eruptions have appeared on another child in the Hartzler family."

For the Herald of Truth.

LESSON FOR SUNDAY, AUG. 2, 1903.

By N. O. Blosser.

SAMUEL ANOINTS DAVID.

1 Sam. 16:1-13.

Golden Text.—"Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

Introduction.—Saul had reigned probably fifteen years at this time. Prosperity, position and honor caused him to become self-willed and disobedient, rejecting the counsel of God, through which he lost the blessings and guidance of God, with the highly exalted position as king. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:23. Samuel mourned for Saul who had been honored of God with noble qualifications and stately frame, so well fitted in the eyes of his people for the position to which he was called, and now in so short a time has brought ruin to himself, and qualified a nation to trample under foot the precious word of Him who made him king.

Samuel now looked upon Saul as rejected of God and turned himself away from him and never came again to see or advise and assist him in any way in the affairs of the nation, lest he might also offend his Lord. So we should continue to follow in obedience in all the ways of God regardless of the wrongs that others may do.

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In obedience to God, Samuel ceased to mourn for Saul, and went from Ramah to Bethlehem to anoint David king instead of Saul, and, lest Saul should take his life, he covered this part of his work with a sacrifice as the Lord directed.

The elders trembled at his coming, fearing it was an indication of God's displeasure against them and that he came to pronounce some judgment for their iniquities. Guilt causes fear. But Samuel said, I come peaceably to sacrifice unto the Lord. Sanctify yourselves, that is, wash your bodies, change your clothes, fix your minds on divine things. Before we begin a work for the Lord, there should be special preparation that we may give Him the best results in all we do. Samuel instructed all the elders to sanctify themselves, but himself took charge of the work at the house of Jesse. It was no doubt made known to Jesse that one of his sons should be anointed to the Lord, but the purpose may not have been disclosed at this time. The elder sons who stood fairest for preferment, were passed by, one by one, even to the disappointment of Samuel, who thought surely this is the Lord's anointed, as the eldest passed by. It seems strange that Samuel, who had been so greatly disappointed in Saul whose countenance and stature recommended him so highly, should again look on the outward appearance.

But Samuel's faithfulness is proven by his willingness to listen to the voice of God, which came by special inspiration and said, Look not on his countenance or height of stature, because I have refused him. The Lord seeth not as man seeth. Man looketh on the outward, but God on the heart.

Many times we are captivated by appearance, possessions, brilliant qualifications or a smooth tongue and such like, while the real life hidden by the appearance may have been full of bitterness, envy and deceit. Let us look more deeply for the real life, even though it be not so popular and so pleasing to the eye.

It is a very important point in selecting those who shall serve in any position in the Lord's work, that we do not depend wholly on our own judgment, but that we wrestle with God in prayer for guidance until He makes the choice for us and says, Arise, anoint, for this is he.

David at this time was a youth of probably twenty years, of short stature, remarkable for the grace of his figure and countenance, comely, and of immense strength and agility, and was the youngest of Jesse's sons. He was caring for the flock, unthought of as he was to be present when a choice was made for God's anointed. But Samuel stays his work and says, "We will not sit down till he come hither," for if all the rest be rejected this must be he.

He that was designed not to sit at the table at all is now waited for as the principal guest.

He may have seemed rude, unpolished and unrefined, but within there was a life that could be shaped after God's own will.

Many a diamond is passed by unnoticed because it is covered lightly with the dark earth that makes it appear very common at first sight. Noble hearts filled with love and the impulse that would move souls from darkness to light, have been inactive because some one looked too near the surface for the value of the servant. When God whispers to our souls, "This is he," let us bring him to the anointing. Samuel took the horn of oil as God commanded and anointed David in the midst of his brethren.

And the Spirit of the Lord came upon him from that day forward. David no doubt was impressed that the Lord had a great work for him to do. And he now has about

ten years of special training and preparation before active duty as a king.

God prepares His people for special work. Let us be willing to go through the school of preparation and not aspire to the office or position until God's own time is fulfilled, submitting ourselves into His hand that He may make of us kings and priests of His own mind.

New Stark, O.

AN OPEN LETTER.

Continued from page 225.

It may indeed require a large measure of grace to testify against many of these popular evils; nevertheless it is your privilege as editor, nay, as a minister of the gospel it is your duty to reprove and rebuke the wrong wherever it may be found.

Let the Herald of Truth by all the means and by all the power it can command, be used for the suppression of evil, and not for its promotion or heralding it abroad. Truth suppresses evil and light dispels darkness.

Would it not be justifiable as well as the privilege of an editor, when articles are presented for publication that will not stand the test of God's word, to append a note (as is sometimes done), holding up the truth and pointing out the error, so that no one may be misled, and in this way confirming the minds of the readers of the paper bearing this beautiful name, "Herald of Truth?"

My dear Brother—Guard with special care the editorials, that they may under no circumstances reflect or cast an influence that is not on the side of "Truth."

Use all your influence to direct and lead the church to walk in more simple and humble paths than she has allowed herself to be led into.

If you have the gospel of Jesus Christ, and the welfare of the church at heart (which I believe you have) by the line of thought carried through occasional editorials, contend for and stand by the doctrines of Jesus Christ. May God bless you.

John F. Kolb.

Spring City, Pa.

For the Herald of Truth.

THE WAY HEDGED UP.

Those who commit their lives to God to direct may always be sure of His hand to point the way. Sometimes, however, their own plans are shattered before they find out God's plan for them. Fair ways which they have chosen are hedged up, and they learn the divine road after disappointment, like Paul, who was hindered from Bithynia and Asia that he might hear the call to Macedonia. Let hindered believers never lose confidence, but keep right on praying and trusting.

The history of a well known manufacturer who is now dead shows plainly how much better God's ways are than our own. When a boy, he became an earnest Christian and full of a desire to preach the gospel. He was poor, but resolutely set about earning money and studying to prepare for his work. He was doing well, when his too great labors spoiled his hopes. After working by day, he had used his eyes at night till he became nearly blind. It was only after long rest that he could work again; but he was obliged to dismiss all thought of future study.

It was a bitter disappointment to the young man, and it was only after some trying mental experiences that he resolved to bravely accept his discipline and serve God with all his might some other way. He turned his attention to mechanics and developed great skill as an inventor. A great need

occurred at the time among the manufacturers which he was able to supply. He now began to make money rapidly, and resolved to devote his life to earning funds for Christian benevolence.

He built a small factory on a country stream, and his earnings began to bless needy causes, when a fresher came and swept away his dam and mill, swallowing up in its course all his earthly possessions. Here was the most liberally disposed man in the country left without a cent to give to Christ and with no means to earn a cent! He wondered again, as he wondered when he had been hindered before, what God wanted of him.

As he stood by his ruined dam one day, he saw that the site was capable of furnishing far more power than he had ever obtained from it. He interested moneyed men in his plans and built a new dam, the largest in the region—a structure that no fresher could destroy—and a factory capable of turning out ten times the work of the old mill. In fact the accident made this liberal man a millionaire. Now he could give indeed. And he did give.

Thousands have been educated in the school which he founded; missionary societies have blessed the farthest lands of the earth through his gifts; home and church destitute—and a factory capable of turning out ten times the work of the old mill. In fact the accident made this liberal man a millionaire. Now he could give indeed. And he did give.

This man was a slow speaker, not attractive before an audience, and would undoubtedly have met with poor returns for his life-work if he had been permitted to enter the pulpit, but God used him in a different place and blessed him so that he became a blessing.

For the Herald of Truth.
HOLY LIVING.

By Fannie M. Esch.

What is it? A separation from all sin, and consecrating soul, body and spirit to God for holy use, a crucifixion and putting off of the old man. Eph. 4:22, a cleansing of all sin and the old carnal nature, and putting on the new man who is created after God in righteousness and true holiness (Eph. 4:24), and being baptized with the Holy Spirit.

For whom is it? It is for all believers. "This is the will of God even your sanctification." 1 Thess. 4:3. "The very God of peace sanctify you wholly." 1 Thess. 5:23. It is not for the world, but for those who have been called out of the world (John 17:9-10).

Why should we live a holy life?—God will it. "According as he hath chosen us in time before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4. "Be filled with the Spirit." Eph. 5:18. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:12. God commands it. "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, 'Be ye holy, for I am holy.'" 1 Pet. 1:15, 16. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Jas. 1:4. "Be ye therefore perfect as your Father, which is in heaven, is perfect." Matt. 5:48; 2 Cor. 13:14; 1 Tim. 1:5; Heb. 6:1. God promises it. "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost." Mark 1:8; Luke 3:16. "If ye then,

being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." John 15:26; Acts 1:4, 5; Acts 2:4-33.

It is a necessary preparation for heaven.—"Blessed are the pure in heart; for they shall see God." Matt. 5:8. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14; Col. 3:12, 22; Rev. 3:4, 5. "And there shall in no wise enter into it any thing that defileth, or whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." Rev. 21:27.

How are we cleansed?—By Christ's blood. "For by one offering he hath perfected forever them that are sanctified. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Heb. 10:14, 19. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." 1 John 1:7; 1 Pet. 1:2; Rev. 7:14.

By God's word.—"Sanctify them through thy truth, thy word is truth." John 17:17. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified." Acts 20:32.

By the Holy Ghost.—"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. 15:16; 1 Pet. 1:2-22.

By your will.—If any man will do his will he shall know of the doctrine." John 7:17. "And every man that hath this hope in himself, purifieth himself even as he is pure." 1 John 3:3; Rom. 12:1; Rom. 6:19; Phil. 2:12, 13.

By faith.—"Therefore I say unto you, What things soever ye desire when ye pray, believe that ye shall receive them, and ye shall have them." Matt. 11:24. "That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Gal. 3:14; Acts 12:17; Acts 26:17, 18.

When are we to live holy?—In this present life. "I pray that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. "The grace of God that bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and fleshly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Tit. 2:11-14; 1 Pet. 5:10; 1 John 4:17.

The witness of the Holy Ghost to holiness.—"And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did to us." Acts 15:8. "Whereof the Holy Ghost also is a witness to us; for after that he had said before, this is the covenant that I will make with them, I will put my laws into their hearts, and into their minds will I write them, and their sins and iniquities will I remember no more." Heb. 10:15-17. "And he that keepeth his

commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." 1 John 4:13; Eph. 1:13; 1 Cor. 2:12; John 16:13; John 14:26. Wellman, Iowa.

For the Herald of Truth.

JOY.

By a Sister.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

No one on earth has so much cause for joy as he who is at peace with God. The Christian who does not have real joy is living very far short of his privileges.

It is not to be supposed that a Christian character may be developed without trial, neither is it to be expected that we go through this world without difficulties. But the Christian has the assurance of God's help. No trial, be it ever so great, can take from the Christian the deep, true joy which God alone can give.

There are those who profess to be Christians who go about this world with faces clouded. They go about their work with a heavy heart as though it were a burden. We ought to scatter sunshine wherever we go. Let the world see that we have a Christian life that we enjoy.

May the Master's joy be full in our hearts, so that these joys will reach and help all those with whom we associate. God has given us joy for the purpose of spreading joy. By an act of our own we may cause joy in heaven. The thought seems almost too wonderful to understand. To think that the poorest sinner on earth by an act of his own can send a thrill of joy through the hosts of heaven!

The spirit of Christ is a spirit of love, joy, peace, humility and meekness, and we can soon find out whether we have been born of that Spirit or not.

Jesus teaches us that there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. How much more we who have accepted Him might rejoice over these precious promises if we were more often instrumental in causing joy in heaven!

Johnstown, Pa.

BE PATIENT WITH THE CHILDREN.

They are such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow.

They are such little hands!
Be kind—things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon; and so
The hands are tempted oft, you know.

They are such fond, clear eyes,
That widen to surprise
At every turn! They are so often held
To sun or showers—showers soon dispelled
By looking in our face.
Love asks, for such, much grace.

They are such fair, frail gifts!
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by.
Give them, not love, but more, above
And harder—patience with the love.

—Unidentified.

A FEW THOUGHTS ON FEET-WASHING.

E. F. Grubb.

For the benefit of those concerned in the subject of feet-washing, we submit a few thoughts on John 13:3-17.

After reading the verses referred to we are led to this conclusion: As Christians—as disciples—we ought or ought not to wash one another's feet.

We are sure that Christ did wash the disciples' feet.

As to Christ's commands—instructions—one of three things is true: 1. He told them to wash one another's feet; or 2. He told them not to do so, or 3. He gave no instructions at all. But the lesson proves that instruction was given. Verse 14 contains two clauses or sentences: the first says, "I have washed your feet"; the second says, "Ye ought to wash one another's feet." The force or power of the second depends on the truth of the first.

In verse 15 Jesus says, "I have given you an example that ye should do as I have done to you." Jesus is our example in all things. But, suppose, I say, "Not in feet-washing." Equally well may some one say the same of baptism and reject that, and so with the cup of communion, and so until all His examples are rejected.

Who is our example? Christ. Our Example washed feet. Verse 16 says that the servant is not greater than his lord. Is less required of me than of Jesus? I do not believe we can dictate terms—say what we will do and what we will not do—to Christ, and be saved.

Some one says that we find nothing of it in the apostolic writings of the New Testament. Does it render of no effect any part of God's word because a thing is written but once? No. Suppose we apply that same test to each book, approving only what is in another or all the others—we see that it would be absurd.

The historical references in the Bible concerning feet-washing are that it was a service—a common practice—; but this time it could not have meant that because Jesus Himself tells Peter that he does not understand now. Verse 7. Hence it is evident that a new meaning is given to an old form or type.

But some one will say, "It was used by Christ and once for all." Why does not His baptism do for us all? The water in the washing of feet does not cleanse our ways from sin any more than the water of baptism purifies our soul. But if we do what Christ says and use the sign—symbol—in one instance, why not in the other?

No one says it is wrong to observe feet-washing as an ordinance. But many are led to say that if others can get to heaven without doing this, then I can, too. But what others do is no excuse for me. No one died for me but Jesus Christ. My life will be a success in as far as it is in imitation of His.

Some say there is a question as to whether we ought to wash feet or not. But if there is, we ought to give the Lord the benefit of the doubt. There is nothing to lose; there is happiness to gain. Verse 17. Not only in this, but in all He showed us to do.

Agree in this: That it is a lesson in humility—for His disciples, and are we His disciples? Does He not say we ought to do as He had done? And do we not need to be humble? If there is so much pride in my heart that I do not want to wash my brother's feet, there is too much for the Holy Spirit to dwell there in His fullness. So, if it teaches humility, it ought to be done.

There are other things that this may teach, but we lose the teaching when we neglect the lesson.

Steuensburg, Ont.

For the Herald of Truth.
NEGLECTED OPPORTUNITIES.

By Noah H. Mack.

Jacob by shrewdness obtained from Esau his birthright after Esau had neglected to guard against his carnal appetite. The children of Israel were prosperous so long as the people obeyed the commands of God. We miss many good things in life by not obeying God. God enables us to see our mistakes and turn again to obedience. God's people never could stand prosperity. Their history has been a succession of advancement and retrogression. How it humbles us when we see our neglected opportunities! May this fact at least be beneficial to the church in keeping her humble and non-conformed to the world. The young people should be pointed to Christ in the home. Parents neglect a valuable opportunity when they allow children to grow away from religious influence. Family teaching has greater influence than Sunday school teaching. The world watches the Christian closely. When the church walks hand in hand with the world God will denounce her and stir up those who will walk before Him in humility. At this day the world must beware of pride. Comfort and convenience have been secured in the meeting houses, further advancement is unnecessary and worldly.

New Holland, Pa.

For the Herald of Truth.

A FEW THOUGHTS.

By I. E. Hershey.

In my work I find the dominant idea of forgiveness to be: If my brother will plead for mercy, pay the penalty that I may demand, vindicate me of all reflection of uncharitableness in my demands, I will forgive him, provided you guarantee that he shall never do or say anything that shall reflect on my good behavior, judgment or intentions, and that you grant me all privileges my carnal nature seems to call for, to remove my brother from the pulpit, or in private conversation spread abroad his fault, so that the brotherhood may know what kind of man he is, and not be deceived by him.

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Of course we "would not reflect on the brother we have so graciously forgiven," but "duty to the rest of the brotherhood demands that we clearly show to all, our brother's error," and that we do it while we feel the sting of his slights upon us, lest after we have cooled off we neglect the matter, and—oh, yes, and thus leave the entire brotherhood an open prey to the ungracious offender who has been so wonderfully forgiven of possibly a balance in his favor, and in whom we have again the most implicit confidence, but lest the poor, weak soul be tempted to betray our confidence we think wise to watch him, and at the first little circumstance we are ready with our,— "There, you can see!" etc.

Buyerstown, Pa.

Subscribe for the Herald of Truth, our Mennonite church paper, published weekly, in Elkhart, Ind. It should have a place in every Mennonite family. It will be a benefit to the parents and to the children.

THE PROMISES ARE SURE.

There are many, many mansions,
In thy Father's house on high;
For He surely would have told us,
If it were not so to be.
Let thy heart be troubled never,
Heaven for thee is open wide;
He's prepared for thee a building,
That thou may'st with Him abide.

"Fear thee not, for I am with thee—"
From thy heart drive all dismay,
"I will strengthen thee, and uphold thee,"
Never casting thee away.
Wait upon the Lord with patience,
And thy strength thou shalt renew;
Thou shalt run and not be weary,
Faint not, yet thy task pursue.

Lay thy treasure up in heaven,
There thy heart will also be;
Be ye ready for His coming,
For the day is unknown to thee.
At the straight gate strive to enter—
Let thy voice in praises ring—
Shout aloud the heart's true gladness!
We are "children of a King!"

REPORT

Of Mennonite Sunday School Meeting held at Slate Hill, Cumberland Co., Pa., June 11, 1903.

1. What method could the Sunday school use to attract uninterested scholars to Bible study?—Joseph H. Rupp, Noah Mack.
 2. Each individual a worker.—Bro. Kauffman, Bro. Shelley, Bro. Wertz, C. M. Brackbill.
 3. The Sunday school and the community. John Seitz, H. W. Eshleman, Abram Metzler.
 4. The need of the Holy Spirit in Sunday school work.—Henry Burkholder, J. B. Zimmerman, C. M. Brackbill, Noah Mack.
 5. Our little ones—our duty toward them. Abram P. Hess, Frank E. Herr.
 6. Neglected opportunities.—Noah H. Mack.
 7. How may we create a more general interest in the Sunday school?—C. M. Brackbill.
 8. The necessity of teaching pupils the inspiration of the Bible.—Abram Metzler, Henj. Zimmerman, C. M. Brackbill.
 9. Missions.—Samuel Musselman.
- The program was divided into three sessions, morning, afternoon and evening. The discussions were interspersed with suitable hymns.

HUMILITY.

Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed: it is to expect nothing, to wonder at nothing that is done to me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace, as in a deep sea of calmness when all around and above is trouble. "God resisteth the proud, but giveth grace unto the humble." Jas. 4:6.—Andrew Murray.

Some actions in others look very wrong until we find out the explanation and then we see that the motive was good.

The Christian life that is real will manifest itself in more ways than in the customary forms of worship.

Let us never condemn others for a bad situation which we might make better ourselves if we would.

For the Herald of Truth.
BE TRUE TO CHRIST, YOUR LORD.

By S. E. Roth.

March on, march on, ye soldiers of the Lord,
He not afraid of Satan, though he does resist you
hard.
Look up, light on, with Christ, your Lord, you'll
win.
The victory over world and Satan, self and sin.
He true to Christ, your Lord.

Stand firm, be true to Christ, your Lord and King.
And while He leads, fight manfully, rejoice, be
glad and sing.
Press on, for soon the victory shall be won;
And Jesus will reward you when your work is
done.

Then fight for right, for mercy, truth and grace.
Resist the devil bravely though he smite you in
the face.

Through Jesus we will overcome at last.
And rest with Him forever when this life is past.

By faith and love and wisdom from above
Our enemy we'll conquer while we steady onward
move.

There's naught too hard for those that love their
Lord;
And back to Him for weapons, strength and their
reward.

Then march right along, ye soldiers, follow Christ,
Your Lord, for He will give you great reward.
Oh, sing your glad song and march right along.
Be true to Christ, your Lord.

Handy, Oregon.

MARRIAGES.

Hooley—Blough.—On the 20th of June 1903, at the residence of the officiating clergyman, Y. C. Miller, in Newbury Twp., LaGrange Co., Ohio, E. Hooley and Clara Blough. May God direct their walk through life to His glory and their happiness.

Hersheberger—Brennaman.—On July 9, 1903, at the M. O. P. Home, Elftman, Wayne Co., Ohio, by P. C. Amstutz, Bro. Joseph H. Hersheberger, of Harper, Kansas, to Sister Lizzie Brennaman, native of the Mennonite Old People's Home. They intend to leave for Harper, Kansas, on July 21, 1903, where Bro. Hersheberger has several farms. May their lives be filled with blessings and may they bring many blessings to others.

DEATHS.

Berkey.—On July 13, 1903, in Oronogo, Jasper Co., Mo., of summer complaint, Samuel, adopted son of Jacob and Nora Berkey, aged 7 M., 1 D. Funeral services conducted by Andrew Shenk.

Snyder.—On the 1st of July 1903, near Neutral, Cherokee Co., Kansas, of summer complaint, Wm. Earl, son of Wm. and Laura Snyder, aged 2 Y., 3 M., 17 D. Funeral services conducted by the writer.

Andrew Shenk.

Lichty.—On the 17th of June 1903, in Woolwich Twp., Waterloo Co., Ont., George Lichty, aged 84 Y., 1 M. Buried on the 19th at the Snyder M. H. Funeral services by Enoch Bowman at the house, and by Daniel Wismer and Joseph Gieringer at the M. H. He leaves one son, two daughters, and many grandchildren, besides two sisters and other relatives to mourn their loss.

Brubacher.—On the 10th of July 1903, in Woolwich Twp., Waterloo Co., Ont., Susanah, wife of Noah B. Brubacher, aged 26 Y., 5 M., 3 D. Buried on the 12th at the Martin M. H. Funeral services by Daniel Wismer from Rev. 7:14-17, and by Enoch Bowman from Phil. 1:21. She leaves a bereaved husband to whom she was married but two years; also, the parents on both sides, brothers, sisters also, and many friends. We mourn, though we know our loss is her eternal gain.

Hiran Wehr.

Stauffer.—On July 8, 1903, near Tiskilwa, Ill., Joseph Stauffer, aged 51 Y., 11 M., 6 D. He was born in Alsace, France, Aug. 2, 1846, married Mary Bachman Jan. 21, 1889. He leaves a bereaved wife, four brothers, three sisters and many friends to mourn their loss. He was a quiet and faithful member of the Amish Mennonite church and was loved by all who knew him. Funeral services at the house by Joseph Bueckley and Jacob Ringenberg from Psalm 39, and at the M. H. by Andrew Schrock of Metamora in German from 1 Cor. 15:21, 22, and M. V. B. White of Tiskilwa in English from Job 14:10. The meeting house could not admit all who came to pay their last tribute of respect to his memory.

Henry V. Abrecht.

Miller.—On the 25th of June 1903, in Iowa Co., Iowa, Holly Harold, son of Samuel D. and Lizzie Miller, aged 5 M., 27 D. Funeral services were

HERALD OF TRUTH.

held at the West Union M. H., Friday afternoon by Daniel Kaufman in German from Job 14:1, 2, and A. I. Yoder in English from Job 1:21. Buried in the Yoder cemetery near Amish, Iowa.

Wenger.—On July 6, 1903, near Farmersville, Pa., Ada N., only daughter of Bro. Michael M. and Sister Fannie Wenger, aged 1 Y., 11 M., 25 D. She died of tubercular meningitis. Her sickness was thought at first by the family physician to be from teething, but she grew worse and suffered much till her spirit took its flight to the world where no suffering is known. Funeral services on the 8th at Grofsdale M. H. by Bro. N. H. Mack in German and by Bish. Benjamin Weaver in English from Luke 18:15. "Of such is the kingdom of God." She leaves her parents and four brothers. May God bless them in their bereavement. Aunt Lizzie, ment.

Miller.—On June 19, 1903, at the home of Peter J. Breneman near Kalona, Iowa, Anna, daughter of Peter Shoenbeck, aged 82 Y., 6 D. She was born at Oberwinter, Germany, June 13, 1821. Her age of eighteen years she came to America with her uncle and aunt, Mr. and Mrs. Jacob Schwarzenbruber. She was married to Jacob B. Miller, Sept. 5, 1841, in Somerset Co., Pa. To them were born eight sons and one daughter. Her husband died Oct. 26, 1875. They moved to Iowa in the spring of 1877, where she since resided. She leaves six sons, one daughter, 38 grandchildren and 25 great-grandchildren to mourn for one who was near and dear to them, but their loss was her eternal gain. Two sons, nine grandchildren and one great-grandchild preceded her to the spirit world. She was a faithful member in the Amish church. Though for many years she suffered great bodily pain she always desired to go to the house of worship. She said it made her forget her pain to hear God's word. She cared little for any other reading beside the word of God. She was greatly afflicted the last year with heart trouble and often expressed a wish to fail and drop, and often expressed a wish to go home. God grant that we may so live that we can meet our dear ones in that better world. The funeral services were held on the 21st at the house of Peter J. Breneman and Bish. Jacob Schwartzendruber. Text, 1 Thess. 4:13-18. She was buried in the Miller graveyard.

LIEDER UND MELODIEN.

This is the German Hymn Book published by the Mennonite Publishing Co., and is being used more and more in our German congregations. It contains 447 German hymns set to shaped notes, with an appendix containing all the hymns in "Hymns and Tunes" (words only), thus virtually combining two books in one, with a total of 904 hymns. The German hymns in this book, as well as the tunes, are a choice selection suited to all occasions of public and private worship. It is printed on good paper, with especially large clear type. The book is well bound in cloth, with red edges. Prices are as follows:

Per copy, postpaid \$.60
Per dozen, prepaid 7.00
Per dozen, mail order 6.00
Per hundred, not prepaid 45.00
Address all orders,
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ITEMS.

The news comes out of Philadelphia that thirteen hundred slot machines have been burned in that city by order of law. This should be as great an occasion of rejoicing among the Christian people of Philadelphia as was the burning of the magic books to the saints at Ephesus. A thousand times better burn the slot machines than ruin the lives of young men by giving them first lessons in gambling. And a religious newspaper cannot but rejoice also over the fact that the libel libel secured the signature of the governor of Philadelphia. Hereafter it will be harder to lie on paper and easier to tell the truth. Righteousness exalts a state as well as a nation.—The Mennonite.

A Religious Fad.

Chicago, Ill., July 15.—"Soul saving has become a fad word, and is connected with so much gush and drivel that it has become offensive," said Rev. Dr. L. A. Crandall, pastor of the Memorial Baptist church, in addressing University of Chicago divinity students on "Success in the Ministry" yesterday afternoon. That ministering is the work of the minister was Dr. Crandall's main point. Satisfying the idea of a minister's success being measured by salary. "We have come to measure by salary," he said. "We have come to expand his idea of soul saving. Dr. Crandall said too many think the work of the minister is done when he has induced persons publicly to accept Jesus Christ. Then he said:

"All experience teaches us that there is a great deal of soul-saved soul saving which time shows to be worse than nothing. We need not go one thousand miles from Chicago to find churches in which membership has increased by hundreds in a single year whose strength has been found to be in appearance only when the evangelical pastor has departed from the field and his successor has come to ascertain the real condition."

The Hawk and the Tern.

A man in South Carolina was out in his corn field one day when he noticed a hawk making peculiar circling, and concluded to watch it. There were high weeds just under the hawk, and the bird would descend within a few feet of the ground, make an unusual noise and then fly off. This was kept up for some time, when finally the hawk lit in the grass and commenced flitting. The farmer hurried to the spot and found the foot of the hawk tightly fastened in the mouth of a dry-land terrapin. The hawk was killed, and its wings measured four feet from tip to tip. Many

a man made to soar aloft in the upper world has been caught by the land terrapins of appetite and passion through his own folly. The hawk flitted himself once too often in dangerous proximity to the terrapin's trap-like mouth. So men, knowing the danger of sin, but presuming on their wings, daily with evil temptations till they are caught and destroyed.—L. A. Banks.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, JULY 30, 1903.

VOL. XL. No. 31.

EDITORIAL NOTES.

No sacrifice, prayer or any ceremony can take the place of, or exempt us from strict obedience to God's direct commands. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice." 1 Sam. 15:22. B.

Bro. S. B. Wenger in this issue contributes his closing thoughts on "A Serious Question," partly as a reply to other contributions and partly as supplementary to his first article. The subject was dealt with on both sides in a frank and charitable manner and no doubt caused considerable meditation. This is always salutary when done in the right spirit, and we hope many have been benefited. With this article the discussion ends for the present.

Bro. A. Metzler, of the Orphans' Home in Logan Co., Ohio, informs us that although it was supposed all danger of the further spreading of smallpox in Logan and Champaign counties was past, four new cases developed in other families, one of which is very severe. On account of this the Ohio Sunday School Conference, which was to be held near the Oak Grove meeting-house in Champaign county, was changed to the Zion congregation, near Bluffton, in Allen county. Further notice of this will be given in the Herald later.

Among the many orders on our books for printing and binding is one from Bro. J. S. Shoemaker for a third edition of the new Church and Sunday School Hymnal. The work has been hurried through as the second edition was exhausted, and there was a considerable demand for books. Bro. Shoemaker will probably announce the prices in a later issue. The printing, binding, etc., has been done as well as possible, and the work is fully equal to that on the second edition. The book is being used in many congregations and seems to give good satisfaction.

The Publishing House has just added to the already well equipped plant a No. 2 Century four roller two revolution printing press, made by the well known Campbell Printing Press & Mfg. Co. of New York. The bed measures 36 x 48 inches (the size of sheet it will print) and is one of the latest improved printing presses. It is capable of

2,000 impressions per hour without strain or jar and runs as steadily and smoothly as a sewing machine although it weighs eleven tons. The House now has four first-class cylinder presses of the Campbell make, besides two Babcock and two platen presses, an embossing press, a bronzing machine and a roughing machine, as well as two folding machines, all of which belong to the printing department. The fact that orders for printing were coming in faster than the work could be done made this last purchase necessary, although it meant an outlay of \$3,000.00. We are always glad to have our people come and look over our plant.

Those corresponding with Bro. J. A. and Sister Lina Z. Ressler may address them as follows: Until July 27, Sterling, Ohio; July 28 to Aug. 7, Berlin, Ontario, Canada, care of E. S. Hallman; Aug. 8 to Aug. 14, Scottsdale, Pa., care of Aaron Loucks; Aug. 9 to 16, Springs, Pa., care of D. H. Bender; Aug. 17 to 22, Ronks, Pa.; Aug. 23 to 25, Martinsburg, Pa., care of A. Metzler. Bro. Ressler adds: "We withhold further announcements, pending definite news from the Ohio S. S. conference. Should the place of holding the conference be changed we should have to cancel our part on the program and visit West Liberty later, since our time is already too much crowded to admit any extra features."

P. S. Olson, of Robertson, Iowa, strikes hard against Seventh-day Adventism. It is right for our people to know that these doctrines they teach are not in harmony with Mennonite doctrines, and they are not, as we have learned Christ, in harmony with the Word, but there are many other forms of doctrine, many other forms of belief, that agree with Mennonitism and with a faithful interpretation of the Word just as little as does Seventh-day Adventism, and our people seek some of these doctrines, cherish them, adopt them, hold to them and live by them, and at the same time profess to be faithful Mennonites. The apostle admonishes (2 Cor. 13:5), "Examine yourselves whether ye be in the faith: prove your own selves." This is important in our day. Our friend Olson says:

"Seventh-day Advent Catechism" would correctly designate a book called "Bible Readings for the Home Circle," published at Battle Creek, Mich. Do you want it? If not, keep your wits about you when the

agent calls to take your order for "Bible Readings." Scores are captivated by the title who never suspect its real contents. Adventism is being sown broadcast under the cloak of "Bible Readings for the Home Circle." Do not expect the agent to say a word about Adventism; he will not do it. He would not sell one copy, where he now sells twenty-five, if he were to give a true statement as to its contents and aim."

P. S. Olson.

A Minister's Bequest. Pre. John Gross, of Plumstead Twp., Bucks Co., Pa., who died recently, made in his will the following special bequests:

"I give and bequeath to the old Mennonite congregation, of Deep Run, of which I have been a member many years and a preacher fifty years, the sum of \$500.00, in care of trust of the deacons thereof, who are to secure it by bond or mortgage in some safe investment, and the annual interest of which is to be used expressly for the support of the poor of said congregation."

Another bequest is as follows: "I give and bequeath my Berlenburg Bible, in four volumes, to my successors in the pulpit, and request my executors to place the said Bible in the closets in the pulpit. My children and my grandchildren to have the privilege to read and examine the same, one volume at a time. It is also my wish that my successors, my children or my grandchildren return the same to the closets inside of six months after taking them out."

In a codicil to his will, he says, "I, John Gross, desire that item nine (the foregoing paragraph) of my last will and testament be so construed that my grandson and successor, William Gross, be the owner and custodian of the above named Bible, and that my other successors in the pulpit, my children and grandchildren, have the privilege of consulting the above named Bible at such times as may be convenient to the owner, William Gross."

Leo XIII, the pope and head of the Roman Catholic church, died in Rome on the 20th of July at the ripe old age of 93 years. Of his life and work the Religious Telescope makes the following comments: "That he was a great man, none will deny. That he was one of the wisest, most liberal, and best men that ever occupied the papal

OUR SAVIOR.

By Fannie Eimen.

We do not stand in exactly the same relation with God as existed between man and God before the fall, for there now stands One between us and God as an intercessor, Christ our Savior, a pure, holy, loving Mediator between God and man. Do we realize the great need of Christ our Savior, and do we go forth as did the shepherds concerning this child, this Man, this Savior, this present Deliverer from guilt and the power of sin? For the most noble example of a helping hand we look at our Savior. We see Him helping with tears of sympathy for the weeping, with bread for the hungry, with comfort for the distressed, with rest for the weary; yes, His whole life was lived for the good of others.

Our Savior said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." It is comforting to us to know that He is not only loving, merciful, gracious and kind, but that there is in Him no "variableness neither shadow of turning." What would this world be without a present Savior, and the power and guidance of His Holy Spirit? What power and sweetness we feel in holy communion with Him! Then let us be faithful, zealous and loyal to His cause, and we know He will never leave nor forsake us, and at all times His grace will be sufficient for us.

In John 14:2, 3, our Savior says, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." How can mortal minds estimate these wonderful promises! How can mortal hearts conceive what is unfolded in them! Let us look for that glorious appearing of our Savior, who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Let us ever be true to our heavenly Father, that we may enjoy the mansions, the place our Savior has prepared for them that love Him.

Savior, I my cross have taken, all to leave and follow Thee;
Naked, poor, despised, forsaken—Thou from hence
my all shalt be,
Perish every fond ambition, all I've sought or
hoped or known,
Yet how rich is my condition, God and heaven are
still my own.

Wayland, Iowa.

GEMS OF TRUTH.

By R. J. Heatwole.

The following are thoughts recently given in sermons by our bishops here and Bro. Shiffner from Nebraska.

John 12:31, 32.—Jesus is the light of the world; He directed the mind generally to the Father, but in signifying what death He should die He spoke of Himself. All should look to Jesus, for He cleanseth from all sin. "If we walk in the light as he is in the light, we have fellowship one with another." 1 John 1:7.

The Son came in the flesh; then Satan came also in the flesh to imitate and deceive. We were admonished to love Jesus and be in unity with Him and the Father, for in God's family there is unity whether it be in heaven or on earth.

Jesus prayed the Father to keep from evil those He had given Him, and to sanctify them through His word, and that they might be one as He and the Father are one; and Jesus gave them the glory, viz., this

"unity" that the Father had given Him. John 17:15-22. In verse 18 He says, "as thou hast sent me into the world, even so have I also sent them into the world." The Father will give the Holy Spirit to them that ask even more willingly than we give gifts to our children. Jesus testified of the Father that they were one; the Holy Spirit testified of Jesus. What a glory then to be in unity with the Father, Son and Holy Ghost!

1 Tim. 4:10.—Savior of all men. All are saved in childhood innocence. After maturity only those who believe are saved by the blood of Jesus. The way is narrow, you cannot take sin along. Matt. 7:14. Heaven was robbed of its chief glory to accomplish the atonement. No greater sacrifice could be made and those who will not accept the Lord Jesus Christ are committing the greatest crime that can be committed. None can blame God at the judgment if they are not saved if they refuse to accept the offering of Jesus. God says (Isa. 45:22) "Look unto me, ye ends of the earth and be ye saved."

I have given only a few of the many rumblings that fell when the messages were delivered.

Windom, Kansas.

JOY.

By Lizzie Yordy.

"Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

There is no greater joy than to walk by faith in the path that our Savior has trod, believing and obeying what He has said. There is little joy in trying to follow Christ's commands, simply because this or that person says so or because we are church members. The motive should be infinitely higher and purer. The joy that our Savior would give us is born of an indwelling Christ-life which prompts the outward acts which men behold, and by which they judge us.

I know from experience what it is to be a member of the nominal church, yet lacking the life which is born of God, the Spirit. When I associated with worldly friends I found myself wishing to be like them and I know now, that in my Savior's sight there was no difference between us, save that I professed and was false to my profession, while they professed nothing. Surely there is no joy in such a life! Those who are living in this fashion are depriving themselves of many, many rich promises which the Father has given His children, and are placing their own selves, their carnal selves, between the Savior and a joyful, happy life.

The joy we experience when we can express, service is often greater than we can express, but who of us can tell what the joy will be in the heavenly home when we shall see the face of Him who gave us this joy? In that home we shall have the joy of meeting the dear ones whom we loved here on earth, and there shall never again be any parting.

If, among those who read this, there are some who are longing for joy in the Christian life, you will find it in following Christ our Savior, for I can truly say that I now rejoice in the Lord as do all those who follow Him by faith and obedience.

May we all walk in the footsteps of Jesus, standing firmly on His promises until we shall inherit the unspeakable joy and glory of heaven.

Wellman, Iowa.

Let us be slow to condemn another for failure. Perhaps the difficulty was greater than it appears to us.

For the Herald of Truth.

WATCH.

By a Brother.

"Watch and pray, that ye enter not into temptation." Matt. 26:41. Prayer without watching may easily come to naught. Watch that ye make no decisions before asking God's advice and blessing.

Watch that ye do not ask Him to enlighten your understanding of His word and then follow man's interpretation, or continue to follow your own preconceived ideas, thereby annulling God's leading.

Watch that ye do not mistake your own wills for God's will and thus be led by carnal instinct to the extent that God will send you strong delusions that you shall believe a lie. 2 Thess. 2:11.

Watch that ye do not become self-righteous and entertain your carnal self-will instead of God's will.

Watch that ye do not appear in your daily walk as a hypocrite who loves to play in the synagogues or the corners of the streets to be seen of the people. Matt. 6:2.

Watch that ye do not your alms before the people to be seen of them, otherwise ye have no reward in heaven. Matt. 6:1.

Watch that ye be not overtaken by false brethren who are told shall be among us in the last days. "And many shall follow their pernicious ways; and by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:2.

Watch that ye be not a stumbling-block in your brother's way by indulging in things not consistent with the teachings of Christ and His apostles. 2 Cor. 6:3.

Watch that ye give not preference to all kinds of new inventions which are inclined to draw the attention from the word of God, and by which ye become yoked together with unbelievers. 2 Cor. 6:14-18.

Watch that ye give your time and talents to such things as may be of use for the upbuilding of Christ's kingdom. Eph. 4. "And what I say unto you, I say unto all, Watch." Mark 12:27.

Without prayerful watching it is evident that we as a church will soon totter and become as the church of Sardis, which had a name that it lived and yet was dead. Without watching and putting aside the things of the world we must surely die. Therefore, let us obey this command and manifest in our daily lives the living Christ that we may not be overcome in the evil hour.

Let all the readers think of these things, meditate on this command of watchfulness, and strive to become living monuments in the world of Christ, and be shining lights to the world.

Hubbard, Ore.

CHRIST'S INVITATION.

By a Young Sister.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Matt. 11:28-30.

These words spoken by Christ are indeed beautiful. He gives us, without price, the privilege to come to Him. He does not want our souls to be lost, for He says, "That cometh unto me I will in no wise cast out." Jesus has promised to forgive all that come unto Him, no matter how great their

sins may be He will forgive and wash them all away, and we shall have rest.

If we want to be His disciples we must forsake all sin and follow Him. He does not say, only one sin, but all. Some may think it is hard to follow Christ, because they have the desire to follow after worldly lusts. But Christ's way is not a hard way, for it will be sure to end in joy and happiness, and besides, He has promised to be with us and help us over all the difficult places. All those who are in the ways of sin may come to Jesus, and He is seeking you all. When you hear His gentle voice calling do not reject Him, for He might not come to you again. He is pleading for you, hearken unto His voice, say not that you will give attention to these things some other time, for you do not know how long Jesus will let you live. So let us accept Him today, for the time will come when it will be too late and His voice will say, Depart, I never knew you. "Choose you this day whom ye will serve."

Lawrence Co., Pa.

MISSIONS.

FROM INDIA.

Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men.

We have many reasons for praising the Lord this morning as we write these few lines to our dear brethren and sisters in the home land. He has kept us safely through another hot season and has protected us from the heat of the hot, tropical sun.

We have had, up to the present time, a few rains which have cooled the air nicely. The regular monsoon has not broken yet, but the papers state that all along the western coast of India the monsoon has broken and will in due time spread all over India. It is also stated that there are good prospects for a good monsoon this year. We hesitate, because time is swiftly passing and with it souls will go to eternal ruin if not rescued. Those of us who are richly blessed through God's divine providence with plenty and to spare, let us not withhold that which is the Lord's. We shall be called to account for all He has entrusted to us. It used to be a question in the mind of the writer, at the time of a solicitation, Would the Lord be dissatisfied with us if we did not give to the cause at this time, as we are a little short, or how much are we required to give? There are no longer questions in my mind and should not be with any of God's people.

What does the Lord say concerning this world's goods? Whose does He say they are? "The earth is the Lord's and the fullness thereof; the world and all that dwell therein." Psalm 24:1. Read Ex. 9:29; 10:5; Dan. 10:14; Job 41:11; Ps. 50:12. Since scripture teaches us that these possessions are not really ours, but that the Lord has given them into our care, and that we are to use them to His honor and glory, let us be faithful in so doing. Let us give unto the Lord as He has prospered us.

Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gathering when I come." 1 Cor. 16:2. And let us say, "Thank I bestow my goods to feed the poor, and have not charity, it profiteth me nothing." 1 Cor. 13:3. We may give and still be without a blessing. These are very important questions. Let us well consider. May the Lord bless us all.

DEATHS.

OBITUARY.

Long.—Dea. Jacob Long was born in Wadsworth, Medina Co., Ohio, April 17, 1842. He was married in matrimony with Catharine Jucker on the 18th of August 1859, at Wadsworth, Ohio, by Pre. Ephraim Hunsberger. In the fall of 1865, with his wife and three children, he moved to Clinton, Ind. In 1868 he went through with the team. In the fall of 1867, in company with his wife and children, he moved to St. Joseph Co., Ind. In the spring of 1868 he settled in Elkhart Co., Ind. At this time he accepted Christ, uniting with the Mennonite church, being baptized by Bish. Christian Beery in the Holde-man church. In the spring of 1882 he was ordained to the office of deacon by Bish. Jacob Beuter in the Olive congregation. He served faithfully in this capacity, first in the Olive, then in the Yellow Creek congregation. In the spring of 1900 he moved to Clinton township, making his church home in the Clinton Mennonite congregation, remaining faithful in his calling as long as health permitted. He died July 2, 1906, aged 67 Y., 2 M., 15 D. Seven sons and one daughter were the fruits of his marriage. Two sons died in infancy; one son died in Georgia, in June 1900. Four sons and one daughter survive him, and all except one have accepted Christ. There are also eight grandchildren living. On the evening of July 4 services were held at the home, conducted by John Garber, Samuel Honderich, Y. C. Miller, and A. S. Cripe. On Sunday morning, July the 8th, the funeral services were taken to the Olive M. H., where services were conducted by Jonas Loucks, Jacob Shenk and David Burkholder. Bro. Long was widely known and a very large concourse of people assembled to pay the last tribute of love to one so highly esteemed and respected.

These words were spoken by a Christian girl, who was rescued from heathendom, in a meeting held by the girls in the American Mennonite Mission in India, which was conducted by this same girl upon this occasion.

Oh, the comfort and happiness these people must enjoy! All because someone by divine guidance heeded the command to "go teach all nations," and the open-heartedness of those who provided the means. Will there not be a great blessing upon those who are laboring in the Lord's vineyard in this direction? But the question comes to us, Have we done what we could? There are yet more human souls who are as destitute as those referred to, both temporally and spiritually, and the call goes out from time to time for more laborers and more means.

More laborers and means in the missions already opened and many more stations that could be opened if the laborers and means were provided. Oh, dear brethren and sisters, let us, through the power and love of God, be the means of saving many more souls who are yet in sin and poverty, and of leading them to see the great change of the gospel brings into the lives of human beings. Let those who feel their calling and ability to be useful in this direction, not hesitate, because time is swiftly passing and with it souls will go to eternal ruin if not rescued. Those of us who are richly blessed through God's divine providence with plenty and to spare, let us not withhold that which is the Lord's. We shall be called to account for all He has entrusted to us. It used to be a question in the mind of the writer, at the time of a solicitation, Would the Lord be dissatisfied with us if we did not give to the cause at this time, as we are a little short, or how much are we required to give? There are no longer questions in my mind and should not be with any of God's people.

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Reid, Md.

Yours in Jesus' name,
Jacob Burkhard.
Dhantari, C. P., India, June 25, 1903.

AN ADMONITION.

By Benj. B. Weber.

Not long since I read the third annual report of the American Mennonite Mission in India and I was especially impressed by the following:

"Don't you remember the time of famine, and how we begged from shop to shop in the bazaar, receiving only a little all day? And then how we used to cook our handful of rice in our little earthen vessels? Do you remember how the people used to curse us and beat us and drive us away when we went to beg? Do you remember how we

Auker.—On the 25th of June 1903, near Thompsonstown, Juniata Co., Pa., Bro. Tobias R. Auker, aged 40 Y., 7 M., 21 D. He was born Nov. 4, 1862. He was the son of Abraham and Eve Auker. He was highly esteemed in the community where he lived, and was ever ready to do a kind act toward those who needed his services, to assist in taking care of the sick and dying, and wherever opportunity presented itself, no night was too dark and no road too long—he was always ready to go and lend a helping hand. May the Lord reward him for his self-sacrificing labors. The promise of Jesus is that "inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Funeral services were conducted by J. H. Brillhart from Job 21:23-25. He leaves a sorrowing companion, two brothers, and two sisters. He is greatly missed both in the family and in the neighborhood, and the bereaved sister has the sympathy of all in her sad loss. May God comfort her.

Lantz.—Israel Lantz was born July 10, 1840, in Dark Co., Ohio; died near Emma, Lagrange Co., Ind. June 26, 1903, aged 62 Y., 11 M., 16 D. Feb. 1, 1866, he united in marriage with Maria Geisinger. To this union were born three sons and three daughters. His wife, six children, five brothers and three sisters survive him. In September 1902 he united with the Mennonite church by baptism and remained faithful until death. The funeral services at the Clinton (Drick) M. H. on Sunday, the 28th, were conducted by A. S. Cripe and D. D. Miller. Text, Rev. 14:13.

Zook.—On June 22, 1903, near Garden City, Mo., Eli K. Zook, aged 57 Y., 1 M., 21 D. He was born in Millin Co., Pa., May 1, 1846. His life was one of trials, with much suffering in his last years, but he died with the hope of a glorious resurrection. He leaves two sons and six daughters, four of whom are unmarried, one having been an invalid nearly all of her life. The bereaved ones have the sympathy of the community. Funeral services on the 23d at Sycamore Grove.

King.—On June 8, 1903, Sarah E. (Zook) King, aged 37 Y., 5 M., 29 D. She was born in Millin Co., Pa., Dec. 9, 1865. In childhood she moved with her parents to Cass Co., Mo., and in 1893 was married to M. S. King. She leaves her husband, two children, aged three and five years, respectively, father and one brother. She was an active worker in the church and Sunday school from her maidenhood. Funeral services at Sycamore Grove on June the 9th.

Shirk.—On the 8th of May, 1903, at the home of her son-in-law, Abraham Hunsberger of Waterloo, Ont. of old age and dropsy, Maria Ann (Crawley) Shirk, aged 83 Y., 6 M., 23 D. The funeral services were conducted by Bish. Daniel Wismer from John 11:25, 26, and Bish. Jonas Snyder from Phil. 1:23. She was buried on the 10th near Baden in the Shantz burying ground, to which place she was followed by a large number of relatives and friends. In the year 1849 she was united in marriage with John Shirk; to this union were born two sons and three daughters, three of whom have preceded her to the spirit world. Her heavy cross companion died twelve years ago. She is survived by two daughters, 27 grandchildren and 15 great-grand-

children. She united with the Mennonite church many years ago and was a faithful member until her death. She has been a constant sufferer for the last three years and had a great desire to go to her eternal home. We mourn not as those who have no hope, but trust that if we live in the light that God gives us we shall meet her in that glory world beyond. Her Grandson, N. Hunsberger.

Christophel.—On the 14th of July, 1903, of acute indigestion, which culminated in spasms, Esther Rebecca, second daughter of Noah S. and Rebecca J. Christophel, aged 2 M., 16 D. She is survived by her parents and three brothers, her sister having preceded her to the spirit world seven years ago. Burial in Midway burying ground, where funeral services were conducted by John Burkholder and Allen Rickert from Luke 18:15-17.

Snyder.—On July 1, 1903, at Strasburg, of summer complaint, William Earl, son of William and Laura Snyder, aged 2 Y., 3 M., 17 D. Funeral services were conducted on the following day by Bro. Andrew Shunk of Oronogo, Mo. May day the sorrowing parents realize that although little Willie cannot come to them they may go to him.

Burkholder.—On July 15, 1903, at Strasburg, Lancaster Co., Pa., of consumption, Bro. John H. Burkholder, aged 41 Y., 6 M., 16 D. Funeral from his home, with services at the Strasburg Mennonite M. H., conducted by Elmas, assisted by Abr. Brubaker. Text, Heb. 4:3, first clause. He suffered patiently for several months, while his hope and trust were ever in the Lord, so that he truly say in the morning of the text, the departed one has "entered into rest." He leaves a wife, one son, his mother and one brother, who have the heartfelt sympathy of many friends in their grief and bereavement, made doubly so, since only in January a beloved and only daughter was called from this family circle. May the Lord comfort these sorrowing ones, for while here the parting brings sadness, over yonder, on the shores of eternal glory, the meeting between father and daughter brings only joy and gladness.

FINANCIAL REPORT.
Of the Mennonite Evangelizing and Benevolent Board for June, 1903.

RECEIPTS.
Evangelizing.—D. S. and Barbara Weaver, \$10. Chicago Mission—Liberty Cong., Ia., \$60; A. R. Miller, \$50; Amanda Staubaugh, \$2; D. S. and Barbara Weaver, \$5; Fulton Co. (O.) S. S., \$35; Hope-well (Oregon) S. S., \$4.20; Friends, \$2; D. D. Miller and wife, \$4; Sister Suntheimer, \$2; rents for May, \$18; Bro. Souders, \$1; Sisters from Fulton Co., Ohio, \$3.50; J. J. Smith, \$1; Geo. Wapp, \$1; Bro. and Sister Nix, \$2; Lancaster Co. (Pa.) Friends, \$8; Mt. Zion S. S., Morgan Co. (Pa.), \$2; D. C. Hershey, \$5; P. N. Dierberger, \$1; Sister Ramer, Mo., \$1; rents for May, \$2; Illinois S. S. Conf., Metamora, Ill., \$51.05; A. R. Miller, \$1; Total, \$207.80.

Chicago Mission Building Fund.—Collected by the following: Mary K. Miller, \$5.60; Abram Metzler, \$3.25; J. W. Shenk, \$3.75; David Burkholder, \$5; James Saylor, \$8.75; A. Moher, \$5. Total, \$38.45.

India Mission.—Liberty Cong., Ia., \$17.50; John P. Epp, \$20; Cong. near Olathe, Kansas, \$6.15; Amanda Staubaugh, \$2; Albany (Ore.) Mennonite S. S., \$7; Hopeville Cong. Cong., Ill., \$4.5; Illinois S. S. Conf., Metamora, Ill., \$51.05; A. Friend, per E. K. Greenawalt, \$5; Catlin S. S., Peabody, Kansas, \$11.60; L. Z. Lantz, \$1; Cullom (Ill.) S. S., \$5; Zion Cong., Goodland, Ind., \$4.75; Nappanee Cong., Ind., \$40; Salem Cong., Ind., \$57.52; Jacob Woolner, \$5; Roanoke Cong., Ill., \$43.60; from Friends, \$18.14; A. Staubaugh, \$5; ton Co., Ohio, \$18.14; A. Staubaugh, \$5; Wright Co. (Iowa) Cong., \$10; Barker Street Cong., Mich., \$7.25; Bowne Cong., Mich., \$52.63; Berne (Ind.) Cong., \$63; Howard and Miami Cong., Ind., \$25.50; Clinton (A. M.) Cong., Ind., \$23.28; Clinton (Brick) Cong., Ind., \$15.07; Forks Cong., Ind., \$20.48; Emma Cong., Ind., \$20; Zion Cong., Ind., \$16.08; Dr. Page, sale of goods from India, \$5.75; Sister, Topeka, Ind., \$5.25; A. Bro., Nappanee, Ind., \$1; Sister, Salem Cong., Ind., \$1; Pleasant Valley Cong., Ind., \$5.53; \$1; S. P. Good, \$40; Cong. near Elida, Ohio, \$9.27; C. P. Steiner, \$5; St. John's Cong., Ohio, \$7; Arthur Geiger, \$50; Zion Cong., Mich., \$3.73; Mary M. Blosser, \$6; a Bro., \$40; for India Mission, Mo. Cong., \$7.25; East Lynne, Mo., \$8.65; Neutral, Kansas, \$18.71; Anand Cong., Neb., \$6.40; Milford Cong., Neb., \$11.30; from Mt. Lake, Minn., \$17.26; Sycamore Grove Cong., Mo., \$7.34; Hamilton Bros., Minn., \$6; Jackson Co. (Minn.) Cong., \$44.83; a Friend, Bloomington, Ill., \$5; Roseland Cong., Neb., \$16. Total, \$1,178.66.

India Orphanage.—J. C. Elst, \$15; Joseph Springer, \$15.25; J. S. and Benj. Horst, \$15; Olive S. S., Ind., \$15; Elias Eberle, \$15; C. S. Shertz, \$15; John O. Martin, \$15; Mr. and Mrs. M. P. Yoder, \$20; John Smith, \$15; Lydia Smith, \$15; David Shunk and wife, \$15; M. V. Kim, \$15; Elizabeth Burkholder, \$15; D. S. Weaver, \$15; White Hall

S. S. Mo., \$15; D. F. Driver and three others, \$15; Sen Schertz, \$15; Margaret S. Blosser, \$15; C. Suny, \$15.25; A. J. Hilly, \$15; Liberty Cong., Iowa, \$1.45; Antioch Bible Class, Idaho, \$20; Sarah Shoemaker, \$1; M. B. Shank, \$5; a Bro., Iowa, \$5; Chr. Bender and wife, \$2.75; a Friend of Missions, Iowa, \$5; John W. Kemp and A. S. Bash, \$7.50; West Union S. S., Iowa, \$24.16; Bethel Cong. Mo., \$13.50; White Hall Cong., Mo., \$14.57; G. G. Mar-ner and D. J. Shetter, \$22.50; a Bro., Waynesboro, Va., \$25; a Bro., Harrisonburg, Va., \$1; L. J. Johnston, \$25. Total, \$440.73.

Orphanage.—Liberty Cong., Iowa, 100; D. S. and Barbara Weaver, \$5; Amanda Staubaugh, \$1; Fulton Co. (Ohio) S. S., \$5. Total, \$111.10.
Old People's Home.—Liberty Cong., Iowa, 150; Old People's Home—Liberty Cong., Iowa, 150; Fulton Co. (Ohio) S. S., \$5. Total, \$115.15.
Philadelphia Mission.—Fulton Co. (Ohio) S. S., \$5.00.

Welsh Mountain Mission.—Fulton Co. (Ohio) S. S., \$5.00.

EXPENSES.
Evangelizing.—M. S. Steiner, for work at Ft. Wayne, Ind., \$22; Henry Weldy, work in Indiana, \$215. Total, \$237.
Chicago Mission.—May: Living, \$7.62; car fare, \$0; domestic, \$6; medicines, \$2.70; gas, \$3.50; cal-cimining, \$6.50; telephone, \$1.50; paper hanging, \$5; clothing, \$1.25; sundries, \$7.20; labor, \$26; food, \$15.4; charities, \$35; express, \$25; dry goods, \$2.14; stationery, \$3; laundry, \$3.58. Total, \$76.36.
June: Living, \$23.45; domestic, \$6; cal-cimining, \$2.15; car fare, \$4; shoes, \$4.25; repairing, \$1.45; book case, \$10; postage, \$1; sundries, \$15.57. Total, \$67.67.
India.—Annual permit for Lina Zook, \$1; J. A. Reissler, western trip, \$50.18; J. A. Reissler, traveling expenses during June, \$64.45. Sent to American Mennonite Mission: for Orphanage, \$370; for Mission, \$450. Total, \$820.43.
Gratefully acknowledged,
G. L. Bender, Treas.

ITEMS.

A Wise Plan.

At Toledo, Ohio, the council of the city passed an ordinance that provides that a person who takes a seat in a summer car, in which the seats run crosswise, shall, when another person enters, move over away from the center of the new car, and enter and to keep moving as other passengers enter until the seat is filled, and fixes the penalty for not doing this at not less than \$5.00, nor more than \$25.00. This is indeed a wise provision and if this ordinance should apply to churches, in some of them we feel sure, there would be a good many five dollar fines to be paid every Monday morning.

Escaped Premature Burial.

At Rochester, N. Y., recently George Wilson, an aged resident (88 years old), narrowly escaped being buried before he was dead. He had been in a state of coma for some hours, and those with him pronounced him dead. After several hours the undertaker came to embalm the body. While working on him, Wilson suddenly rose up from the table on which the undertaker had laid him and began to talk, and reproved the undertaker for handling him so roughly. The undertaker was badly frightened and rushed from the room, followed by Wilson, at sight of whom the mourning relatives were at first terror-stricken. When they were convinced that it was really Wilson and not a spirit, there was a joyful reunion. The coroners of the county have issued an order that embalming must not be done until twelve hours after a person has been pronounced dead.—Exchange.

BOOK NOTICES.

A copy of Menno Simon's Complete Works. English, 743 pages, leather bound, second hand, but well preserved, every leaf perfect, sent by mail, prepaid, \$2.00. Price of new book, \$4.50.

Like Christ.—Thoughts on the blessed life of conformity to the Son of God, by Andrew Murray. 656 pages, bound in cloth. This is a book that deals, in Murray's own peculiar style, with the great and important questions of true spiritual life and the questions of conformity to Christ and non-conformity to the world. Price, 35 cents.

Birds of the Bible. by Madison C. Peters. 120-120, pages. Each chapter prefaced by a scriptural text, and the subjects are discussed with a view to profit and edify, thus making the book valuable and entertaining, and bringing many beautiful truths from the Bible to our minds. Price, 50 cents. We recommend it to all.

Mennonite Publishing Co., Elkhart, Ind.

Philip Atland, eighty years old, who died recently at his home in New Salem, York Co., Pa., was buried in a coffin which he made forty years ago. The coffin is unlike those of today and has been kept in repair by its maker. New Salem is remote from railroads and difficulties are often experienced in getting coffins to bury the dead, for which reason Atland built his own.—Exchange.

Howard D. Moyer of Dublin, Bucks Co., Pa., while assisting in tearing down his father's house, found a number of old English coins, some bearing the date, "King George I., 1736," and one "King George I." the date being invisible. The old structure was built over one hundred and fifty years ago, and at one time was owned by John Penn.—Exchange.

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 6, 1903.

VOL. XL. No. 32.

EDITORIAL NOTES.

The noblest desire in life is to know and do the will of God.

Please notice on the last page the revised price list of the Church and Sunday School Hymnal.

Five persons were baptized and received into church fellowship in the Sugar Creek A. M. Cong. in Henry Co., Iowa, July 12.

One of the most refined and ingenious bits of selfishness is that in which a man seeks the welfare of another for the advantage he himself reaps or hopes to reap therefrom.

An old judge made the statement that he had learned repeatedly that "if a man will not speak the truth he will not swear the truth." What, then, is the use of such a superfluity as a judicial oath, especially when that superfluity is specialized as a sin? Matt. 5:33-37; Jas. 5:12.

Willingness to wait until God opens the way is one of the best tests of a worker, hence impatience to do one thing should be rather discouraged than encouraged. We should be willing to be used of God wherever He opens the way for us and in any way He wants us to work. J. A. R.

The editor prefers to have the writer's full name and address appear with every article and item of correspondence printed in the Herald. There are those, however, who for one reason or another would rather have their name omitted, and for this reason not all original articles appear under the writer's name.

In the mission notes from India in this issue is found a word that at once raises a question. It is the word "ma-bap" (parents). It is possible that the combination is the same as that which would come from an abbreviated form of mamma and papa in our language? Will the missionaries explain or give the Hindi derivation of the word?

Education and Religion. Pre. John Fearnley, a noted minister of the Episcopal church, pastor of the St. Marys Ep. congregation in Burlington, Vt., in a recent sermon to his people said: "Education without religion leads only to ruin."

There can be no prosperity without honesty, no freedom without self-restraint, no happiness without a good conscience, and honesty, self-restraint, and conscience are meaningless unless they are based on the belief in a God of right and truth."

The editor of The Mennonite, in giving his impressions of the great Christian Endeavor convention which he attended at Denver, Col., finds the serious defect in the convention to have been lack of spirituality. "Banners and noise and crowds," says he, "divert, but do not nourish."

Right. Where various agencies combine to make a thing popular, spirituality suffers. Great popularity and great spirituality are indeed very seldom found combined. Their origin springs from different sources. They do not grow in the same bunch.

Until the convocation is ended which met on the 30th of July in the Vatican at Rome to elect a new pope for the Roman Catholic church, 700 Italian troops will remain in the piazza of St. Peter's church and 150 in the piazza of St. Mark's to see that order is preserved. Who the next pope will be is hard to tell, except that he will in all probability be an Italian, although the strong rivalry and disunion among the Italian cardinals leaves the choice of Leo's successor the merest guesswork. It is but natural to wish that the best man may be chosen.

Judging from the lynchings and burnings of negroes, the daily records of other crimes, mob violence, strikes, riots, race feuds, etc., etc., it is evident that this country is yet far from civilized. At least the civilization is rather strongly spiced with anarchy. Our over-abundance of this element in our boasted civilization, will, let us hope, pave the way for the introduction of better means than the present law legislation for the improvement of social conditions. When the principles of the gospel will be better taught and better understood there will be a better civilization. Until then the present, or even worse conditions, will continue.

Bro. J. A. Reissler writes that the change in the place of holding the Ohio S. S. conference has made a change in their plans necessary. They do not expect to be present at the conference, but hope to visit Logan and Champaign counties about the middle of October. The following is their revised program:

Scottsdale, Pa., Aug. 15-16; Mason-town, Aug. 17; Springs, Somerset Co., Aug. 18-19; Johnstown region, 20-21; Mifflin Co., Aug. 22-23; Juniata Co., Aug. 24-25; Martinsburg (Pa.) Conf., Aug. 26-28; Lancaster Co., Pa., Aug. 29 till Sept. 4; Cumberland Co. (Pa.) Conf., Sept. 5-6; Washington Co., Md., Sept. 7-8; Shenandoah Valley, Va., Sept. 9-10; Knox Co., Tenn., Sept. 11-13; Auburn, Va., Sept. 15; Washington, D. C., and Baltimore Co., Md., Sept. 16-17; Warwick Co., Va., Sept. 19-20; Philadelphia, Pa., Sept. 21-22. Further announcements to follow later.

The True Spirit. A brother in one of the Western States writes as follows:

"I returned from _____, and I was grieved to find that a number of the brethren in that vicinity are not taking our church paper, the Herald of Truth. I encouraged them to appoint a good live agent and correspondent. I would very much like to see more interest taken in our church paper. We ought to try and make it a paper that will interest, not only the people of our own fraternity, but also all who may chance to read it. By a good, live church paper a great deal of evangelistic and mission work can be done among other people. We can do this if we unite our efforts. I hope you will pardon me for repeatedly saying what I do about the improvement of our paper. It ought to contain more items of church news, more general news of Christian work, more Bible doctrine, more personal mention, more short original articles, all boiled down to get the very essence of all. We need the Holy Ghost to guide our paper. He was promised to guide us into all truth. Our paper is very appropriately named, Herald of Truth, and through it we should herald as much of it as we can. We ought, also, to advocate more evangelistic work. There is no reason why the Mennonite church should be in the background with evangelizing work. She has the principles of the gospel and need not be ashamed to work, and maintain and teach them. I am sorry our people do not realize the need of more evangelistic work, and also feel the blessedness of glorifying God with the means with which God has blessed them."

Our brother who writes the above has certainly a very correct and comprehensive view of what a good, live church paper ought to be, and not only this, but he understands, too, that in order to send out to the readers

an ideal paper, it requires something to do it with. There are a great many people who, when they look, see only one side of the object or subject.

In any enterprise that a man or a company of men engage in, the first consideration that needs to be disposed of, is, Can it be carried on so as to be self-sustaining? As the business man, doing business on business principles, says, Will it pay? Can we run the business so that it will produce a sufficient income to meet all the expenses and afford a living to those engaged in it? Any business that will not do this is unsafe and will end in financial ruin.

What the brother says in regard to improving the paper, will count also in maintaining its financial standing. "We can do this if we unite our efforts." By uniting our efforts and all standing together we can also build up its financial standing, and thus will help us to make a better paper. In unity there is strength, and we see that wherever a people stand together in their work, and are harmonious, they prosper financially.

The publishing work of the Mennonite church is an important interest, and if our people, in general, will interest themselves in it, and all seek to encourage and help it along, we may do much to evangelize the world and build up the cause of Christ.

Religious Periodicals. Of the religious societies in the United States and Canada, the Catholics have the largest membership. Following them are according to number are the Methodists, Baptists, Presbyterians, Episcopalians, Lutherans, followed by other and smaller societies. If the papers issued by these denominations are an index of internal unanimity, then the Methodists are the most harmonious, inasmuch as there is but one Methodist church paper to every 53,000 Methodists, while there is one Catholic church paper to every 38,500 Catholics; and one to every 31,000 Baptists. Strange to say, there is one Jewish church paper to every 3,100 Jews.

Among all these denominations the tendency is to increase the number of papers, with an almost corresponding loss in circulation per paper. The average circulation is little more than 4,000 copies each. Two results follow: One is that each individual paper naturally yields less and less general influence over the denomination that supports it, and therefore opens the way still more for disintegrating influences. Another result is, that as very few journals with a circulation of 4,000 or less can be self-supporting from the regular subscriptions alone, unless the subscription price is very high, there is a strong tendency among the great majority of them to turn to paid advertising matter of all kinds for support, thus making many a periodical that pretends to be a church paper, more or less of a trade journal, with the religious matter thrown in. Worse yet for the papers with small subscription lists is the fact that papers with large circulation can obtain better prices per line for the publication of advertising matter. Hence such papers as the Union Gospel News, the

Christian Herald and other papers which have a very large circulation, even among Mennonites, can afford, with the help of their large income from advertising matter, to issue a paper for a comparatively small price and make large profits, while the papers whose field for various reasons is limited—both in the matter of circulation and trade support—barely, and perhaps rarely, make ends meet, unless the space used for "trade" is abnormally large.

In our own denomination the number of papers is more than plenty, there being about 25 all told, and the tendency is to increase rather than decrease. The spiritual standard of some of the papers which claim "church" support is, sad to say, a very low one, and if they are an index to the spiritual tone of those who support them, then a radical reformation is necessary. While such papers sadly misrepresent the true spirit of our church among those without, yet it is to be hoped that they do not establish a spiritual standard among those within the pales of the church. Each of the baker's dozen or more of little factions in our denomination has one or more papers, and some of the scrambling done to get support and recognition at the expense of other papers is not very dignified, nor is the character of some of the advertising matter carried intended to be beneficial to the reader. Moreover, a paper cannot be made a hobby-horse; if it is, then there is no reason why there should not be another, and another, and so on, until each hobby has its (grind) organ and its little procession following, one trying to drown out, drive out or devour the other. If there were enough real charity, about one fourth the number of papers in our denomination would serve the purpose of our people much better than the number now published, and the money that is invested in the other papers and printing establishments could be put to use in the various channels of church work in which it is so much needed.

PERSONAL MENTION.

Bro. D. H. Bender of Tub, Pa., filled the appointment at Gortner, Md., July 5. On July 7 he left for Hagerstown, Md., then to Munnasburg, Pa.; Hanover, Pa.; Long Green, Md.; Auburn, Va.; Warwick, Va.; Norfolk, Va. Then by steamer to New York. On the return trip he will stop off in Bucks, Montgomery and Milford counties, Pa., reaching home about the middle of August.

Pre. David Garber of Nampa, Idaho, is expected at La Junta, Col., on the 5th to begin a series of meetings there at that time.

For the Herald of Truth.

PERSONAL COURAGE OF THE REFORMERS.

By John Horsch.

III.

Menno Simons was a man of great ability. He was a natural leader and a noted preacher. He was the ablest religious writer of Holland and northern Germany.

Had he united with one of the Protestant state churches, he could be sure of a prominent position, of a life of ease and plenty, and of a distinguished name among men. He united, however, with the Anabaptists, or "Brethren," as they called themselves, i. e. with those who followed in the footsteps of the ancient Waldenses.

As stated in a previous article, the Anabaptists were persecuted in Holland and every province of Germany. And what a terrible persecution it was which they had to undergo! The Protestant, as well as the Catholic state churches put forth the most earnest efforts to extirpate the Anabaptist denomination. It was apparent that very many of the people of Germany and Holland had received sufficient light to be convinced that a Christian church ought to be organized on the voluntary principle, doing away with Romanism entirely. The founders of the new state churches demanded that the Anabaptists dare not be tolerated in the land. The fact is, they feared for the very existence of the state church, if the Anabaptists were given any sort of a chance. One of them (Zwingli) confessed that the battle against the Romish popes had been child's play against the task of overcoming the Anabaptists. To abolish Romanism had, indeed, been found quite easy; it was done by a decree of the government. The Anabaptists, however, did not go by such decrees, in matters of faith. Since the prominent men in the state churches, finally, knew of no other way to arrest the great Anabaptist movement they had the state, through the hangman, fight the battle for them. We will let the reader judge for himself what light this may throw on their character, and the degree of spiritual enlightenment.

The Diet of Speier (the German Parliament), in 1529, pronounced the sentence of death upon every rebaptized person (for particulars see "History of Christianity"). In all the state churches, infant baptism was practiced. Those who had been baptized on the confession of their faith, were to be put to death as fast as they could be found, and without further sentence or trial. Thousands of the "Brethren" had, at the time of Menno's conversion, been burned at stake, or beheaded, or executed in some other way. Those that had survived, were as sheep without shepherds. They held their meetings often at night, in the forests or on the mountains, and lived in almost constant expectation of death. Is it clear to you, kind reader, what it meant for Menno to unite with these people?

Menno saw his duty plainly. While he was aware that in the Protestant state churches certain idolatrous practices of Romanism had been abolished, and there was, to an extent, an improvement in the doctrines taught, he saw that the change had failed to bring an increase in the piety of the people. It was the civil government which had brought about the changes, and the people had no voice in matters pertaining to religion. Protestant state churchism, moreover, showed itself possessed of the same spirit of persecution which had characterized the popish church from the beginning, insisting upon the destruction of the most earnest Christians who refused to fashion their faith according to the notions of the civil magistrates. Menno was convinced that the Anabaptist principles were founded on the scripture alone, and he knew that, if these people should have erred in one point, they would gladly accept more light, if he could show it to them by the scriptures. Tradition, or the former practices of the Catholic church, had no weight whatever with them. He was aware that they had

taken the apostolic church and primitive Christian piety for their ideal, and that they were in dead earnest in their determination to stand by the truth of God, even unto death.

We have in his own writings, particularly in his autobiography, a number of passages which give us some idea of the mental struggles, through which Menno passed, before he resolved to be baptized on his faith. Apparently the enemy did his best to come to him as an angel of light. The tempter was of the opinion that Menno would throw away his life, by uniting with the Anabaptists, for they would, under the existing condition of things, never accomplish anything. It would, moreover, not be long, before he would be apprehended and delivered up to certain death. Even if he should succeed in escaping the dangers for a short time, he would be, as it were, chased about like a wild beast, he would have to undergo the greatest privations, and his name would be hated and despised by the great church; while, on the other hand, in one of the state churches, a life of success, of prominence and ease was awaiting him. The tempter, however, was foiled, for Menno had, through the grace of God, come to the conclusion that there was no necessity for him to have success, or honor, or even life, but to do the will of God.

Menno Simons counted the cost carefully, before he took that important step. He was far from being an enthusiast who acts under the impulse of the moment, but is, afterwards, lacking in stability. Had he not overcome the enemy in the very outset, there is reason to believe that he would not have held out to the end.

Some one may come to the conclusion that it is well he did not live in those days, when to be a Christian included so great cost and self-denial. The fact, however, is, that to be such a Christian as the early Mennonites were, is not a whit easier today, nor does it cost any less than three hundred fifty years ago. It takes just as much courage and consecration and death to self. Our forefathers in those days were called upon to give their lives for God, and nothing less is required of us. If we live for self or for anything else but God, we are in the wrong. To be a Mennonite in those days meant to be in dead earnest in serving God, to lay everything on the altar, and live for Him alone, having no other ambition but to do the will of God; it meant to live as if this life were only a time of pilgrimage and preparation for something better. If to be a Mennonite means anything less today, if it has come to have another meaning in our time, it is none but the enemy of God who has perverted the true meaning. The point in question is, Are we really of the same people, or do we merely call ourselves by that name because our noble forefathers were Mennonites? The writer has been made to think of the Israelites of old, who said, "We are Abraham's seed," and they believed that they had proof to substantiate this claim, but the reply of the Lord was: Not, unless you do the works of Abraham.

It may be asserted by some that there is nothing in a name, and we ought to call ourselves merely Christians. The fact, however, is, there may be a great deal in a name. There are in our day many different parties of Christians. To say, I am a Christian, may mean a Roman Catholic Christian, or a Greek Catholic, or a Come-outer, or a Unitarian, for even the Unitarians, although they are unbelievers, call themselves Christians and are acknowledged as such by the world at large. Who of us would want to be taken for one of these?

Should we not thank God for the noble example of the saints of old, who took the word of God for their sole foundation and were in dead earnest to serve Him? Should we not study their history? Their name, which has come down to us, is far too valuable to be thrown away, proved it stands for its true meaning. Reader, let us live so that our life is a credit to our name.

In another article (to be written somewhat later) we will inquire into the question, whether there is any historical evidence for the assertion that Menno Simons on his deathbed, accused himself to have been a servant of men, an assertion which, on the authority of Professor Cramer of Amsterdam, has recently been published in America as historical.

107 University St., Cleveland, O.

For the Herald of Truth.

MINDING THE THINGS OF THE SPIRIT.

By A. K. Kutz.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Rom. 8: 4.

Here is another of those plain statements that Paul gives us whereby we may know whether or not we belong to the spiritual family. Paul in this chapter draws the line between the spiritual and the carnal so distinctly that no one need have any doubt as to which side of the line he belongs. We thank God for these scriptures, because were it not for these plain statements in God's word there are men today who would have a man believe he could be a Christian even if he practiced the most inconsistent things—things that no more belong to a child of God than does idol worship. "Those that are in the flesh cannot please God" (V. 8). Why? Because Christ condemns sin in the flesh (V. 3), therefore making it possible for us through the Spirit to mortify the deeds of the body (V. 13), which means nothing more nor less than to crucify or put to death this old man of sin, as the German translation states it. Why is it then that we can not get rid of self and the selfish nature when ample provision has been made for the subjugation of this enemy to all spiritual progress? Is it not because we are yet in the flesh and mind the things of the flesh? Are not "motions of sin" still apparent? (Rom. 7: 5.) So long as self lives in us, so long will he assert his power and right, and we cannot mind the things of the Spirit because he dictates to us what to do. How happy we might be if we were in that state of spirituality where we would mind the things of the Spirit. It is then that we could fulfil the apostle's admonition to the Philippian brethren (2: 1-5).

It is this minding the things of the Spirit that makes missionaries the most happy people on earth. It was minding the things of the Spirit that enabled Paul and Silas to sing praises to God in the low, dark dungeon, with their backs lacerated by the cruel lash; and it was this that enabled righteous Job to exclaim after being robbed of all earthly possessions even to the putting to death of his own children by cruel hands: "The Lord has given, and the Lord hath taken away; blessed be the name of the Lord." And it is this, and only this minding the things of the Spirit, that will enable us even at this late day of the Holy Spirit dispensation, in the midst of trials, sorrows and afflictions, to lean upon the everlasting arms and exclaim from the heart, "Thy will be done," and to sing praises to God at all times through evil and through good report.

What a contrast to those that are continually filled with anxious cares for themselves or the earthly welfare of their children, always looking out for the best end of every bargain or contract made with their fellowmen, caring little about taking the Lord or His counsel into the business affairs of this life, when in fact it is right here where we need God the most, where our light needs to shine the brightest, because people always have their eyes and ears wide open when a Christian does business. One who minds the things of the flesh allows his carnal and sensual appetites to go on unrestrained; he is a great believer in and advocate of the personal liberty fad, that allows him to patronize saloons, chew and smoke, and debauch himself in any way that suits the carnal mind, yet in fact knows nothing about true liberty, the liberty that the true child of God enjoys. "Whom the Son maketh free, is free indeed." This is the freedom and liberty we want, because it frees us from all bondage with which Satan is able to bind us, and brings us into the glorious liberty of the children of God. Oh, that we could for once realize the difference between a half-hearted, lukewarm service and a fully consecrated and sanctified life in Christ Jesus.

Let us remember that we must have the Spirit before we can mind the things of the Spirit. We must accept Him by faith and not think that we have Him by virtue of His having been given to the apostles. It is a personal experience and only comes by meeting the conditions, which are a full and unconditional surrender to God of all we have and are or ever expect to be. God makes no mistakes in giving His Spirit. He knows whether or not the heart is ready to receive Him, and once He is received we will mind the things of the Spirit, and not the things of the flesh.

Smithville, Ohio.

For the Herald of Truth.

"Son, REMEMBER."

By L. S. Yoder.

The passage from which these words are taken portrays to our minds a sad picture. How often do the sons of men forget their duties and disregard the privileges and opportunities which they have in this life. Thousands of souls are lost because of their careless lives, but after they see their lost condition they remember that they had the privilege of accepting Christ as did all others, but it is now too late. Young souls, remember that life is short and the day in which we shall all be judged will soon come, so let us be sure that our accounts are clear. As we look around us we can see thousands of men who are wasting their goods and time and other gifts with which God has entrusted them. We often forget that our lives are to be used in the service of our Master and that great care should be exercised that we may be watching for the coming of our Lord Jesus.

These thoughts impress the words of the text more deeply on my mind: "Son, remember." "Inasmuch as ye did it not to the least of these, my brethren, ye did it not unto me." The enemy of souls is always about us trying to deceive and lead us into some dark and sinful path. That young boy or girl who ran away from home, leaving heart-broken parents behind, is traveling through this world forgetting his or her sacred duty to those to whom they owe more than any other beings on earth. But, alas! the things that seemed to be freedom and

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ABRAM B. KOLB, Editor.

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3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
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BUSINESS NOTICES.

If you have not yet renewed your subscription to the Herald of Truth for 1908, do it now. The old saying is, "Do not put off till tomorrow what you can and what you ought to do today."

To those in Arrears.—We kindly ask our patrons who are two or three years or more in arrears for the paper, to send us remittance for the same. The harvest is now about gathered, times are prosperous, every able-bodied man can readily find employment, and farmers get fair prices for their products. Under these favorable conditions, the printer, too, ought to have his dues. We will greatly appreciate favors of this kind, and hope many will respond at an early date.

Bro. D. C. Hershey of Manheim, Lancaster Co., Pa., will take subscriptions for the Herald of Truth. Those in his vicinity who wish to renew or subscribe can do so through Bro. Hershey. He will also take orders for books.

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Elkhart, Ind.

CORRESPONDENCE.

West Liberty, Kansas, July 25, 1903.—Bro. Peter Keim of Logan, Kent Co., Mich., recently visited us and preached three times. It was also a pleasure to enjoy a private visit with him, as it enabled us to gather points of interest from other congregations where he had been, which will help us to fellowship and unify the feelings of the workers in our western field of labor.

Four young persons have been received here of late by water baptism on confession of their faith. May the Savior be very near them and help them to do the will of God, Matt. 12:50; Mark 3:35; Luke 8:21.

Columbiana, Ohio, July 30, 1903.—Yesterday afternoon Bro. and Sister Ressler came here and addressed a large congregation last night at the Midway M. H., one session being held at 6 p. m. and another after a short recess. A deep interest was manifested. Our hearts were gladdened by their visit. Bro. R. portrayed to us some of his experiences in mission work during the severe famine in India. The great need of mission work was brought to our minds very forcibly. Sister Ressler gave a very interesting talk to the children, a talk which the older people likewise appreciated.

This morning they took the train for Lawrence, Mo., Pa. Let us pray for them that they may be instrumental in God's hands in bringing many souls from darkness to light.

Windom, Kansas, July 24, 1903.—Greeting to all.—July 5, baptismal services were held at the West Liberty M. H., four young souls being willing to forsake the world and accept Christ as their Savior. One more was willing to step out with the others, but because of the parents' objection she did not.

On the 12th, Pre. Peter Keim of Michigan was in our midst and preached three very interesting sermons.

On the 28th of June our "evergreen" Sunday school was reorganized. The following officers were elected: Uriah Slabach, Supt.; R. C. Yoder, Asst. Supt.; Frank Hostetler, Secy.; T. J. Coopridge, chorister. Nine teachers were also elected. We feel that the good work is still going on.

We would ask our sister churches to pray that West Liberty would ever hold out and not be found wanting.

Newton, Kansas, July 20, 1903.—The general exercises of our quarterly S. S. conference were held on the evening of July 5, in the Pennsylvania M. H., Harvey Co. The chairman, Bro. David Zook, opened the meeting, following which the secretary's report for last quarterly Conf. was read by Dora Roop. The program consisted of a song, led by our chorister, Reuben M. Weaver; essay on Our Last Quarter, by Elsie Byler; song by the children, which was highly appreciated; a talk to the children, by Lydia Shertz; Should a teacher stand or sit before her or his class, discussion by Frank Roop and Benjamin Miller; Is a teachers' meeting beneficial? addressed by J. M. R. Weaver and David Zook. The question was answered in the affirmative.

Our Sunday school is in a prosperous condition. The report for the second quarter is as follows: Average attendance of officers,

4; teachers, 12; pupils, 108; visitors, 5; total, 129.

From the Coventry Cong., Pottstown, Pa.—A friendly greeting to the Herald readers. No item has appeared from this place for a long time. No doubt some will think or say, "It is too small to be taken account of," but we have that encouraging and consoling promise of having Jesus in our midst if only two or three are gathered together in His name. Last week our beloved Bro. William P. Stouffer was laid away to rest in the adjoining graveyard, making our little flock one less in number. We sometimes are inclined to feel discouraged that our congregation is on the decline. It is sad, indeed, it being at one time a good sized congregation, and where lies the fault? Some claim the ministers are not powerful enough in their work, but the writer thinks the fault lies more in a great many parents. Some parents say, "Well, if they were not quite so strict the young folks would join, too," and "What's the difference if they join other churches, they are good people, too." They may do as they please about that, but hence the result. I have heard parents finding fault about the church in their children's presence, the influence being discouraging. The majority of the old worshippers are lying in the graveyard and their children have joined other denominations that are more popular and where they are not required to give up the many worldly enjoyments. Is there any wonder that the congregation is decaying? Can the ministers build up the church when there is no material to build with? Our home ministers are Bro. Latshaw, Bro. Hunsberger and Bro. Kolb, who minister on alternate Sundays at both churches, Coventry and Vincent. They are able, God-fearing men and proclaim the gospel with great zeal and devotion and take deep interest in the welfare of our church, and no doubt are often deeply grieved over the present situation of affairs.

For the Herald of Truth.
LESSON FOR SUNDAY, AUG. 16, 1903.
By N. H. Shenk.
SAUL TRIES TO KILL DAVID.
1 Sam. 18:5-16.
Golden Text.—"God is our refuge and strength, a very present help in trouble." Psa. 46:1.
The study of the life of Saul is full of interest. He is first brought into prominence from behind the "stuff" where he had modestly hidden himself. But he is summoned to come up higher. The scene of his life closes by his falling upon his own sword, because of having been wounded by the Philistine archers, and he tries to prevail on a man to extinguish the last flicker of life in him. His history intervening the opening and closing chapters of his life would teach us many important truths.

In contrast to David, Saul was proud and uplifted. He evidently regarded the praise of men and women more than the approval of God. Sparing king Agag and the best of the flocks or preferring the favor of man to "obeying the voice of the Lord," was the reason that God rejected him as king. Pride, in whatever form it manifests itself, has always the same result, to some degree—a downfall. "God resisteth the proud." If we are too proud to obey the voice of the Lord in the least commandments we cannot expect God's favor in this world, nor the plaudit, "well done," in the world to come.

August 6,

1908.

Time is the father of jealousy. From the pride that the women sang that "Saul had slain his thousands, and David his tens of thousands," Saul was jealous of David. A jealous heart cannot be happy, but is in constant fear and dread. Jealousy is a rank-growing and noxious weed, whose source is evil.

Had Saul, instead of nourishing it, stamped it out at its first appearance, which is the only safe way, he would not have envied David's success. But instead of extinguishing the spark, he added fuel to the flame. Lord, help us to rid ourselves of this loathsome disease of the soul!

"Saul eyed David" with eyes guided by jealousy and his heart, though he might have manifested outward sorrow, would have been exceedingly glad to have him destroyed.

We are apt to think that David was getting the worst of it. But we are mistaken. David was made the victim of bitter envy, but Saul the victim of the cruellest torment. While Saul was trying to thrust his javelin through David, he himself was being stung to the quick by every move which David made toward success. In the Song of Solomon we read that "jealousy is cruel as the grave." But the cruelty is measured out to the subject of it much more than to its object.

However, the object of it cannot escape its blighting curse. Saul tried to pin David fast to the wall—to kill his body. The jealous heart often uses the tongue to throw the javelin words at people's characters. Words which not only cut and burn, but destroy the influence, spoil the reputation, mar the character in the eyes of others, leaving the victim to bind up the bleeding wounds as best he can, are aimed with deadly effect. In the words of another, the slanderer is portrayed: "It is impossible, with an ordinary sense of the humane, to comprehend the nature of the slanderer. We can see how men in the heat of passion can slay their fellows, how hunger and penury can steal, how the wreck of habit can debauch himself; but there are souls too lofty to understand how this monster of iniquity can ruin the reputation of an innocent being."

Among the meanest of slanderers often is a man who shrugs his shoulders, winks his eye, cuts with a sinister smile, stabs with a glance, and deals in "butts" and "ifs"; and there are scores of slanders daily perpetrated which you cannot answer by logic, impeach by evidence, nor touch by law—vile, cowardly and pusillanimous. Saul's javelin missed David, but his heart was as wicked as if he had killed him. Our words of slander may fail to produce the effect intended, but we are guilty of the results aimed at.

Let us see that instead of the above picture we have one in which the words fitly spoken are as apples of gold in pictures of silver.

Closely allied to that of jealousy is another of the evils of Saul's heart in contrast to David, viz.: selfish interests. To David, the man honored of God and with whom God was, Saul gave no act or word of kindness except for a selfish purpose. He gave him his daughter to wife that he might have another chance at life. He "sought another's welfare" to his own advantage. He hated David because he loved himself.

We make a few applications: Many kind words are spoken that self may be flattered, many kindnesses conferred that self may be praised, many favors bestowed that a favor equal to or greater may be bestowed in return, much money thrown into benevolent coffers as an investment in a name, many heroic sacrifices made, the hoped for returns

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of which is the entry of their names with the great "Verily, I say unto you, they have their reward."

All the above are centered in self. All motives of actions that point selfward, no matter how many hearts are gladdened or souls are benefited by them, are selfish. All motives that point from self, or God-ward, though perhaps sadly misjudged and misconstrued by others, are unselfish.

The Lord was with David. "He giveth grace to the humble." David was obedient to God in all things. He did not usurp authority that did not belong to him. The spiritual should not covet favor nor lose their vigilance when they have it. Because of this, even in the presence of his enemies, the "Lord prepared a table before him."

We should not make of ourselves little gods, teaching as doctrine things not taught in God's word, nor ignore any fact which is taught. We should not be clamorous for higher positions, nor try to promote ourselves. The Lord will honor and promote us in due time.

Then, if we have the approval of God upon us, we certainly have something infinitely more valuable than all the fame and honor of the world. "If God be for us, who can be against us?"

The unassuming life, obscured from the revelry of the world and hidden with Christ in God, feasting the soul on divine things till the "cup runneth over," is not only happy and blest, but is of great price to our heavenly Father.

Neutral, Kansas.

"SON, REMEMBER."

By L. S. Yoder.

Continued from page 251.

pleasure in the world, are going to be sorrow and misery, and with this suffering comes the memory of the dear mother who so earnestly prayed for her child, and so tenderly instructed him to follow the Savior and leave the world behind, and whose form may now be resting beneath the sod.

Let our lives not be spent in vain when at our very doors are poor souls with the marks of starvation on their faces. How often do we fail to help those who are living in darkness and are dying without spiritual food for their souls? They know not of Christ because they have no way of learning of Him. How sad to think that thousands are dying without the knowledge of a Savior, who would be glad to accept Him if they only had the opportunity of doing so! Is there not some way by which they can be saved?

Friends, if you have ever had kind, prayerful parents who have instructed you in the way of the Lord, think of the sweet words that dropped from their lips and let them ring in your ears clear and plain that you may remember their love toward you. Yet much more should we remember the words of our dear Jesus who suffered and died for us that our sins might be pardoned and that we might have life everlasting. Hear His sweet voice so softly and tenderly saying, "Come home! Oh, come home!" Though you be heavy laden with cares, so that you are almost crushed to the earth, He will lift you up and remove your burdens. Remember the joy there is in heaven where Christ is sitting on the throne and all the holy angels adore Him; where also shall dwell the redeemed forever and forever. Let us not forget to pray for the lost world that the prodigals may remember their Father and soon return home.

Kalona, Iowa.

For the Herald of Truth.

RESULTS.

By Lydia Miller.

The mission which Christ came to earth to fulfill was wonderful in its results. Christ was persecuted in many places, yet He did many wonderful works: He restored sight to the blind, raised the dead, cast out devils, visited the poor, and comforted the disconsolate. The apostles, also, as they went forth to preach Christ and Him crucified taught with such power that three thousand souls were added unto the church in one day.

We are placed here in God's vineyard to further His cause and kingdom on earth. What are the results? As we go forth day by day laboring at the work set apart for us to do are we kind and affectionate one to another, showing that we have Jesus for our guide in life? Is our conversation such as becometh Christians? Do we live in harmony with our profession? If not, the result cannot be great.

Mission work is the means of bringing all classes to Christ, who is "the way, the truth, and the life." Through the faithful labors of the missionaries the heathen forsake their idols and come and desire to be taught "more about Jesus and His love." There are so many who need to be taught and provided for and only such few workers and small means with which to provide. Could not we be the means of helping the mission work along by sending more money to them instead of spending our time and talent in that which is only for the satisfying of our carnal minds?

Mission work also means the establishment of Sunday schools in the slums of the cities and out-of-the-way places by which the word of God is taught to the heathen at home, who would otherwise not have an opportunity to be instructed in the word of life.

Let us pray for those who are laboring in the mission field that they may not be weary in well doing, and let us search the scriptures daily and see what God wants us to do for His cause, and obey it, for obedience is the test of love. "He that hath my commandments and keepeth them, he it is that loveth me."

Springs, Pa.

For the Herald of Truth.

ARE WE JUSTIFIED?

By Aaron Hoover.

This is one of the most personal and solemn questions in scripture. In Rom. 2:13 we read, "Not the hearers of the law, but the doers of the law shall be justified." God's law and direction are perfect in the scripture, and only if we obey Him in all things temporal and spiritual, can we be justified. Every one of God's commands is presented to the human mind on grounds that are reasonable. The first command that comes to us from the scripture is, to seek God's kingdom and His righteousness. We shall then seek to know God's will, rightly divide the word of truth, and seek to know the hidden things of God in the scriptures. We must give up our own wills to do God's will. "If any man will to do his will, he shall know of the doctrine, whether it be of God."

The Bible is a Spirit-inspired book. It is a book of life for us only if we use it as such. Would we enter into its richest, most sacred meaning our hearts, minds and lives must be in perfect accord with His will, and He will reveal Himself unto us by His Spirit. "For the Spirit searcheth all things, yea, the deep

things of God." To be justified and accepted of God, we must give up our carnal minds and be guided by the Spirit and word of God, live by every word that proceedeth out of the mouth of God, and not strive or dispute about the law. "But if any man seem to be contentious we have no such custom, neither the church of God." The contentious are those who disobey the law. How much contention and striving do we find in the Christian world today!

In all matters that come up for our consideration we should follow the leading of Providence, the word of God, be constant in prayer, meditation and obedience and keep the heart and mind open to receive the truth as revealed through the holy prophets, apostles and the Lord Himself. "For he hath the words of eternal life," and He alone is the door by which we can enter the sanctuary of the word.

Christ represents us in heaven. We are to represent Him here on earth. Therefore we can not be too careful to show Him always in His true light. May no act or thought of ours ever bring reproach to that dear name! How beautiful and perfect are God's directions in scripture, and what wisdom would we possess if we faithfully followed that rule! Then we should find no difficulty in loving and forgiving our brother, our speech should be always pure and truthful, our dress simple, as becometh those professing godliness, we should love our neighbor as ourselves and delight in the law of the Lord, and in His law meditate day and night. If we would be justified and see the hidden things of God we must confess and lay aside all besetting sins and pray earnestly, "Lord, cleanse thou me from secret sins."

The ministry of the Testament is not of the letter, but of the Spirit. "If we keep the whole law and yet offend in one point we are guilty of all." "Know thyself," has been the counsel of human wisdom, but we forget that the heart is deceitful above all things, God alone knoweth the heart, and His word is a mirror in which we can behold our own selves. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." "But let every man prove his own work, and then shall he have rejoicing in himself and not in another." Christ says, by our words we shall be justified and by our words we shall be condemned. "And being found perfect he became the author of eternal salvation to all them that obey him." Heb. 5:9. Let us heed the word of the apostle Paul, "Examine yourselves, whether ye be in the faith."

Smithsburg, Md.

For the Herald of Truth.

PRAYER.

By a Sister.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

Christ told His disciples to watch and pray, lest they should enter into temptation. Every true child of God will feel the need of watching and praying. We all know that we have nothing good of ourselves, and that all good things must come from God. He knows our needs before we tell Him, yet He allows us the sweet privilege of prayer. By earnest prayer and careful watching we are able to overcome great temptations. In James 5:17 we read that Elias was a man subject to like passions as we, and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. He prayed again and the heavens gave rain and the earth brought forth fruit. Sometimes we are afraid God does not hear our prayer. We

plead with Him, and at the same time tremble and are afraid that after all He may not hear us. But our Savior says, "Whatsoever ye shall ask the Father in my name, that will I do." And Jesus never has broken any of His promises. We know that God will hear us and give us the things we need, for He has promised. We know that when we pray aright we shall get what we ask for, for Christ says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." When Jesus was here on earth He, too, felt the need of prayer. He sometimes spent whole nights praying for God's help that He might not fail in His work for us.

Jesus says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you." "Ask and ye shall receive that your joy may be full."

Mattavana, Pa.

For the Herald of Truth.

A DREAM.

Sel. by E. Y.

In a dream my brother and I stood on the wharf and watched the ship weigh anchor and move away. We fully expected to take passage on her, but thought we would stay on shore awhile and then swim out and overtake the ship and then be taken on board. We wandered away some distance and finally decided that we must hasten back in order to catch the ship. As we ran to the wharf the sun was just setting. We watched as the great orb disappeared behind the waves. When we came to ourselves we found that the ship was out of sight and we were left behind.

Just then I awoke, and, as I thought over my dream it seemed so foolish even to dream of overtaking an ocean steamer by swimming. But the impression on my heart was, that there are multitudes of people just as foolish as that. They stand on the wharf of time and watch the ship of Zion move out with her precious burden of happy pilgrims, bound for the heavenly port. They sport with the fleeting things of this life—have a good time as they call it—fully expecting some time to be taken aboard. When at last they become alarmed and rush to the wharf they find to their great astonishment that the sun has set, their ship is lost to view and they are in no condition to battle with the dark waves.

As I thought, I heard the slow, regular tick of the clock and the solemn roar of the waves, and they seemed to say that we are ever nearing the dashing billows of eternity; that the day is drawing near when the Sun of righteousness will arise in His splendor and glory. God seemed so blessedly near and was showing me a deeper responsibility in warning the lost and helping in the great work of adorning the Bride to meet the bridegroom when He comes.

Truly our responsibility is great. Are we prepared to meet God with our accounts as stewards? Have we any trophies to lay at His feet? Will it be said of us that we have done what we could? What are we doing to rescue souls at home and in heathen lands? These questions, with many others, are sternly staring us in the face and we must meet them. If we do not answer them now we shall do so at the judgment day.

Dear fellow pilgrims to the bay of God, let us make sure that we are on board the ship of Zion, our hearts made pure, filled with the Spirit and our lives given to His service.

THE LAW AND GRACE.

By M. M.

Though they have been spoken many years ago they live on and will continue to live till the end of time. A few of his pointed remarks are: "Whosoever teacheth that there is anything necessary to salvation, whether Papist, Turks, Jews or Sectaries, work or religion, any rule, tradition or ceremony whatsoever, with this opinion that by such things they shall obtain forgiveness and everlasting life, they shall hear in this place the sentence of the Holy Ghost pronounced against them by the apostles, That Christ profiteth them nothing, but faith which worketh by love. For God gave His Son to redeem us from under the curse of the law, which can neither justify nor sanctify (Titus 3:5). Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost."—Luther.

Paul says (Titus 3:9), "But avoid foolish questions and genealogies, and contentions and striving about the law; for they are unprofitable and vain. And as Christ died to the law, even so must we. Again he says, I die daily to the law; if we justify ourselves by the law, we fall from grace, and the letter of the law killeth, but the Spirit quickeneth. The promised seed that Christ should be the heir of the world was not to Abraham through the law, but through the righteousness of faith; therefore it is of faith that it might be by grace. Wherefore do we sometimes strive and contend for the law when the end thereof is death? Why do people cling so tenaciously to something that profiteth them nothing and is a hindrance to the grace of God? For the law is a veil between us and Christ, and the law must be done away with in Christ Jesus.

The law separates very dear friends, but the grace of God which bringeth salvation hath appeared to all men. Just as long as we cling to the law we have not free access to grace. There were two tables given to Moses. The first he brake; that was the law. The second table is not of stone, but is God's everlasting covenant of grace. But I will leave this subject, and maybe some one else who is more able and better qualified to explain it, will take it up.

I wish all Herald readers the grace of God and as many as God shall call. I also ask an interest in the prayers of the righteous.

MISSIONS.

For the Herald of Truth.

A WEEK AT THE HOME MISSION.

Home Mission, Chicago, Ill.

Dear Herald Readers:—Greeting in Jesus' name. Before coming to Chicago, I often wondered what the real nature of city mission work is, and how those adapted to and experienced in it, go about their work. On being urged to write some notes for the Herald, I thought perhaps there may be many brethren and sisters who desire information along these very lines, as I formerly did. I will give as fully as I can an outline of a week's work at the Home Mission.

Sunday here, as everywhere in Christian work, is the most important and in many ways the busiest day of the week. People in the city do not, as a rule, rise early. (Judging by the noises of Chicago's nights, a good many people are up all night.—Ed.) This is especially true on Sundays. Because

of this we have our Sunday morning service at 10:30, which is attended by some of the older people living near the Mission and a number of brethren and sisters who are in the city, some temporarily and some permanently. Of this latter class there are at present fifteen, who have no other church home. Besides these we frequently have a number of visitors from a distance, who, in passing through the city, spend the Sunday here and attend the services.

At 2:45 we have our Sunday school. This is a busy hour. The attendance is 125 in summer; in winter it is considerably larger, sometimes exceeding two hundred and fifty. It requires wide-awake teachers to control and teach one of these classes. Chorists must have loud voices and dare not lose time in finding selections. Singing begins almost as soon as the door is opened and there is constantly something going on till the school is dismissed at four o'clock. The workers have no reason to be discouraged, because the word and experience show that the gospel is as mighty to save the boys and girls of Chicago as those living in the country.

When the weather permits, we have an open air meeting at 6:15 on Sunday evenings. This is held not far from the Mission to gather in the little folk for children's meeting, which begins at 6:45. The children's meeting is conducted very much as the Sunday school lesson is taught to a primary class. After children's meeting we have another meeting on the steps of the building, consisting of a few songs, a scripture reading, a prayer, and a short exhortation, closing by inviting those who gathered around to come in for the regular evening service, which is more largely attended than the one in the morning.

It is usually about ten o'clock when the workers gather for the regular evening devotion, at which time the day's work is reviewed, and after singing a verse of some suitable hymn, all is commended to God in prayer.

Monday forenoons are given to work in and about the building. Besides the regular housework, the rooms in which the services are held, must be swept, dusted and the floors occasionally scrubbed. All the Sunday school scholars and church members who were absent from the Sunday services must be visited at some time during the week and encouraged to be present on the following Sunday. Our home visitations include many beside these—the sick, the needy, those not attending church and Sunday school elsewhere are included in this list. These visitations are mostly made by the sisters and require the greater part of the afternoons of each week. Every Monday evening we have a regular church service in the German language. This service is attended by quite a few older people, some of whom do not understand the English language.

Open air or street meetings are held at different places in the city within walking distance from the Mission. The number of these meetings in one week depends on the condition of the weather. They seldom exceed three or four. The method of conducting them is substantially the same as that of the one held on the steps of the building on Sunday evenings. The attendance, or crowd rather, at street meetings varies greatly. Sometimes there are two or three hundred within hearing. Sometimes the crowd is noisy and loud; generally, however, it is quiet and attentive. The worth of such meetings is attested to by the fact that three of the teachers in our Sunday school first heard the gospel that led to their conversion, at street meetings.

The mid-week church service is held on Thursday evening. On Friday evening we have a real interesting Bible reading. Some of the little folks take an active part. In winter on Saturday afternoons the sisters hold a sewing school to teach the little girls how to do ordinary sewing and patching. Many would hardly learn it otherwise. In summer they have a children's meeting instead.

This, in part, is our week's work. It is not free from discouraging features, still when we remember God's promises and His fulfillment of them and think of the twenty-six souls who have been received into the church at this place, most of whom have continued faithful thus far, we are encouraged to continue the work as God gives grace.

Your Brother,

Paul E. Whitmer.

S. S. MISSION MEETING.

The regular quarterly meeting of the Menomonee S. S. Mission was held at Paradise, Lancaster Co., Pa., on Wednesday, July 22. The meeting was called to order at 9:20 a. m. and opened with song, scripture reading and prayer.

After the address of welcome by the General Superintendent, John W. Weaver of Spring Grove was called to the chair.

After reading and approving the minutes of the previous meeting, Bish. Martin Rutt of Rheems preached a harvest sermon from John 6:27.

In his discourse he endeavored to show that we must have the natural food, that it is a gift of God and that we ought to thank Him for it. But important as the natural food is, the food for the soul—the "meat which endureth unto everlasting life"—is of far more importance.

The sermon was followed by an address by N. H. Mack, Subject, "Greatness." Text, Luke 22:24-27. True greatness lies in humble, loving service. Incidents in the lives of great men were used as examples to show that greatness lies in the willingness to put forth the hand of help wherever help was needed. The Savior taught the disciples that "he that would be great among you, let him be your servant."

Supt. Mellinger reported that the Mission Sunday schools were in a prosperous condition.

The secretary stated that the committee thought proper to make an effort to pay the debt still resting on the Lancaster Mission property. Some subscriptions and donations had been received for that purpose, and the opportunity was open for all who wished to help along this line.

Fre. D. V. Workman gave a short address of encouragement to the Mission, and after singing, the meeting adjourned until 1 p. m.

After a half hour's song service, prayer was offered by Amos Hoover of Kinzer.

S. G. Shetler of Davidsville, Pa., delivered an address on the "Blessings of Giving." Bro. Shetler read text after text from His Bible, showing, first, that God through His word promises blessings to those who give, and, next, what the nature of the blessings shall be, and, last, what the conditions are for us to give, in order that we may be blessed. Giving selfishly for the sake of getting the blessing will not bring the blessing looked for; We must give out of love for the needy.

Supt. Mack gave an encouraging report of the W. M. Industrial Mission. They had about three hundred bushels of strawberries, and their business in all branches is growing, but they are not yet on a self-sustaining basis.

This was followed by a discussion on "The Home and the Sunday School," opened by M. G. Weaver, followed by Mahlon Buckwalter and a number of others. Many excellent points were brought out with regard to the relation of the home and the Sunday school and the influence the one has on the other.

The exercises were interspersed with singing of suitable hymns. Bish. Rutt offered a closing prayer and the assembly was dismissed with a benediction by C. M. Brackbill.

The executive committee held a session after the close of the meeting, and, after paying all bills and taking account of cash and subscriptions on hand, voted to pay five hundred dollars on the Lancaster Mission property, leaving a balance of four hundred dollars yet to be paid.

TIDINGS FROM INDIA.

Dhantari, C. P., India, July 2, 1903.

Dear Herald Readers:—Greeting. Since we have had some rain it seems all nature is becoming alive. This morning when the large red ants were coming out of the ground in our mango grove, many scorpions were watching at the holes for a feast. There were perhaps 200 that were seen thus watching and seizing all that came their way. The boys killed many, but many got away. As it is just near the compound, likely many of them will come this way.

Next Saturday we expect to have a wedding at Udri, the first of our orphans to be married. We do not choose for them, as is customary here for the "ma-bap" (parents) to do, but try to have them choose for themselves. As the people become Christians, they adopt some of our customs. Of course, we would not want them to adopt nearly all that we have even in a Christian land, as they could not be natural in them, and some even would not be best.

Five children were taken into the orphanage last week again, one about two years old, being the youngest we have, except the two in the bungalows. Not very many are coming in now, and they are not so poor as those who came in famine time, but they need care and training.

The rains having begun, farmers are busy plowing in their simple way, and we trust the Father will see fit to continue the showers so that all may reap abundantly.

Just now a boy came with a note from Bro. Lapps saying that they expect to be here for dinner. We go back and forth some every week, and it is a real rest to have a place so near which we can really visit. Being here in a "jingly" district, a change in the usual routine helps one keep up.

We hope the time may not be far distant when we may have still more stations, and you with us help to spread His kingdom.

Yours in His service,

Bertha Detweiler.

For the Herald of Truth.

OUR TALENTS.

By Alice May Douglas.

Lord, are my talents used aright?
Have they been pleasing in Thy sight?
Have I used them as Thine, dear Lord?
Do they deserve from Thee reward?
If not, forgive, Oh! pray, forgive,
And nearer to Thee let me live.

Bath, Maine.

That bit of scandal which you whisper in the ear may be heard many miles before its echoes cease.

DEATHS.

Haas.—On the 17th of July 1903, at his home on the banks of the Big Chiquito, in East Hempfield Twp., Lancaster Co., Pa., of the infirmities of old age, Bro. Michael Haas, aged 87 Y., 7 M. He was almost 60 years. Of his fourteen children seven remain with their aged mother to mourn their loss. He was a member of the Mennonite church for many years. Buried at Salunga Mennonite M. H. July 20. Funeral services by Henry Longenecker and A. H. Hottenstein.

Lantz.—Israel Lantz was born in Dark Co., Ohio, July 10, 1840. He died of cancer, at his home near Emma, Ind., June 26, 1903, aged 62 Y., 11 M., 16 D. He was married to Maria Geisler, Feb. 1, 1866. To this union were born three sons and three daughters, who, with his wife, five brothers and three sisters, survive him. He united with the Mennonite church in September 1902, and was a faithful member unto death. The funeral was held in the Clinton Mennonite M. H. Sunday forenoon, conducted by A. S. Cripe and D. D. Miller.

Whisler.—On July 23, 1903, of dropsy, Elizabeth Whisler, aged 70 Y., 5 M., 10 D. Buried at the Roseland Mennonite M. H., Adams Co., Neb., the 25th. Services by Wm. Schaeffer. Text, John 11:28, the latter clause.

Weber.—On July 10, 1903, near Berlin, Ont., Cora Seleda Weber, infant child of Bro. and Sister George Weber, aged 4 M., 2 D. Services were conducted by the brethren Noah Stauffer and E. S. Hallman. Text, James 4:14. May the parents find consolation in the thought that their jewel is gathered among the redeemed.

ITEMS.

D. S. Constandind obtained a divorce from his wife, in Dakota, on a charge of bigamy in 1899. The validity of the decree of the Dakota court was called in question before the divorce court in London, England, and in reference to it J. Lawson Walton, counsel for the petitioner, explained the subsequent proceedings as follows: "This settled lady nurtured lady of Belgium went to a wild district of the earth, emigrated to the half-settled district of Dakota, became an American citizen, stayed six months there, fraudulently obtained a divorce, and married the corresponding scoundrel, and then used the law to her own purpose." "This," continued Mr. Walton, "was fraud on civilized jurisprudence." The jury found the respondent and co-respondent guilty of adultery, awarded \$125,000 damages against Dr. Lancaster, and also found the petitioner guilty of the charge of adultery. His petition, therefore, was dismissed and argument on the points of law involved was postponed.

Earthquake.—An earthquake in Armenia, on the 20th of April, 1903, was felt throughout the country and completely destroyed the town of Malasgird, causing the death of 500 persons and the destruction of 500 houses.—Exchange.

Little self-denials, little hostilities, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

A report from the postmaster at Point Barrow, Alaska, the most northern post office in the United States, was received in Washington on the 10th of July, having traveled six thousand nine hundred and four miles in five months as follows: By reindeer, six hundred and fifty miles; by dogs, sixteen hundred and thirty miles; by horses, four hundred and twelve miles; by steamer, one thousand miles; by railroad, three thousand and two hundred and twelve miles.

Food gives force to the body; alcohol excites reaction and wastes force, in the first place—in the second, as a true narcotic, represses vital action and corresponding nutrition.

Many preachers fail, not because they lack knowledge, but because they lackunction. They are orthodox, but they never take fire when they preach. Their sermons are all brains and no blood. They have plenty of thought, but no feeling. The dinner they serve up to their people on Sunday is elaborately prepared, but cold.—Ev. Mess.

Our Rampant Lawlessness.

The race riots at Evansville, Ind., represent anarchy stripped of its last disguise. Every excuse advanced for other outbreaks of savagery is lacking here. There was no crime against a woman to fire the blood of chivalry. There was no failure of justice through the law's delay. There was simply a case of a negro desperado killing a policeman while resisting arrest. On the strength of that deed, which if it had been committed by

a white man would have been left to the courts as a matter of course, a mob rose, sacked the gun stores, stormed the county jail and surged through the colored quarter of the town, firing fusillades in all directions. This naturally aroused the blacks, who rioted in their turn, threatening death to the whites.

This outbreak of savage passion, occurring not in the "black belt" of the South, but in a Northern town in which the white population outnumbered the colored by seven to one, warrants the view that the race problem is not a sectional question, but one as national as human nature. Nor is it the race problem alone that confronts us. The spirit of lawlessness which is abroad in the land does not confine its manifestations to race riots. It leads corporations to gain illegal ends by fraud, and labor unions by force. The most profitable work for a lawyer is teaching his clients how to evade the law in safety. It seems hardly worth while for us to try to keep out a few dozen anarchists at a gigantic scale at home.—The World.

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and the shewels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the stoves of it.
15 And when Aaron and his sons have made end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward, after that, "the sons of Kahath shall come to bear it." And they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kahath in the tabernacle of the congregation.
16 Y. And to the office of Eleazar the son of Aaron the priest pertaineth side

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EDITORIAL NOTES.

Harvest Home services will be held at Salford, Pa., on the 25th inst.

The Erisman Cong. in Lancaster Co., Pa., is making preparations to erect sheds adjoining the meeting house.

Sunday, Aug. 2, Bro. Frank Pierce was chosen by lot to fill the office of deacon in the Risser Cong., Lancaster Co., Pa. Bishops Martin Rutt and Isaac Eby officiated. The Lord give grace and wisdom to our brother in his responsible calling.

Bish. Andrew Mack of Berks Co., and his son, Pre. Noah H. Mack of New Holland, Lancaster Co., Pa., have been visiting the congregations in Montgomery Co., Pa. Sunday the 9th they were at Franconia in the morning services, at Salford in the afternoon, and at Providence in the evening.

We would call attention to the announcement of the change of place for the Ohio Sunday school conference. Bro. Steiner also reminds us that it is now ten years since our first S. S. conference was held in Ohio—then also held at the Zion M. H. near Bluffton; and which the editor had the pleasure to attend and greatly enjoy. The Lord bless the work at Zion.

The fourth family gathering of the Fretz Family, which is held once every five years, will be held on the old Fretz homestead near Bedminsterville, Bucks Co., Pa., Aug. 29. The ancestors of this family, John and Christian Fretz, Mennonites, came from near Mannheim, Germany, having for conscience' sake left the fatherland during what is usually called "the last persecution" (1710-1720). Another brother succumbed to previous hardships and died at sea.

Pope Pius X. After several days of voting by the "sacred college" of cardinals, two ballots being cast each day, the majority of votes fell to Cardinal Sarto of Venice, Italy, and he was declared pope. As the successful candidate chooses the name by which he is to be officially known, he announced himself as Pope Pius X., he being the tenth occupant of the papal throne to choose that name. The new pope was born in 1835. It is said that he has never taken a prominent part in politics, being in this respect very different from his

predecessor, who was one of the ablest politicians and diplomats of his time. Owing to this fact it is probable that the strained relations that have existed between the Vatican and the Italian government will become more cordial. It is presumed that the new pope will take a deeper interest in the spiritual welfare of the church than did his predecessor, who was largely interested in the political and material prosperity of Catholicism. Having taken no part in politics Cardinal Sarto was but little known as compared with Cardinals Rampolla, Vanutelli, Oreglia, Macchi and others of the seventy cardinals composing the "sacred college," nevertheless his selection and election seems to give general satisfaction throughout the Catholic world. The Protestant world will unite in hoping that under the new pope the Roman Catholic church may be brought into closer touch with the great Head of the Church.

New Conference. In this issue will be found the report of the organization of the new conference in Alberta, N. W. T., in accordance with a resolution adopted at the last meeting of the Ontario Conference. It is a pleasure to see the church thus expand and develop in new fields. About one hundred years ago the first brethren who left Pennsylvania for the land still governed by the British ruler, settled in the then wooded wilderness of Upper Canada. Gradually the new settlements grew, farms were hewed out of the forests, homes, schools and meeting houses were built and finally, with the aid of the Pennsylvania brethren, the Canada Conference was organized, the exact date of which, I believe, is not known, as unfortunately no systematic records were kept at that time. Now, after a century of growth, a new home has been found in the far Northwest for those who were looking for cheaper homes than could be found in the thickly settled "Western Peninsula," and the Ontario Conference, in turn, lends its kindly aid in the organization of the Alberta Conference. God bless this our last new conference organization. May the ministry and members labor earnestly and harmoniously together for the upbuilding of the cause of Christ. May the church grow in numbers and in spiritual influence.

Wall Street Failures.

How far from true the values are that are placed upon many commodities

on stock exchanges, is shown when some big brokerage (better call it gambling) houses fail. Within a few weeks four large Wall Street concerns of this kind in New York City have been forced to suspend with debts amounting to about fifteen million dollars, and it is believed that still greater crashes in that gambling center are impending. The cause of such failures is largely due to the fluctuation of the fictitious values placed upon articles of produce and manufacture, such as wheat, corn, oats, pork, beef, iron and steel (why not in this case spell it steal?), railroad stocks and bonds, leather, coal, oil, etc. Investment in these goods or the fictitious values placed upon them in the hope of gain is called speculation on the stock market, and many men and institutions who have gone into Wall Street or other financial doings of its kind, have gone to the wall, among them being the National Bank of Doylestown, Pa., well known to many of our people, which, as is reported, was, in consequence of losses in speculation, forced to close its doors last week.

The whole business is in direct contrast with spiritual things. God's blessings never change in value. His promises are always the same. The value of His redemption is never affected by the faithfulness or apostasy of His children. His love and grace are always at par with His promises, and these never fail, nor will those fail who put their trust in Him. And though thousands fall and fail to right and to left, they that trust in the Lord shall never be moved, for as the mountains are round about Jerusalem, so the Lord is round about His people, and the Rock whereon they stand is upon everlasting foundations.

Racing. On the 5th of August, H. E. Lowe, chief engineer of the United States Steel Corporation, received word at New York City that his fifteen-year-old daughter was dying in Los Angeles, Cal. He hastily boarded the fastest train on the New York Central and Lake Shore roads for Chicago, and on the way made arrangements with the Santa Fe road to have a special, which cost him \$4,000, ready to take him westward from Chicago upon his arrival there. Paying a cabman the price of a horse he dashed to the Santa Fe depot and boarded his train for a wild, stern race with death. But he lost. After he had gone over two thousand miles in about fifty-three hours, a speed that has never yet been equaled on a

railway for such a distance, he received word at Raton, New Mexico, in the afternoon of the 6th, that his beloved child had passed away in the morning. His race had been a vain one, but it serves to show what a loving father is willing to do for a child. It does not by any means prove that one who has less money has less love or would do less according to ability. But in one way it matters little that he did not reach his daughter before she breathed her last. If she was prepared to die all is well; if not, all the gold in the world cannot change conditions. No doubt, there are multiplied thousands of instances that show just such self-sacrificing parental love. How much do parents sacrifice for the spiritual safety of their children? The powers of darkness and death are marshalled in a persistent struggle to overtake our children. What effort, what sacrifice are we making for their salvation? Alas! Is it possible that many parents are on the side of the enemy, as against the eternal welfare of their children? On the other hand, what comfort to know that if death is swift and strong, divine mercy is still swifter, and those who accept the overtures, to them the way to everlasting life is open and free, and the race is not a mad and uncertain one, with the chances against us, but he that endureth unto the end shall be saved, and every victor shall have his crown of life. Thanks be to God that He through the atonement of His Son has vanquished death, and has brought life and immortality to light.

PERSONAL MENTION.

Pre. Christian Allebach of Towamencin, Pa., conducted services at the Home Mission, Philadelphia, Sunday, Aug. 2.

Pre. Abel Horning, our venerable ministering brother of Telford, Pa., who had a stroke of paralysis some time ago, is improving. May he be fully restored.

Prin. N. E. Byers of the Elkhart Institute, who has been spending a year at Harvard University, returned to Elkhart the last week in July, after visiting relatives and friends in Pennsylvania and Ohio. With the opening of the new school at Goshen he will be known as President of Goshen College.

Bro. Henry G. Gable, wife and daughter of Derks Co., Pa., who have been on a visit in the West, spent some time with Sister Crater in Elkhart and visited the Publishing House on the 4th inst. Come again.

Bro. Samuel G. Lapp of South English, Iowa, visited the little band in Marshall Co., Iowa, July 4, and remained over Sunday. They greatly enjoyed his visit and hope other ministers will visit them also.

Bish. David S. Kauffman of the Amish congregation of Lagrange Co., Ind., made us a pleasant call during the past week. He was on his way to visit several congregations

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in Minnesota. Bish. Kauffman certainly does his duty in looking after the scattered congregations in different localities, both in the vicinity of his home and away.

For the Herald of Truth.
AVOID THEM.

By J. C. Kolb.

"Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16:17. "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God: Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." 2 John 9:11.

Do not the above scripture apply very appropriately to many professed ministers and teachers of the gospel today? Christ says, "By their fruits ye shall know them." The doctrine of Christ requires a new birth. "If any man be in Christ, he is a new creature." The popular churches today have shamefully departed from the word of God. Some will say, Now you are condemning or judging. Let us see what Christ says: "He that believeth on him is not condemned." John 3:18. Those who rightly believe, also obey God's word, and are led by His Spirit. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Those who adorn their bodies according to the fashions of the ungodly world, go to law, are unequally yoked together with unbelievers in secret societies and other ungodly organizations of the world—are under the condemnation of God. Why? Because they have not believed in the name of the only begotten Son of God. Denominations which tolerate or justify such things fall under the curse of God. What did the Spirit say to the seven churches of Asia? "Repent," to most of them. It is the same today. Instead of inviting ministers of other denominations (who tolerate and justify sin) into our pulpits and call them "brethren," we ought to avoid them. We would not allow such as members in the church without repentance, hence why should we invite them into the pulpit? He that gathereth not with me, scattereth. He that is not for me is against me. Read Ezra 4:1-3.

Spring City, Pa.

For the Herald of Truth.
PEACE AND ARBITRATION.

By Lucy A. Hawkes.

Alice May Douglas, the well-known "peace worker," of Bath, Maine, sends the following extract from an essay for publication in the Herald. It shows the activity in various channels which other peace makers and peace lovers are using to promote the cause of peace.—Ed.

A late issue of the Advocate of Peace printed an address to the old soldiers on Memorial day. The author wanted them to help correct the false conception of patriotism expressed in the phrase, "My country, right or wrong." We have the word of God for it that "righteousness exalteth a nation." The best patriot, therefore, is one who stands by his country only when it is right, but strives with all his God-given energy to check it when it enters upon a wrong career. There was a time when governments thought they had a right to force a man to support a church in which he did not believe, but that time is past. The time is coming—for no armies can stay the march of progress—when governments will no more attempt to compel a man to fight for a cause in which he does not believe. The time is now here when civilized nations must be very careful about the pretext upon which they go to war, lest they stand disgraced before the whole Christian world. This makes ultimate unbroken international peace not only a probability, but a national necessity. He told them if they had once given proof of their bravery they could advocate peace with less fear of being called a coward. He thinks many of the old soldiers assent to the thought of ultimate unbroken peace, but only a few are ready to lead out in the thought. Are we interested to make Memorial day a day in which to turn the thoughts of the people to the subject of arbitration? We ought to rejoice in the thought that we may live to see the day when this high court will do for the nations what our supreme court is doing for the United States. Andrew Carnegie has given \$1,500,000 to erect a suitable building and to create an international law library for the use of the court, to be placed in the Temple of Peace.

The American Peace Society has sent a memorial to the Massachusetts legislature, to pass a resolution inviting congress to authorize the President of the United States to propose to the governments of the world the establishment, in whatever way they might judge expedient, of a regular international congress to meet at stated periods, to deliberate upon such questions as concern the nations jointly, and to make recommendations thereon to the governments. The creation of such a congress, whose recommendations would require ratification by the nations before becoming a public law, would not impose upon the governments the sacrifice of any of their sovereignty and self-directions. The work of such an international body would in a few decades enable the nations to determine clearly whether it would be expedient for them to go further and to develop the organization into a world congress with legislative powers. Such a congress is needed for the development and formulation of international law, as the court for the interpretation and application. The mere meeting and deliberations, every five or seven years, of a body of one hundred and fifty or two hundred representative men from forty-five states of the world would be of incalculable value in bringing the various parts of humanity into intelligent and sympathetic touch with one another, and thus in promoting amity and cordial relations among them.

There have been twenty-seven international congresses and conferences held during the last one hundred years. The last was the Pan American conference held at Mexico.

Another triumph for the principles of the anti-war people is the adoption of an exemption amendment to the United States militia bill, which reads: "Provided, that nothing in this act shall be construed to require or

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compel any member of any well organized religious sect or organization at present organized or existing, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States."

The Advocate of Peace gives quotations from several letters written by George Washington that lead us to believe that nothing would have been more distasteful to the "Father of his Country" than the incessant glorification of his military achievements, in which the people of the land have indulged since his death, to the neglect often of all his higher and finer qualities, both as a citizen and a statesman. In a letter to the secretary of the commission sent abroad to negotiate treaties of commerce, he wrote: "My first wish is to see this plague (war) banished from the earth." In another (the same year, 1785) to a French officer, he wrote: "My first wish is to see the whole world in peace, and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind." He wrote to Lafayette in 1787: "Would to God the harmony of nations were an object that lay nearest to the heart of sovereigns, and that the incentives to peace, of which commerce and the facility of understanding each other are not the most inconsiderable, might be daily increased." Since his time commerce has increased, and the means of swift communication is giving the nations a better chance to understand each other. South Africa is nearer to New York today than Arizona was fifty years ago. In his farewell address, Washington said: "Overgrown military establishments are under any form of government inauspicious to liberty, and are to be regarded as particularly hostile to republican liberty."

We are glad that Germany is beginning to see that her depressed condition is due to the heavy burdens laid upon the nation in the shape of a naval program too costly for the country to bear, in addition to the drain upon the natural resources for the support of the army. Our country is building up the army and navy and preparing for war, and we may see still more disgraceful wars before the great lessons of peace are learned.

Whatever other voices are in the air, the church alike in peace and in war must keep up her testimony against all hatred and unrighteousness, her calm reliance on truth and love as the greatest powers in the world. For the church represents the unity of mankind and the sacredness of all souls and bodies. She need never fear that the gates of hell will prevail. Even when "the blast of war's great trumpet shakes the skies," she still lifts up her unending song of peace and good will, her unending prayer that God's kingdom may come and His will be done on earth as in heaven. "We are not bound to make the world go right, but only to discover and do with cheerful heart the work that God appoints."

For the Herald of Truth.

CHRISTIAN GROWTH.

By Jacob K. Bixler.

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18.

The Bible tells us plainly that the life of a Christian is one of growth and progression. It is evident there is nothing like standing still. We are either increasing or decreasing; our life becomes more like His

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and our sphere of usefulness becomes greater, or we are letting go our hold on Jesus and are losing power.

The Christian's life may be compared with that of a plant. It is necessary that the soil be in proper condition for that certain plant, and that the rays of the sun impart to it the right amount of light and heat. "Can the rush grow up without mire? Can the flag grow up without water?" Job 8:11. "And he (the godly) shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psa. 1:3. The tree receives its nourishment from the soil and air, but it needs the transforming rays of the sun to change the sap into the living fibres of the tree. The Christian needs to be planted among associates whose lives lift up and who are an inspiration to others. As the rush cannot grow without the mire and the flag without water, so the child of God cannot develop and mature to a perfect life among evil associates. We need to draw nourishment from God's word and work, from the Bible and nature. After all, this knowledge profits us nothing unless it is applied to our lives by the transforming power of the Sun of Righteousness.

The Christian's growth may also be compared with the growth of the physical body. Peter says, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." It is natural for children to be small and weak and we do not think seriously about it, but when they become older and still remain small, we know there is something radically wrong. Likewise there is many a professed follower of the lowly Jesus who has been in the visible church many years, who needs to be taught the A B C of the Christian life, whose soul is warped, and whose life betrays that he is yet a child. Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." In 1 Cor. 3 Paul reproves the members of the church at Corinth and tells them that he could not speak unto them as unto spiritual, but as unto carnal, even babes in Christ. He had to feed them with the milk of the word as they were not strong enough for meat. He also tells the Hebrews in Heb. 5:12, that "for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need for milk, and not strong meat." In Eph. 4:14, he also gives us to understand that children are more fickle-minded and are more easily carried about by every wind of doctrine and the slight of men and their cunning craftiness. It is not a sin to be a babe in Christ, as all are babes once, but it is not His will that we remain babes. He has done all necessary for us to grow to be men and women of God, and if we remain dwarfs the fault lies with us. Growth is as natural to the child of God as to a plant; and if we are planted by the rivers of water we will grow and our leaf shall not wither. Then we shall be evergreen and we do not need to be visited often by our deacons and patted on our shoulders to keep us in the church. The Christ-life will be in us and so abundant that we gladly wend our way to the services on the Lord's day and take such part in them as we are able, and our weekday life will be as in His personal presence.

The object of growth is to reach a perfect and mature state and to bear fruit. He that is planted by the rivers of water will bring forth his fruit in his season. Heaven is a perfect place for a perfect people. A tree may be perfect when small, but it has not

reached that state of perfection for which it was designed by the Creator until it has endured many seasons and withstood many droughts and storms and brought forth fruit and scattered it to reproduce its kind. So we need to grow that we may be worthy subjects for the glory-world and that we may by word and deed drop such seed-thoughts as may spring up in the hearts of others add thus reproduce the Christ-life in them. Even Christ Himself, the Captain of salvation, was perfected through the trials and sufferings He had to pass through.

The church and all the institutions under its care and all the divers gifts unto men are given by God "for the perfecting of the saints and that we might grow unto a perfect man, unto the measure of the stature of the fulness of Christ." It is needful then that we recognize these facts and use these divine methods to promote our growth. Deeply spiritual men and women, like tall trees and great men, are found in groups. Each reciprocates the other's love and help and thus the whole group is united and stands.

Growth to be enduring must necessarily be slow but gradual. Too many of us grow like mushrooms which are of short duration. It is not by serving God spasmodically that we grow, but by ever feeding our souls on the bread of heaven and by ever having that resigned and submissive spirit that we can say, "Thy will, not mine, be done," even when we are passing through great trials.

As a general rule, when growth ceases, decay begins. If we find, then, that we are not growing as we should we ought to consider it a serious matter. We should sometimes question ourselves: Am I stronger in faith? Do I understand the Bible better? Am I still praying the same prayers I have said for years? Do I have more charity toward the brethren? Have I joy in the Holy Ghost? Am I zealous for the salvation of the unsaved? Is my life such that it creates in others a desire to be a Christian? Am I humble in spirit? Am I overcoming evil in its various forms? If we find that we are found wanting, let us come to God in earnest prayer and supplication, and diligently search the Bible. Prayer and the reading of the Bible with an open heart is the one prescription for all ailments of the soul.

Wakarusa, Ind.

For the Herald of Truth.

PEACE.

By Lizzie M. Landis.

There are many references in God's word regarding peace. It is God's gift to man as long as he is in this world, and we find many promises concerning it. Chief among these are the words of Christ to His disciples, whom He was soon to leave behind Him to ascend unto the Father. He says, "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

What better gift or legacy could the Lord leave His disciples than peace, sweet peace through the Holy Ghost, the Comforter? When their hearts became sad, lonely or discouraged, tried or sorely tempted, they could think of Christ's words to them: "Peace I leave with you."

It is just the same today. We who love and try to follow our dear Lord and Master have that same peace, deep in our hearts, and renewed day by day, like the manna of old, where the world cannot disturb it. Sometimes, it is true, when we fail to do our duty as we should, when we are Luke-warm

Continued on page 261.

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ABRAM B. KOLB, Editor.

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1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

To those in Arrears.—We kindly ask our patrons who are two or three years or more in arrears for the paper, to send us remittance for the same. The harvest is now about gathered, times are prosperous, every able-bodied man can readily find employment, and farmers get fair prices for their products. Under these favorable conditions, the printer, too, ought to have his dues. We will greatly appreciate favors of this kind, and hope many will respond at an early date.

Bro. D. C. Hershey of Manheim, Lancaster Co., Pa., will take subscriptions for the Herald of Truth. Those in his vicinity who wish to renew or subscribe can do so through Bro. Hershey. He will also take orders for books.

Sunday schools that are running short on Lesson Helps can be promptly supplied. Send us your orders. We have made provision for probable increase of demand for Helps.

CORRESPONDENCE.

Springdale Cong., Va., Aug. 5, 1903.—We at this place have again been kindly remembered and visited by brethren and sisters from Lancaster Co., Pa. Bro. Senger and Bro. Denlinger with their wives came July 28, and were in this neighborhood until Aug. 3. Bro. Senger preached four sermons at the above named place, one at the Hildebrand M. H., and one Sunday afternoon at four o'clock in a grove near the mountain, where our brethren hold services for the benefit of an aged sister who lives near there, and for many others who are in need of spiritual food. These meetings were well attended and the brother's remarks were interesting and to the point. He also talked to the Sunday school, which we believe was enjoyed by all. He told us of our duty and responsibility. We are always glad for visits of this kind. Hope there are others who are thinking of visiting Virginia. The brethren went from here to Rockingham Co. May the Lord bless all ministers that they may not fear to declare the whole counsel of God. Your humble

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Washington, Ill., July 31, 1903.—On the 3d of July we were permitted to meet Bro. A. H. Leaman and wife of Chicago and seven of their S. S. pupils at the depot. It surely was a pleasure and we all feel grateful for the privilege of being together for a few weeks. While with us, Bro. Leaman worked hard in the hay field and harvest field, but when Sunday came they were ready and willing to help us along in the work of the Lord, which truly made it very encouraging for us. For three Sundays he filled the place twice each Sunday in which he faithfully warned the sinners and encouraged the Christians.

Three of the girls have returned to the city with Bro. Leaman and four still remain with us to enjoy some of the rich blessings which God permits His children to enjoy. It will prove a blessing to us as well as the children if we open our Christian homes for them and have them stay with us a while where we have the privilege of teaching them many good things, while otherwise they would be learning bad things on the street. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," Matt. 25:40.

Blooming Glen, Bucks Co., Pa., Aug. 3, 1903.—Dear Bro. Gerber: Greeting in the name of our blessed Redeemer. Bro. D. H. Bender of Somerset Co., Pa., was with us Sunday, Aug. 2. He chose for his text, 2 Sam. 18:32: "Is the young man, Absalom, safe?" He showed by his text the necessity for the proper training of children by parents, and also that it is needful on the part of the young to give heed to such training in early life if they would avoid disappointments and afflictions like those of David and Absalom. God bless his words.

Bro. Samuel Lapp of Nebraska and his son, Bro. George Lapp of the Chicago Home Mission, are at present visiting relatives and friends in Bucks Co. The latter addressed the Sunday school at this place, July 12. May we all live to God's honor and glory.

Harvest Home services at Blooming Glen will be held Saturday, Aug. 29.
Bro. Eli Detweiler of Levin, a member of the Doylestown congregation, was operated upon for appendicitis about three weeks ago and is now slowly recovering. When we visit such we can readily see why Christ requested His followers to visit the sick. First, it encourages and cheers them in their afflictions because they see they are not forgotten, and secondly, we see what a blessing it is when the Lord spares us and grants us health and strength.

Camp meeting services just ended at Perkasee and in progress at Sellersville, Bucks Co., Pa., have aroused a few thoughts in our mind. Young people, and older ones, too, attend in this vast numbers that we wonder if they can be prompted by a hunger and thirst after righteousness. "Whatsoever ye do, do all to the glory of God." Cor.

Lima, Ohio, Aug. 2, 1903.—The church at this place has enjoyed a season of spiritual blessing. On the 4th of June Bish. J. N. Durr and wife of Martinsburg, Pa., came into our midst. During their stay Bro. Durr preached a number of soul-stirring sermons, which were very much appreciated, and we feel sure that some of the good seed sown fell into well-prepared hearts and will bring forth fruit to the honor and glory of God. Saturday, June 3, preparatory services were held. Bro. Durr preached a very appropriate sermon from the text, "Prepare to meet thy God." On Sunday, communion services were held at the Salem M. H. Bro. Durr again preached a very solemn and impressive sermon from the text, "This do in

remembrance of me." A goodly number of brethren and sisters partook of the sacred emblems which represent to us the broken body and shed blood of our crucified Redeemer. While some did not find themselves in a condition to participate, we trust that God will so powerfully move upon their hearts by His Spirit that they will have no peace until they find that sweet peace which results from a full fellowship and communion with God. May those who participated remain true and faithful to their vow which they have renewed so that by their daily life their influence may reach out to those who are in a backsliding condition, and also to those who never have tasted and seen that the Lord is good, that they may indeed see that there is a reality in the Christian religion. Cor.

Mountview, Alberta, Canada, Aug. 3, 1903. Dear Herald readers:—Greeting in Jesus' name. As we were privileged to have a season of rejoicing with our sister churches of Alberta and Bishop Elias Weber and others of Waterloo Co., Ont., we were requested to send a report of the proceedings of the S. S. and church conference, which will appear elsewhere. The S. S. conference, which had been announced previously in the Herald, was held accordingly on July 13, in the West Zion M. H., where we met brethren and sisters from the Mayton congregation. The minister and others of the Mountview congregation and a few from Waterloo Co., Ont., were also present. Speakers on the different topics were all present with one exception. The addresses throughout were good, as was also the order and attention of the audience. The impressions made will not soon be forgotten. An invitation was given toward the close of the evening session to those desirous of forsaking sin, and one soul came forward, and another confessed to having the assurance of sins forgiven. May God grant them grace to press on for the prize, and may others who were almost persuaded become bright and shining lights in the Master's cause.

On the following Sunday, July 19, votes were taken at Mayton by Bish. Elias Weber of Ontario, for a bishop for the different congregations of Alberta, and also for a deacon for the Mayton congregation, and on the following Thursday Bro. Noah Gerber (formerly of Missouri) was ordained to the office of deacon. Votes were taken at West Zion on the same day (Thursday) for bishop, and on the following Sunday, July 26, votes were taken at Mountview for the same purpose, these constituting at the present time the Mennonite congregations of Alberta. The minister of each congregation having received votes the lot was taken on the following day, when Bro. Amos S. Bauman of the Mayton Cong. was chosen and ordained bishop. May the God of love and peace be an abiding comforter to the brethren that they may fill the offices to which they are called, that Zion may prosper here and God be glorified. The same day the different congregations were formed into a conference district.

Bishop Elias Weber had been authorized by the Conference of Ontario to perform this work, nearly all of the members of the different congregations in Alberta having formerly been members of the Ontario Conference. May God grant us all the grace needed to live and do His will that souls will be won for His kingdom.

Yours in the Master's service,

A. H. Wambold.

It is better to be disappointed occasionally in the giving of alms than never to give at all.

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LESSON FOR SUNDAY, AUG. 23, 1903.

By David Garber.

DAVID AND JONATHAN.

1 Sam. 20:12-23.

Golden Text.—"There is a friend that sticketh closer than a brother." Prov. 18:24. Introduction.—Between the events of our last lesson and this, at least four attempts were made to kill David, by Saul, the backslidden and jealous king.

First Attempt.—Saul, with an evil motive, offers one of his daughters to David to wife, provided David first delivered to Saul one hundred foreskins of the Philistines, hoping that in this hazardous undertaking David might be slain. "The heart (of the unregenerate) is deceitful above all things, and desperately wicked; who can know it?" But David was pleased thus to become son-in-law to king Saul, and in this matter acted upon the gospel principle: "Whosoever shall compel thee to go a mile, go with him twain," and delivered two hundred foreskins, instead of one hundred.

Second Attempt.—After Jonathan's plea to his father in behalf of David, he was again admitted into Saul's presence; but the "evil spirit" again came upon Saul, and an attempt was made to pin David to the wall with the javelin; but David escaped to his house.

Note.—"If God be for us, who can be against us?"

Third Attempt.—Saul sends "messengers to David's house to watch him, and to slay him in the morning," but David was saved by a true companion who was meant to be a snare unto him. "When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me." "The snare is broken, and we are escaped."

Fourth Attempt.—David fled to Naioth. Saul in his wrath sent messengers to take him, but God, by His Spirit, turned the would-be murderers into prophets, even to the third attempt. Finally Saul also went, and he, too, became a prophet.

Note.—When a matter is decreed by God, it cannot be overthrown. "Surely, the wrath of man shall praise thee; and the remainder of wrath shalt thou restrain."

We have presented to us in this lesson two Bible characters, who in their attitude toward each other exemplified in their lives the ponderous principle of love: "the fulfilling of the law," and "in honor preferring one another." David, with a heavy heart, comes to Jonathan to complain of the ill treatment received at the hands of Saul, whom he delighted to honor, even at the risk of his life, saying, "What have I done? What is mine iniquity?" "Truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death."

Note.—It has been and is the experience of many: "The more abundantly I love you, the less I be loved."—Paul.

In verses 12-17 we have a record of two great men of God meeting in conference before God, possibly in a nicely carpeted room (the field and green grass) and splendidly adorned walls (the handiwork of God), to confer about matters of great importance regarding the safety of God's anointed; and in making a covenant concerning Jonathan and his posterity. In verses 18-23 we have a plan decided upon for David's escape (provided the rumor was true of Saul's evil intentions) and successfully executed.

In taking a close and general view of this lesson, we can see much of the gospel, as "treasure hid in the field" of the Old Testament." Let us seek for it, and when we find

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it, hide it in our hearts for the Master's use.

1. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:19, 20. How blessed are such meetings before God!

2. They avoided "betraying one another." Matt. 24:10. Let us take heed to ourselves that the ill treatment and hatred of the world against Christ and His kingdom, offend not us to the forsaking of Christ and the betraying one of another.

3. They were "knit together in love." Col. 2:2, 19. It is an evil day when this "knitting" pulls apart, in individuals, in homes, and in churches.

4. They transacted these matters "decently and in order." 1 Cor. 14:40.

5. They acted on the principle: "Be ye wise as serpents, and harmless as doves." Matt. 10:16. Let us remember our position as defenseless "followers of the Lamb," and be sure and act on the same principle.

6. Jonathan made provision for his household, and they were provided for without the aid of a "life insurance company." 1 Tim. 5:8; Matt. 6:25; 2 Sam. 9:13. In fact, the modern life insurance company would hardly have accepted such a risk as Mephibosheth, because "he was lame on both his feet."

7. They were not "covenant breakers." Rom. 1:31. May God send forth many "able ministers of the New Testament," "rightly dividing the word of truth."

Conclusion.—How lovely was Jonathan's attitude toward "God's anointed"! He was careful to observe the injunction: "Touch not my anointed; and do my prophets no harm," though he found it very difficult to serve "two (such) masters." But the cause of the difficulty is plain.

How humble he was, though a king's son! He might justly expect the "throne" by right of birth, but note how highly he respected him whom God delighted to honor with this high calling! No putting. How great in humility was king David! Anointed king over God's people instead of Saul, yet abiding God's time in ascending the throne!

How unlike some of our great moneyed men of the present day, who extort exorbitant prices for articles sold, and then make "large donations," and so "get their names up!" David said, "I will not take that which is thine, for the Lord, nor offer burnt offerings without cost." 1 Chron. 21:24. Though great as this man was, yet he was "compassed about with infirmities." He once feigned himself mad. 1 Sam. 21:13. See his weakness in the case of Uriah, guilty of murder and adultery! He "pouted" for a while when God snote Uzza for putting forth his hand to the ark, and left the ark in the house of Obededom (1 Chron. 13:9-14), but being a man after God's heart" (not, however, in the sins he committed), he always repented, confessed his sins, and called upon God for mercy, and cleansing, even from "blood-guiltiness," and obtained the "sure mercies of David."

Nampa, Idaho.

For the Herald of Truth.

A CHANGE OF PLACE.

The place of holding the Ohio S. S. conference has been changed from West Liberty to Bluffton, Ohio. The date remains the same—Sept. 2, 3 and 4. The place of meeting will be near the Zion meeting house, in a grove of Elias Neuschwander, which is five miles from the railroad stations Bluffton, Beaverdam and Columbus Grove. Bro. A. A. Geiger of Bluffton, O., is securing excursion rates from all principal points in the state. Write him and find out what has been done. We would be pleased to have you

write us at what hour and place and how many of you intend to come. Notify us three or four days prior to the meeting. Those coming to Bluffton write to Fred Geiger or Jacob Horning; those coming to Beaverdam, to C. P. Steiner, and those coming to Columbus Grove, to M. S. Steiner. We expect a large delegation from every Mennonite community of the state, and many workers from adjoining states. Bring the "Church and Sunday School Hymnal," your Bible and a willing mind to help as the Lord may be pleased to use you.

As ever, fraternally,

M. S. Steiner.

PEACE.

By Lizzie M. Landis.

Continued from Page 255.

or even cold, when Satan tempts and tries us, we lose that peace for a time, but whose is the fault? Surely not our kind Father's. It is our own fault. But when we come to Christ by faith in prayer, hold sweet communion at the mercyseat, He sends fresh grace and peace from on high, "which the world cannot give, neither take away." What a thought! Money cannot buy it, neither can it be taken from us by the world. It is God's free gift. Do you suppose, reader, that the worldly one, seeking pleasure, ease or comfort, ambition or fame, knows what true peace is? Sinners seek happiness, but too often seek it where it is not to be found.

"Oh! turn ye, Oh! turn ye, for why will ye die,
When God in great mercy is coming so nigh?"

Peace is alone the gift of God and may be had by turning away from sin and following the Lord in His appointed way. What peace we have when we first accept Christ! Is there anything to be compared with it?

"Tongue can never express the sweet comfort and bliss
Of a soul in its earliest love."

It is the "peace of God which passeth all understanding." What peace we have when we can say from the heart, "Thy will, not mine, Oh Lord, be done!" whether it be from the loss of dear ones who have gone on before us, or afflictions of whatever kind, God permits to come upon us. But there is no peace where there is rebellion in the heart. Perfect obedience to God's will, perfect submission to that will, brings peace.

What peace we have when we can say with the poet,

"Be still, my soul! God's hand controls

What'er thou fearest;

Round Him in calmest music rolls,

What'er thou hearest."

Christ said to the waves of Galilee when His disciples were fearful and afraid that they might perish: "Peace, be still." So He says to us today, when the waves of sin and sorrow almost overwhelm us: "Peace, be still," and our spirits grow calm again.

How much this great world needs this peace today! Wars would cease, and peace sway her universal scepter. Quarrels would not be so numerous, and each would love his neighbor as himself. But these things will not come unless nations turn from their sin and seek and serve the Lord. "Then swords shall be turned into pruning hooks and the great and notable day of the Lord shall come."

O Lord, hasten the day when the people shall know Thee; from the least unto the greatest, when all the heathen shall hear the gospel and find peace in their darkened souls. Let us do our part to tell the glad tidings

of "peace and good will toward men" to our neighbors and friends.

"If you cannot cross the ocean and the heathen lands explore,
You can find the heathen nearer, you can help them at your door.

If you cannot pray like Peter, if you cannot preach like Paul,
You can tell the love of Jesus, you can say He died for all."

Ephrata, Pa.

SOCIABLES, ARE THEY RIGHT OR WRONG?

The following, by F. M. Lehman in the Evangelical Messenger, gives some good old fashioned evangelical teaching. The principles which he lays down relating to church festivals, likewise separate the Christian from secret societies, war, etc.

Sociable means "disposed to company." Taking Webster's definition as correct we are at once confronted with the question, What class of people should Christians be "disposed" to "company with"? Saints or sinners? Saints, certainly! Being convinced that all saints will agree with us, we proceed to treat the subject before us from a Bible standpoint only. In the light of the Bible all points of controversy shall stand or fall. It is true Christ ate with "publicans and sinners," but we hasten to ask, what was His motive? Certainly none other than their salvation. Besides His eating and drinking with sinners could not possibly be compared with "sociables" and "festivals" where worldliness and even ungodliness is often rife. Well-balanced minds readily see this. We ask, is the underlying thought of the festival or sociable the conversion of sinners and the edification of believers? We know it is not. One word we think will fittingly explain the motive, and that word is—pleasure. Add to this the adjective worldly, and you have worldly pleasure. This we are forced to believe is the underlying motive.

"But we must do something to keep our dear young people in the church." Someone has truly said, "To give our young people entertainments to keep them in the church is like giving a baby candy to stop its crying." Candy is not food. Food is what "our dear young people" need. First "the sincere milk of the word," and later "meat." Not amusements. Not entertainments.

"But how shall we carry on the finances of the church?" We raise quite a snug sum by this method. Shame on any Christian or body of Christians who raise this question! Imagine Paul enjoining the church to hold fairs, festivals and sociables in order that the expenses of the church might be met! Think of Peter advising the ladies to get up ice-cream sociables every week, charging poor sinners 10 or 25 cents a dish in order that the church might not collapse for want of funds! Ridiculous! No one can for a moment think of this and still be convinced that sociables are conducive to the welfare of the church.

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrow the tables of the money-changers, and the seats of them that sold doves." And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21:12, 13. From this we see Jesus was not in sympathy with the church of His day in their questionable methods of furthering on His cause, hence He employs castigatory measures to stop it.

"But we do not have sociables in our church. We have them in our homes." This does not alter the case. The church is made

HERALD OF TRUTH.

up of members. The building itself is not in question. It is immaterial whether these entertainments are held in the church building or in the home. The church is guilty, not because these entertainments were held in the home or in the church building, but because they were held at all.

"Then how shall we obtain the necessary money to carry on God's work?" We answer, in God's way. The Bible way is God's way and is not good, or better, but best. It has proved a success wherever tried. We say, wherever tried. We will modify this lest anyone fail to understand. There are times and places where the Bible way will certainly fail. It is where there are no Bible Christians. Says one, there is only one kind of Christian and that one is a Bible Christian. True, but there are many who profess to be who are not. They may be members in good (?) standing in the church to which they belong, but when they are brought face to face with the judgment, weighed in God's balances, they are found wanting. From these comes the question, "How then shall we obtain funds for God's work if not by sociables?" We hold that Bible Christians will employ Bible methods to gather means for the furtherance of His cause, and no other. Paul says, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. 16:2. This is one (Bible) way of carrying on the financial part of God's work. Were this plan universally adopted today there would be plenty and to spare. Shall we advocate God's way or shall we encourage questionable, unscripural human ways? Which?

Turn to Acts and under the fiery baptism of the Holy Ghost this question of church finances is forever settled. Pentecostal giving is not practiced where there has been no Pentecostal baptism. When believers receive their Pentecost, purse-strings are burned away and the sordid trash and traps of Satan such as fairs, festivals and sociables are forever discarded. The church is no longer in need of nor begs aid from the world. God give us a real Pentecost! The crying need demands it!

Some would boldly say, "We can indulge in these things and still be Christians." Indulge means "to practice a forbidden or questionable act without restraint." This being true the former is certainly untrue. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful!" Psa. 1:1. "And what agreement hath the temple with idols? for ye are the temple of the living God; as God hath said, I will dwell with them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and sinners too; and the unclean thing; and I will receive you." 2 Cor. 6:16, 17. Could language be more emphatic regarding God's people? We trow not. But how often the command "be separate" is ignored. Should saints of other days arise from the dead and see the result of modern thought and methods employed to carry on God's work their sorrow would be painful to the beholder.

In conclusion. We look with keenest anguish upon the growing tendency of modern churchism keeping the "lock-step" with the world in these inconsistencies. Even ministers uphold these affairs. The writer has in mind at present one such "affair" held less than a year ago on an Evangelical charge where it was not enough to sell ice cream and cake, but cigars were sold. This was a sociable of modern type where the world and the church (?) mingled freely. Suffice it to say, few souls were saved there.

God does not honor a people that will not honor Him with their substance. When ice cream, cake and cigars are sold to carry on the finances of the church and other benevolences, it is time to call a halt. There is certainly some doubt in every honest mind as to the rightness of these things. Then by all means let us give God the benefit of the doubt, and turn from these unscriptural methods to God who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

SPIRITUAL GROWTH.

Sel. by Benjamin B. Weber.

Nothing is born full grown. All life must either grow or die. The parent who is delighted with the innocent helplessness of his child and rejoices at its little efforts at speech, becomes seriously alarmed if this lisping, tottering, help-requiring state threatens to become permanent. Would that it seemed so monstrous, as unnatural, to have our spiritual growth checked!

It would be a startling revelation to all of us were the discernment of our spiritual condition as keen and true as our vision of the body. What do you honestly believe that you would see yourself to be? Have you spiritually made the growth due to the time that you have been a Christian, or are you conscious that you are still a weak child? Have we grown to maturity? Are we growing to maturity? Have we grown with our associates, or are we conscious that many of them stand head and shoulders above us? Physically we once needed to be lifted if we were to see, touch or be on a level of certain things; we should be humiliated were it so still. Is it so spiritually? Do we find ourselves face to face with things that once towered above us and seemed unattainable? Can we stand alone now? Are we men in understanding, able to see for ourselves what is good, having within ourselves the strength of Christ sufficient for all needs of life, truly sons of God who have entered into the full liberty and strength that God means His sons to have? Being born again is a great thing, but it is not everything. The growing after birth is much more the end for which birth is alone desirable and valuable.

Reid, Md.

For the Herald of Truth.

ANOTHER SERIOUS QUESTION.

By Benj. B. Weber.

In the Herald of July 16, I notice an article entitled, "A Serious Question," the writer's subject being, "Are all the heathen lost who die without the gospel?" If I rightly understand the article, the writer answers the question in the negative. I do not wish to attempt to answer the aforementioned question; but I wish, through love and for further information, to give another "serious question," namely, How will we apply the following scripture quotation: "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Will some one, through love, take up this subject for some future number of the Herald of Truth? Dear readers, let all the writings for the Herald be only for religious instruction.

Reid, Md.

Some people whisper their thanks and belittle their complaints.

August 13

1908.

For the Herald of Truth.

TODAY.

B. F. M. Sours.

Today is here; the past is past,
And all its changes fled;
The years ago are vanished all,
And all their leaves are dead.
But here today, another day
Holds forth its open hands
To give, to take, to bind our hearts
With strong, with kindly bands.

Today is here, and what today
Shall fill my hungry heart?
The joys, the sports of life are nought;
Nor can the brush of art
Paint joy, paint mirth, within the soul
Whence joy and peace have fled;
Nor can they rob it of its love,
Nor call its gladness dead.

Today? I live today to write
A note in life's glad song—
A note of deep eternal hope.
Of praise—O glad and strong!
'Tis mine today from far away
To clasp His love to me—
A day—Oh, tell me, Master dear,
What can I do for thee?

Mechanicburg, Pa.

PROCEEDINGS

Of the First Mennonite Conference in Alberta, Canada.

The above named conference was held in the Mountview Mennonite M. H. on the 27th of July 1903, the conference having been called by Bish. Elias Weber of Breslau, Ont., by the authority of the Mennonite conference of Ontario.

After the organization of conference the subjects presented were discussed, and the following resolutions adopted:

1. That the bishop, ministers, deacons and all the members present approve of Resolution 4 adopted at the Annual Conference of Ontario, held at the Moyer M. H., Lincoln Co., Ont., May 28 and 29, 1903, in regard to organizing the different Mennonite congregations in Alberta into a conference.
2. That a bishop having been now ordained for the Mennonite congregations of Alberta, the former resolution authorizing the brethren Israel R. Shantz and Norman M. Stauffer to act as bishops be made void.
3. That we request the Waterloo Conference to send us such of the former resolutions adopted by the semi-annual and annual conferences held in Ontario as they deem helpful to us.
4. That as we see the need of making special efforts to rescue perishing souls, we put forth every effort God gives us to rescue them.
5. That the next conference for the Alberta Conference District be held in the West Zion M. H. the second Friday in July 1904.
6. That we send greetings to the Ontario Conference.
7. That the minutes of this conference be sent to the Herald of Truth for publication.

Signed by Amos S. Bauman, bishop; Norman B. Stauffer and Israel R. Shantz, ministers; Amos E. Weber and A. H. Wambold, deacons.

Daniel Wenger, Mod.
A. H. Wambold, Sec.

For the Herald of Truth.

REPORT

Of S. S. Conference held in the West Zion M. H., Alberta, Canada, July 13, 1903.

Meeting was called to order by I. R. Shantz, who conducted the devotional exercises.

HERALD OF TRUTH.

After the organization, the different topics assigned were taken up. The following resolutions will convey some idea of the sentiments expressed:

1. Resolved, That the Sunday school work is one of the most important factors contributing to the welfare of the rising generation, and that we as workers in the Sunday school should make every effort to make it a success.
2. That where there are no Sunday schools the human heart has a tendency to drift farther away into darkness. The effects of a Sunday school upon a community are to incline children to better things and to bring them to light and salvation. We therefore urge all Sunday school workers to use all means in their power in behalf of the work.
3. That it is the duty of parents to attend Sunday school with their children, and to take part in and encourage the work in every way possible.
4. That to obtain good results the teachers of primary classes need to cultivate an intimate acquaintance with the children.
5. That to obtain good results the teachers of advanced classes need to see the importance of working for the salvation of souls, and that they should be filled with the spirit of God.
6. That, seeing the misery caused by strong drink, we as Christians deem it unwise to use intoxicating liquor.
7. That, whereas it is evident that many dangers threaten our young people, such as lie in much of the literature sown broadcast over the country, also in the sports, in dancing, card playing, in secret societies and all manner of worldly amusements and secret sins, therefore we as a body of Christians would advise lovers of the religion of Jesus Christ to introduce into their homes and schools only such literature, and warn the young people of all their dangers and evils and in this way seek to win them for Christ and heaven.

No resolutions were drawn up from the short addresses made at open conference, the answers to matters found in the "question drawer," nor on the subject discussed at the evening session—"The relation of the Sunday school to the mission cause and how it may be perpetuated," N. B. Stauffer, Elias Weber, I. R. Shantz and others speaking on this subject.

In a short address on "Prayer, Promises and God's Command," Bro. A. S. Bauman gave a short talk on mission work in Chicago.

Conference closed with devotional exercises. It was a time long to be remembered, it being the first conference of the kind for some, and the first for all of us in our new northwestern home to which most of us have come within the last three years. But by the gracious providence of God we had the privilege of meeting with some with whom we often met to worship God together before we came here. We pray that much good may come of this meeting, and that God's name may be exalted and souls won for the Master.

A. H. Wambold, Sec'y.

CONFERENCES.

The annual conference for Missouri, Iowa and eastern Kansas will convene at the Mennonite M. H. near Neutral, Kansas, Aug. 27 and 28. Bishops, ministers and deacons especially invited to attend. All questions to be presented to conference should be in the hands of the bishops, for arrangement, the day before conference meets.

The annual S. S. conference will be held at the same place on Aug. 31 and Sept. 1. Come, all whose hearts are in the service of the Master. All who come are invited to be present at both conferences. Neutral is on the "Prisco" line. Address E. M. Niese or B. A. Shupe, Neutral, Kansas. Pray that we may have a profitable waiting on the Lord.

Joe C. Driver, Sec'y.

The Lord willing, the Sunday school conference for the southwestern Pennsylvania conference district will be held at Martinsburg, Pa., Aug. 26 and 26, 1903.

The church conference for the same district will be held at the above named place, Aug. 27 and 28, 1903. Bishops and other members of the executive committee will meet at 10 a. m., Aug. 25, 1903. Send questions to the secretary previous to that date. Coupons for reduced rates on the Pennsylvania R. R. can be obtained by writing to the secretary. Write to J. N. Durr or H. B. Ramer, and they will arrange for your being met at the station. A cordial invitation is extended to all to attend these conferences.

S. G. Shetter, Secretary,
Davidsville, Pa.

FINANCIAL REPORT

Mennonite Evangelizing and Benevolent Board, for the Month of July, 1903.

RECEIVED.

Evangelizing—Mary S. Denlinger, \$5.50; Mission Board Mo. Conf., \$4.42; Penna. Cong., Harvey Co., Kansas, \$20. Total, \$29.92.

Chicago Mission—R. Miller, 50c; Allen H. Miller, \$5; Steinman's Cong., Ill., \$12; West Liberty S. S., Kansas, \$21.25; N. B. Leamon, \$10; Friends, Freeport, Ill., 75c; Friends, Culham, Ill., \$12; W. M. Heatwole, \$2; David Kornhaus, \$10; Bethel Cong., Ohio, \$15.70; T. L. Miller, \$1; Bro. and Sis. Samuel Guth, \$25; Chr. Bachman, \$5; rents, \$25. Total, \$148.20.

Chicago Mission Building Fund.—Collected by Emma L. Neff, \$10.50; Mattawana (A. M.) S. S., Milfin Co., Pa., \$10.70. Total, \$21.20.

India Mission.—Children's Fourth of July meeting, \$9.65; J. C. Mehl's Cong., Ind., \$10; Allen H. Miller, \$5; S. S. at Columbus, Kansas, \$5; S. S. at Culham, Ill., \$5; Salem Cong., Wayne Co., Ohio, \$28.47; Mrs. J. Z. Kolb, \$5; Zion Cong., Goodland, Ind., \$4.95. Total, \$71.07.

India Orphans.—P. B. Camp and wife, \$15; Malinda Z. Peachy, \$15; J. M. Y. H. H. and A. L. Y., Kalona, Ia., \$15; East Union S. S., Iowa, \$15; Anna Good, \$15; Little F. Minnie and Katie Heatwole, \$15; A. C. Swartzentruber, \$15; Peter P. Swartzentruber, \$15; C. W. Miller, \$15; Mrs. Peter Lehman, \$15; Daniel Obendorff, \$15; S. D. Guengerich, \$20; R. C. Yoder, \$20; D. J. and Seth S. Miller, \$15; Allen'sville (A. M.) Co., Pa., \$20.40; Mattawana (A. M.) S. S., Milfin Co., Pa., \$7.50; Morrison S. S., Ill., \$16.32; Sugar Creek Cong., Ia., \$26.98; Maple Grove Cong., Ind., \$38.80; Geo. R. Brunk, \$1; Palmyra S. S., Marion Co., Mo., \$15; Mary S. Benner, \$5; J. H. Price, \$10; Jos. R. Stauffer, \$5. Total, \$339.80.

Orphans' Home.—Steinman's S. S., Ill., \$12. Old People's Home.—Steinman's S. S., Ill., \$12.

PAID.

Evangelizing.—Samuel Yoder, trip to Teegarden, Ind., \$11.10; R. J. Heatwole, for workers in Kansas, \$40; Daniel Shenk, for work in Virginia, \$20. Total, \$61.10.

Chicago Mission.—Domestic, \$6; living, \$25; car fare, \$10.10; shoes, \$2; clothing, \$10; express, \$1.19; ice, \$1.25; laundry, \$5.00; soap, \$6c; charity, \$2.50; telephone, \$1.40; postage, \$1; gas, \$8c; sundries, \$3.03. Total, \$68.41.

India-American Mennonite Mission: Mission, \$600; orphanage, \$400. Total, \$1,000.

J. G. Wenger, for Old People's Home, \$30.15. A. Metzler, for Orphans' Home, \$28.60.

Mary S. Denlinger, Philadelphia Mission, \$5. Noah Blosser, for Fort Wayne Mission, \$10. Gratefully acknowledged.

G. L. Bender, Treas.

MENNONITE ORPHANS' HOME.

Received during July 1903.

Elvie Miranda, Lippincott, O., \$4; Matilda Augsberger, Overpeck, O., \$50; Anna Augsberger, Hamilton, O., \$50; Mennonite S. S., Nappanee, Ind., \$4.84; Emma Schey, Leipzig, O., \$2; D. D. Schrock, Goslen, Ind., \$6; Wayne Co. (O.) A. M. Cong., \$20; B. F. Plank, Bellefontaine, O., \$12; Elmer Tussing, West Liberty, O., \$2; Katie Christner, Wayland, Iowa, \$1; Mahoning and Columbiana Co. (O.) Cong. and S. S., \$47.50; M. E. & B. B. Elkins, Ind., \$16.60; sale of produce, etc., \$3.67. Total, \$130.61.

Huntville, O.—Nancy Detweiler, two dresses. Wayland, Iowa—Barbara Christner, quilt. Bellefontaine, O.—D. M. King, 68 eggs; Brother, 50 pounds flour; L. Maude King, oatmeal; G. Willard, bushel apples. Urhona, O.—J. Kenagy, 50 pounds flour; J. R. Yoder, 100 pounds flour, two gallons lard; J. King, clothing, two cans tomatoes. Mrs. Huntville, Ind., clothing; J. S. Warye, bushel blackberries. West Liberty, O.—Mrs. Smucker, gallon honey.

jar pickles, apples; J. C. Byler, two gallons pickles, sack flour, potatoes; J. H. Plank, gallon lard, two sacks cornmeal, clothing, sweet potatoes, 4 1/2 yards gingham, thread; Joe Smucker, sack flour; Menno-nite Sisters' Sewing Circle, 25 pieces clothing; Barbara Augsburg, two dozen bananas; Mrs. A. Y. Hartzler, pair shoes, ice cream, etc.; Mrs. B. F. Umble, sweet corn; Mrs. Adam Kneble, four gal-lons soap grease; Eli Stoltzfus, Lizzie Yoder and Jonas Yoder, ice cream, lard, eight pounds sugar; Mrs. Jac. Plank, nine quarts canned fruit, pickles, apples, two gallons vinegar, cornmeal, lard; Mrs. King, pair shoes and stockings, gallon lard; Ella Hartzler, lard; Mrs. Levi Kenagy, clothing; Lizzie Stoltzfus, 50 pounds flour, eight pounds sugar, oat-meal, apples, dress; Ravilla Yoder, seven days' work; B. F. Umble, 100 pounds flour.

Number of children placed out during the month, 4; number in Home at present, 20; total expenses for the month, \$23.92; balance in treasury, Aug. 1, \$122.73. Gratefully acknowledged, A. Metzler, Supt.

West Liberty, O.

REPORT

Of the Mennonite Old People's Home, for July.

RECEIPTS.

July 1, balance on hand, \$107.76; a Sister, Orrville, Ohio, \$1; Anna Conrad, Noble, Iowa, 50c. Total, \$109.26.

Donations of various articles:—Barbara Detwiler, Columbiana, Ohio, one bed comforter; D. C. Amstutz, Rittman, Ohio, apples, cucumbers and honey.

EXPENDITURES.

Veterinary services, \$2.25; lemons, 25c; lead pencil, 5c; Susie Stutsman \$1.90; smith work, 5c; Lizzie Brenemann Hersherberger, \$36.61; Dorah Auker, \$1; postage, \$1.10; stew kettle, 75c; fish, 15c; feed, \$3.32; snaps, 5c; oil, 5c; fly poison, 10c; underwear, 25c; shoe strings, etc., 7c; caustic balsam, \$1.40; Bug Finish, 50c; coal, 75c; grist, 80c; coal, 55c; oats, \$1.25; toilet paper, 25c; rubber rings, 10c; shoelace, 15c; mending shoes, 15c; diner, 20c; turnip seed, 10c; spectacle frame, 25c; oticoh, 30c; repairing hoe, 15c; meat, \$3.10; groceries, \$8.60. Aug. 1, balance on hand, \$41.96. Total, \$109.26.

Gratefully acknowledged,

J. G. Wenger, Supt.

DEATHS.

Pre. Noah Augsburg was born in Bavaria, Germany, Nov. 30, 1817; died near Hopedale, Tazewell Co., Ill., July 17, 1908, aged 85 Y., 8 M., 17 D. He was afflicted for some time with kidney trouble and other complications, incidental, in part, to old age. He labored in the ministry for many years, and after a well-spent life the Master called him to rest. He leaves his aged companion, three sons and one daughter to mourn their loss. Funeral services on the 19th at the Hopedale Amish Mennonite M. H. by Daniel Grieser and Daniel Roth in German and by Samuel Gerber in English. May God comfort the bereaved family and congregation in the loss they have sustained.

Kauffman.—On the 21st of July 1903, near Hopedale, Ill., infant son of Joseph and Katie Kauffman, aged six days. Funeral services from the house on the 22d.

Hershey.—On the evening of July 14, 1903, near Paradise, Lancaster Co., Pa., of dysentery and convulsions, Anne, daughter of John K. and Mary Hershey, aged almost seven months. Only a few days of severe illness, and little Anne could go where she will be well for ever more.

Nace.—At the residence of her grandson, John Delp, in Safford, Montgomery Co., Pa., widow Anna Nace, nee Delp, aged 81 years, died. She was twice married, the last husband all preceding her. Three brothers, one sister and a number of grandchildren survive her. Funeral services and burial on the 14th of August at the Franconia M. H.

Neuhauser.—On the 29th of July 1903, in Knox Co., Tenn., of consumption, Bro. John H. Neuhauser, aged 26 Y., 4 M., 9 D. Bro. Neuhauser leaves a young wife, parents, two brothers and four sisters to mourn his early departure. May they so live that they may all meet on the eternal shores. Buried in the Mennonite graveyard. Funeral services by the writer, assisted by Pre. White. Text, Ps. 39:5. H. H. Good.

Detwiler.—On the 29th of July 1903, in Elkhart, Indiana, of spasms, suddenly, Grace Marie, daughter of Rudy and Grace D. Detwiler, aged 1 Y., 1 M., 25 D. Funeral services were conducted in the Elkhart meeting house on Sunday, August 2, by George Lambert and J. S. Lehman. A very large number of people attended the funeral. May God comfort the hearts of the sorrowing parents. May they ever remember the words of Jesus, "Suffer

the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

Zook.—At Alenaville, Mifflin Co., Pa., Sunday evening, July 26, 1903, Nancy Zook, aged 80 Y., 11 D. She was a daughter of Yost and Elizabeth Hartzler and the widow of Jonathan Zook. Her funeral was one of the largest seen in that community for some time. What was there in this aged, childless widow that drew forth so many people and touched so many hearts with sadness, as her body was laid to rest? She had a kind, loving life, in which there was no guile. Good cheer followed where she went, and so we think of her with pleasure. If she had no children of her own, her motherheart reached out to other people's children. Years ago she brought up two girls, each now in a home of her own. As the weakness of old age increased, one of these took her into her own home and tenderly cared for her to the end. She feels that she has lost a mother, and many others feel that they have lost a friend.

J. K. Hartzler.

McGowen.—On the 26th of July 1903, in Roseburg, Oregon, of appendicitis, Charles Edward, son of Pre. James H. and Elizabeth McGowen of Nappanee, Elkhart Co., Ind. The remains were sent to the parental home, leaving Roseburg on the 27th and arriving at Nappanee Sunday, Aug. 2, at 10 p. m., and were taken in charge by Walters & Lehman, undertakers, and about an hour later they were conveyed to the home of the bereaved parents, where many sympathizing friends had assembled. Funeral services Monday, Aug. 3, in the Mennonite M. H. in Nappanee by Eli A. Born-treger, Noah Metzler, David Burkholder and D. J. Johns. As not nearly all the people could be accommodated in the large house, the Evangelical church, a few blocks away, was kindly opened, where John Miller and Henry Weldy conducted the services. Deceased was born near Nappanee, Feb. 2, 1877, and was aged 26 Y., 5 M., 24 D. He leaves, besides his parents, one brother and two sisters, and a host of other relatives and friends to mourn, but we believe our loss is his eternal gain. Bro. Charles was friendly to all. His sunny disposition endeared him to all. He united with the church of his choice at the age of eighteen and became an active worker in the church on Sunday school. He left for Oregon the last time about 4 1/2 years ago. Peace to his ashes.

G. W. N.

ITEMS.

Cultivate kindness of heart; think well of your fellowmen; look with charity upon the shortcomings of their lives; do a good turn for them, as opportunity offers, and finally don't forget the kind word at the right time.—Ex.

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and the shovels, and the basins, all of the vessels of the altar, and they shall spread upon it a covering of bullock's skins, and put to the staves of it.

And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear the ark, the table, the golden altar, and the censers; they shall bear them on their poles; but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

And to the office of Eleazar the son of Aaron the priest pertaineth the vessels of gold, of silver, and of brass.

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 20, 1908.

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EDITORIAL NOTES.

If Christ cannot be our all and in all, He cannot be anything to us.

The Lord's storehouse is ever full of blessings. By living faith we obtain them.

If there were more love for God there would be less quibbling about His commandments.

Twelve persons were recently received into church fellowship in the A. Zook Cong., Mifflin Co., Pa.

Harvest Home meeting was held in the Holdeman M. H. near Wakarusa, Ind., on Thursday, Aug. 13.

The ambition to be a somebody that shall hold the eyes of men, is very laudable in the estimation of men, but in the estimation of God it is a fatal case of lunacy, 1 Cor. 1: 25-31.

Our faith in God is only a theory, if it does not bring us into obedience to God's commands. There can be victory over the world, the flesh, and the devil only when we have faith that obeys any and all commands of God.

This issue contains several excellent selections made by our regular contributors. Thanks. Carefully selected matter is acceptable. We are to prove all things and hold fast to that which is good.

In God's providence a night of wrestling usually is followed by a day of rising, a night of prayer by a day of praise, a night of gloom by a day of glory, a night of trial by a day of triumph. With God for us, every Bethel becomes a blessing, every Baca a Beulah.

Bro. John Bartsch of Hillsboro, Kansas, author of "Geschichte der Gemeinde Jesu Christi," is at present contributing a series of very interesting "Reminiscences of a Colporteur in Asia" to the Menn. Rundschau. Believing that his experiences will be as instructive as they are interesting, we will take the liberty of translating at least part of the series.

The Bible is the backbone of all literature. Any book that is made to pose as a moral or intellectual teacher, but which is not in harmony with the great fundamental principle of the Bible, is in its sphere what a man would be without a backbone. Perhaps the prevalence of so much literature of the boneless kind accounts for so many jelly-fish Christians.

The good given by the Lord, in the gospel, as given by Matthew, Mark, Luke and John, and in the epistles, as given by His inspired apostles, gives many very definite instructions regarding the walk and conversation of His followers. The object is plain. Jesus teaches that the way to life is narrow and He does not want His followers to take chances, or lose one step by misunderstanding His will. He wants us to follow in His footsteps. This means careful stepping, more careful than we can be by depending on the natural eye alone to guide us. There are times when the eye of faith alone will show the way. Human reasoning and wisdom fail, but faith in God leads us as it did Abraham when he went into a land that he knew not. The way is narrow, but it is not uncertain, and the very fact that it is narrow makes it safe and easy to find and to keep, and this gives the Christian the glorious liberty of putting forth every effort to follow the Lord's footsteps. He who keeps in the middle of the way will not lose time and strength trying to find out just where the borders of the way are. The narrowness of the way likewise serves to keep the Christian's face turned straight toward the goal. Were the road wide he would turn aside to pluck the flowers of worldly pleasure that seem here and there within easy reach; he would take his eyes off the goal, lose his bearings and go astray. Thank God for providing a narrow way to heaven. Those who want to be drunk with the world's pleasures will find it too narrow to keep, but for those whose full desire is to follow the footsteps of the Master and make a straight course for heaven find it wide enough for comfort, smooth enough for the race, safe enough for all dangers that beset the surrounding territory, and in it we find the best company, the grandest opportunities for service, and in every dark place there is always light ahead that shows the eye of faith the way to the goal.

Kindness may sometimes be misplaced, but it will never be regretted.

PERSONAL MENTION.

Bro. J. S. Hartzler of Goshen, Ind., spent Sunday, Aug. 9, with the brotherhood in Kent Co., Mich.

On the 14th of August ordination services were held at Hernley's M. H., Lancaster Co., Pa. Six brethren had been appointed, and the lot fell on Bro. John B. Snavely, son of Pre. Jacob Snavely. Bish. Abr. Herr of New Danville, Pa., preached the sermon, and Bish. Jacob N. Brubacher officiated at the ordination. God bless our brother with grace, wisdom and power for the responsibilities devolving upon him as a teacher and preacher of the gospel.

For the Herald of Truth.

A BIBLE READING ON "A SERIOUS QUESTION."

By J. A. Ressler.

The question whether the heathen can be saved without the gospel is raised only by those who have a wrong conception of what heathen are. Adult heathen are not like the innocent children who have no knowledge and the children of heathen are as innocent as our own. But adult heathen "are without excuse." Rom. 1:20. The passage, "For where no law is there is no transgression" (Rom. 4:15), does not apply to them, for they have sinned against the witness God gave them in created nature. At Lystra Paul refers to the heathen as being not left without witness in that God "did good and gave us rain from heaven and fruitful seasons." Acts 14:17. They know of God, but refuse to worship Him. A more correct picture of what heathen are today in India than that given in the first chapter of Romans could not be given by a modern eye-witness. "Because that when they knew God they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened." Read carefully Rom. 1:18-25. "All have sinned." Rom. 5:12.

Having sinned, all need the remedy. There is only one remedy for sin. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

There is only one way in which the power of this name can be applied to the sinner. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. Not "he that never knew," but "he that believeth" shall be saved. Again, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" Rom. 10:13, 14. Without hearing

they cannot believe. Without believing they cannot be saved. Hence they are lost.

So we conclude that if there is a plan for saving the unevangelized heathen it is a plan not mentioned in the Bible.

The real "serious question" for us is not what shall become of the heathen if they have not the gospel—that is answered in God's word. The question for us is, What shall become of us if in the light of the Bible, the definite command of Jesus Christ (Matt. 28:19, 20), and the privileges we enjoy, we neglect or refuse to give them the gospel?

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 3:18. Read also Ezek. 33.

In face of these thoughts can we say as did Paul, "I am pure from the blood of all men"? Acts 20:26.

Ronks, Pa., Aug. 14, 1903.

For the Herald of Truth.

SAUL AND THE AMALEKITES.

By Silas Bauman.

This subject might be entitled, The Leaders of the Church and the Flesh—Amalek symbolizing the flesh, his children the earthly enjoyments, his cattle all fleshly lusts, and king Agag the great self that reigns in the flesh. The command of the Lord to Saul was to utterly destroy Amalek, and it was Saul's simple duty to obey, regardless of what the people said. But he was the kind of leader that the people desired, one who could be persuaded to carry out their desires.

First we will see why Amalek was to be destroyed—"Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid for him in the way, when he came from Egypt." 1 Sam. 15:2. God brought Israel out of bondage and wanted to bring them into the land which flowed with milk and honey. Milk is pure food procured from a clean animal, the cow, and honey, pure food procured from or prepared by the bee. So we can see that God wants us to feed on the pure word of God. But Amalek, the flesh, lies in wait to entice us to feed on the lusts of the flesh. God fought against Amalek by Moses and Joshua, and when Moses held up his arms Israel prevailed, and when he let down his hand Amalek prevailed, but by the help of Aaron and Hur he was able to hold up his hands till the sun went down and Joshua discomfited Amalek. And the Lord said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua." We also read that the Lord will have war with Amalek from generation to generation. Is it not true today that "the flesh is against the Spirit, and the Spirit against the flesh"? And it will remain so in all generations.

We will now turn to Saul, or the leaders of the church. Some one might say that Saul was not supported by Aaron and Hur, but Saul had Samuel and the words written in that book which God had commanded Moses to write. So the leaders of the church today have Christ and His word, and His command is to abide by that word and utterly destroy everything that pertains to the flesh. We read that Saul and the people spared Agag and the best of the cattle, but everything that was vile they destroyed utterly. Are not some leaders and their people doing the same today? The things which appear evil or vile in the eyes of men they are willing to utterly destroy, while the great king, self, and the things which are highly

HERALD OF TRUTH.

esteemed among men are kept alive, which also should be destroyed. But no, they are useful things to worship. God wants us to make sacrifices no matter where we get the material, forgetting that God said, "That which is highly esteemed among men is an abomination in the sight of God." God wants our bodies as a living sacrifice—not a dead sacrifice to the flesh, but a living sacrifice to God. If we use those things which we receive from the world and that which is pleasing to the flesh and call it sacrifice, it is an abomination in the sight of God, and is called dead works. But if we sacrifice those things which we receive from God, regardless of flesh and blood, it is a living sacrifice. If we give up earthly enjoyments for Christ's sake and things that we ourselves need, that is sacrifice acceptable to God if we do it because love for Him prompts us.

A great deal of our improved worship (so called) in this day, and the prosperity in the church is brought about because so many things are allowed which are brought over or borrowed from the world, and instead of the Holy Spirit we find the spirit of popularity. It is not popular to speak the truth out plainly so that it cuts the heart and hurts the great king, self. We must speak the truth in a round-about way that it does not hurt any one, and the people, not knowing what is meant by it, go on in their carnal state trying to serve God without separating themselves from the world and its lusts, and I am confident there is no joy in that kind of service, for it cannot endure sound doctrine.

I would like to name some things, but I cannot name them all, therefore I will let the Holy Spirit convince every one who is trying to live a separate life, whether he does everything to glorify God or whether it is food for Agag, the king, self. Let us be honest and separate ourselves from the sheep and cattle stamp bleating, and in the strength of the Lord cut Agag into pieces, like Samuel did, and all the rest will come in order. We may try to deceive people and be successful, but we cannot deceive God.

Dear brother and sister, when you want to go into your closet to pray can you close the door so tightly that you do not hear any voice that says you had better give up this or that? If you can, the Lord has promised to reward you openly that the world can see that you are a Christian. If not, put the evil away from you till you can lock the door so closely that nothing can hinder your prayer, and you will be blessed.

Floradale, Ont.

For the Herald of Truth.

THE BIBLE.

By J. N. Kaufman.

In this age of the world when books, tracts and periodicals are dropping from the press as fast as the frost-bitten leaves fall in the autumn, and all kinds of reading matter is brought before the public it requires care and judgment in selecting to get something that is not dissipating to the soul.

Those who have a love for the truth can readily discern between the really good and the really bad literature. But there is so much reading matter flooding the markets which contains a strange mixture of truth and error, that books which are counted safe for this reason a large percentage of our reading matter is unsafe to read.

In our day the busy man wants something to read from which he can gather a great many facts out of few words. While some of our reading matter will supply that, some extent at least, yet we can recommend no other book to him and to the world in

general so strongly as the Bible.

Since the Bible is composed of thirty-nine books in the Old Testament and twenty-seven in the New, making sixty-six books in all, it has received that name which means book of books, and this phrase can be used in the same sense as "King of kings and Lord of lords," as it is a book above all books. There is something about this book which cannot be said about any other book in that it is of divine origin and is the inspired word of God.

The Bible, which covers a period of thousands of years and having been written by many different men, all having different, peculiar constitutional temperaments, arrive at a perfectly harmonious conclusion, proving beyond the shadow of a doubt that the Bible is of divine origin.

There are many men noted for intelligence and good judgment who dare to strike out portions of the Scriptures here and there, claiming that they are not inspired. If we were asked which of the two—these doubted portions or the men who doubt them—are not inspired, we would quickly respond, "The men." The Bible is inspired from the first verse in Genesis to the last verse in Revelations. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." This makes the Bible a wonderful book. It tells men how to live, how and what to eat and drink, how to walk, how to sing and pray, and how to dress. It tells us how to measure, how much to pay hired servants. It gives us an idea of heaven and a description of hell.

The Bible is not partial. If you look into it you can see your sins and shortcomings just as plainly as you can behold your soiled face in a glass. Warnings are thrown out to the drunkard, the proud, the hypocrite, the licentious, the stubborn, the inconsistent and worldly minded. It gives consolation and joy to the Christian, encourages the weary, instructs the inquisitive, defines the way of life to the lost.

In literature, science and art it does not lack. You will find instructions in geography and history; astronomy is beautifully taught. If you are interested in stories of war read the Old Testament; if in adventure, read Genesis and Acts; if in love stories, read the book of Ruth, the Gospels and the thirteenth chapter of First Corinthians. If you are interested in the salvation of your soul, read the gospel of grace. For these reasons we say that the Bible is certainly the greatest of books.

If you have time to study only one book let that book be the Bible, for it cannot be destroyed. It has come through the ages of persecution, but has passed down to us in a state of perfect preservation. Men may as well undertake to overthrow this world as to destroy the Bible. They might just as reasonably try to reach up and pull down the stars as to try to destroy the word of God, for "heaven and earth shall pass away, but my word shall not pass away."

Then what is our duty to the sacred volume? First, admit the truth of it; second, submit to its teachings; third, commit it to memory; fourth, transmit it to others.

Rockton, Pa.

For the Herald of Truth.

TO HIM THAT OVERCOMETH.

By R. E. Buckwalter.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world, against spiritual wickedness in high places." Eph. 6:12. The apostles in one sense did fight against

the influences of flesh and blood, for all conditions of men were opposed to them, but what the apostle here means is, that they had greater foes than these to fight against. The apostle refers here to spiritual adversaries, and not human.

We read in Revelations of the origin of Satan, knowing that he was once an angel of light, therefore proves his subtlety:—"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7, 8, 9. Rev. 12:12 describes the spirit of Satan when he found he was cast out of heaven:—"Woe to the inhabitants of the earth and sea for the devil has come down unto you, having great wrath, because he knoweth that he has but a short time." When a woe is pronounced it declares coming grief, and misery. Thus was the coming of Satan unto the earth before ever the earth was inhabited by man, as Adam and Eve were the first to be seduced by him.

God created man with a never dying soul, and made him in His own image. Nevertheless through envy of the devil came death into the world, because he knows that he has but a short time. Oh, short indeed, compared to eternity! Yet he has been improving his skill in beguiling souls for nearly six thousand years. But God has appointed a day in which he will judge the world; then shall Satan be bound and all those of his kind, and be cast into that bottomless pit, there to dwell forever. Therefore he has great wrath toward those who, by the help of God are striving to enter that blissful land from which he has been forever banished. Christ says that in the last days there shall be great tribulation, such as there never was before, and never again shall be, and is it not because he knoweth that he has a very, very short time? If we realize this, let us consider the foes which every Christian has to meet. If we do not realize the subtlety of Satan in leading us astray, how can we ever expect to overcome him?

Our danger arises first from the advantage they find in the world. The apostle speaks of "wicked spirits," for they are many. Satan is the leader of them all, and they all agree and have an active part in all the powers, principles and passions of our fallen nature, so that here the saying is very true, that "a man's foes are they of his own household." We want to be sure that we, by the help of God, have the foe driven out of our own hearts, ere we venture to drive him out of the hearts of others.

Our greatest danger arises from their invisibility. If they were flesh and blood, we could secure ourselves from them by walls, or gates, or doors. But what are we going to do with spirits that move like the pestilence that walketh in darkness? Here we are called to a real and trying warfare. In natural warfare men can provide substitutes, but never in the spiritual; we must fight the good fight of faith alone with God, neither dare we in any way make a compromise with the enemy. The war is to go on night and day, in sickness and in health.

It is lazy, journeying heavenward? Many are called to it was. They can so train and shape their lives, as they think, to follow Christ and still keep in favor with the world, which is an enemy to Him—one of Satan's soul deceiving forces. Many who are fighting the good fight are made to cry out, "Lord, how are they injured that trouble me!" Like David they can also say, "I will

HERALD OF TRUTH.

not be afraid of ten thousands of people, that have set themselves against me.

"What shall separate us from the love of God?" Though all the world forsake us, yet I am persuaded this shall never cause us to forsake Him. A few more rising and descending suns, and our sun shall no more go down by day, nor our moon withdraw her shining, for God shall be our everlasting light, and the days of our mourning shall be ended when we shall see the Lord appearing in the clouds with power and great glory, who Himself says "Behold, I come quickly, and my reward is with me. To him that overcometh will I grant to sit with me on my throne." A few more fightings, and the enemy we have seen today we shall see no more forever, our warfare will have been accomplished, our victory the most glorious.

Kinzer, Pa.

For the Herald of Truth.

A TEMPERANCE LESSON.

Sel. by A. K. Kurtz.

"While Christian nations force the liquor traffic upon heathen peoples, heathen nations prohibit it. While Christian nations legalize the sale of drink in heathen lands, heathen rulers prohibit their people from entering the drink shop. Among the two hundred millions of the Islam faith there is not a single brewery, distillery or drink shop owned or operated by a Moslem, while every drink shop under the shadow of the minarets of Constantinople is owned and its bar tended by a non-Moslem for the most part professing some form of Christianity, and 90 per cent. of the intoxicated seen on the streets confess allegiance to some Christian power."

This brings to mind the story of the traveler in one of the heathen countries of the East. He wished to leave his baggage at a certain place that he feared might be unsafe, when he was assured that it would be perfectly safe, because there was no Christian within one hundred miles of that place. This, together with the fact that centuries before the Christian era the manufacturer of alcoholic drinks was banished from China. Then, again, how that the opium trade was, in spite of all opposition by the government of China, forced upon her people by Christian England. And today Christian America sends her cargoes of rum to Africa, which only tends to make the heathen there more than demons.

This is not written as a disgrace to the Christian or the church of Christ. God forbid. But should not all true Christians deeply deplore the humiliating fact that the only name given under heaven whereby we must be saved—the name of Christ—is slandered and despised among those who so much need salvation, instead of being honored and praised? This comes from the fact that there are those who profess and do not possess. They are destitute of the saving knowledge of the truth in the heart; hence their influence is evil and not good. This indifference and neglect on the part of Christian professors to let their light shine grows and increases until the world is full of skepticism and unbelief, and the name of Christ becomes a reproach among the heathen, making it all the more difficult to Christianize them. What would it profit a Moslem to become an average professed Christian of today, when in morals he may be the equal of the Christian professor? No one believes that a Moslem brought up from his youth to avoid strong drink could be induced to enter a saloon, perhaps not for one day, but because he has been taught that it is detrimental to health and that it entails un-

told misery and suffering on the human family.

We have a great advantage over the Moslem in regard to the evils of strong drink, yet we are a nation of drinkers. Its evils are taught in our public schools. We have the testimony of scientific men all over this land that alcohol is injurious and contains no food value. Then, above all, we have the Bible, God's word, that no drunkard shall inherit the kingdom of heaven, and above all we have a gospel that saves every one who accepts it, not only from the curse of strong drink, but from all sin, and that will keep us saved, not only for a day or week, but for all time. Yet with all these advantages and privileges we are in some things that pertain to our temporal and even eternal welfare less careful to observe than the followers of Mohammed or Confucius.

The Savior, when speaking of His second coming (Matt. 24:49), especially charges His followers not to be found eating and drinking with the drunken (which all do more or less that patronize saloons). And who would care to have that day find him in a place like that? It seems to me that this thought alone should prevent all who have the fear of God before their eyes, from entering these dens of iniquity.

The leniency with which this subject is treated by some ministers comes from ignorance of the great amount of evil it produces and the bad influence it exerts over those yet out of the ark of safety. Mark the inconsistency of a drinking man pleading with the unsaved, when he himself is not saved from this sin. There is a class of men called moderate drinkers that are the most dangerous of all, in this that they are looked upon as being more respectable than confirmed drinkers and the young will be more apt to follow their example. In fact, there is but one safe plan for a Christian to pursue and that is the gospel plan, "Touch not, taste not, handle not."

Smithville, Ohio.

For the Herald of Truth.

LIGHT AND DARKNESS.

By L. P. Good.

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5:4.

In a natural sense when we speak of light and darkness we know there is a great contrast. So also in a spiritual sense. Yet a great majority of us do not stop to consider this subject as we should. In the above scripture we have this contrast in a spiritual sense. "Neither filthiness, nor foolish talking." Our conversation has so much to do with our spiritual power and our influence for good. It seems to me there are two extreme times when we are the most likely to disobey God's word along this line. One is when things do not go exactly right, and we allow ourselves to get out of humor. In Matt. 12:36 we have this language: "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." Are we not guilty of indulging in thoughts and using vain and unbecoming words at such times? Let us seriously consider the above passage and let us endeavor to keep our page white in that we use in that great day of judgment. Then again, when we meet with our neighbors, what do we talk about? Is not our conversation often on the vain and transitory things of this world, as for instance, when we farmers come together on the threshing-floor? The apostle says, "Neither foolish

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HERALD OF TRUTH.

August 30, 1908.

ABRAM B. KOLB, Editor.

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2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonites.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa, Nebraska, Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
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BUSINESS NOTICES.

To those in Arrears.—We kindly ask our patrons who are two or three years or more in arrears for the paper, to send us remittance for the same. The harvest is now about gathered, times are prosperous, every able-bodied man can readily find employment, and farmers get fair prices for their products. Under these favorable conditions, the printer, too, ought to have his dues. We will greatly appreciate favors of this kind, and hope many will respond at an early date.

Bro. D. C. Hershey of Manheim, Lancaster Co., Pa., will take subscriptions for the Herald of Truth. Those in his vicinity who wish to renew or subscribe can do so through Bro. Hershey. He will also take orders for books.

Sunday schools that are running short on Lesson Helps can be promptly supplied. Send us your orders. We have made provision for probable increase of demand for Helps.

Agents Wanted.—We wish to employ a number of active agents to sell Bibles and other good saleable books. Apply at once. Mennonite Pub. Co., Elkhart, Ind.

CORRESPONDENCE.

Ayr, Neb., Aug. 12, 1903.—Sunday, the 9th, baptismal services were held at the Roseland Mennonite M. H., when one person was received into the brotherhood by baptism. May he prove faithful in the service of the Lord. In the evening Bro. Albert Rutt gave an address at the Young People's meeting.

We have very wet weather. Had rain every morning this week; almost four inches of water fell since Sunday morning, and it was quite wet before that.

Daniel Burkhard.

Kalona, Iowa, Aug. 13, 1903.—Dear Herald readers:—Greeting in Jesus' name. Sunday, Aug. 9, Bro. J. K. Yoder of West Union was with us. Sunday, July 26, six young sisters were received into the church by water

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baptism, Bish. Christian Warey officiating. May these precious souls grow in grace and in the knowledge and wisdom of our blessed Master, and may we as young soldiers of the cross be as shining lights before them.

Our Sunday school is growing in interest and attendance. May it continue to grow that much good may yet be done.

Yours in the service of our blessed Master.
A. E. Zook.

* * *

Farmersville, Pa., Aug. 5, 1903.—Dear readers of the Herald:—Greeting in Jesus' name. "Yea, happy is that people whose God is the Lord." On July 19 Bro. Witter preached at Groffsdale from Eph. 5:1-5. On the 26th Bro. Joseph Wenger preached at Metzler's from 1 Cor. 15:58, and on the same day Bro. Charles Byer of Adams Co. addressed our Sunday school. On Aug. 2 the brethren, Dea. Benj. Herr and Pre. Jonas Herr were with us at Groffsdale. Bro. Herr preached from Rom. 8:12, 13. We rejoice that two more souls have found refuge in the Savior. The Lord willing, we shall have our Harvest meeting on Saturday afternoon, Aug. 22, at Groffsdale M. H.

Lizzie M. Wenger.

For the Herald of Truth.

LESSON FOR SUNDAY, AUG. 30, 1903.

By Samuel Honderich.

DAVID SPARES SAUL.

1 Sam. 26: 5-12, 21-25.

Introduction.—Our lessons for this quarter are taken from the early history of the kingdom of Israel. Israel's request to have a king is granted after due warning. God, looking upon the hearts, chooses, anoints and prepares men who are to be their leaders. When Saul proved disobedient, God rejected him as king over Israel and anointed David.

In this period of our study, as well as in the preceding lessons, we find David being prepared for his lifelong under God's direction by being required to pass through various experiences. God does not call men to a responsible work without giving some means of preparation for the same.

In noticing this lesson in David's preparation, 1 Sam. 24:1-22, which gives an account of a similar experience in the preparatory life of David, should be studied with the above scripture to fully appreciate the training which David was receiving at this time.

Saul being jealous and envious at the success of David pursues him with a large army for the purpose of destroying David's life. David was hid in the wilderness of Engedi in a cave with his whole army at the time of Saul's arrival. Saul in a providential way was led to retire in this same cave. It seems rather strange that Saul should seek repose in a cave that has been the place of refuge for his enemies and feel perfectly at ease. There comes to us a Jewish tradition which says: "God, foreseeing that Saul would come to this cave, caused a spider to weave her web over the mouth of it, which, when Saul perceived it, he took for granted that no person had lately been there and consequently he entered it without suspicion." This may be literally true; and we know that even a spider in the hand of God may be the instrument of a great salvation. The Bible story sets forth plainly David's experience in this connection and should be read at this point.

In the second instance, Saul was again in pursuit of David and was again discovered by David while he lay in "the midst of his carriages," or as rendered by some, "in a

ring of carriages." David again spares Saul's life for a similar reason.

1. David's preparation for his lifework.—Whatever else God may have designed in having David pass through these experiences, it is interesting to notice how God was preparing him to be king of Israel. When David came into the presence of Saul in the cave and found the one who was seeking his life fast asleep, his carnal nature was aroused to such an extent, when some of his soldiers spoke to him and said, "Behold the Lord said unto thee, Be-day of which the Lord said unto thee, Be-day I will deliver thine enemy unto thine hand, and thou mayest do to him as it shall seem good to thee," that David arose and was about to slay his enemy, but was checked in the deed after having cut off the skirt of Saul's robe privily. "And it came to pass afterward that David's heart smote him, because he had cut off Saul's skirt." His conscience was so moved at the error of his intended deed that he spared the life of his bitterest enemy. He was obedient to the promptings of the Spirit and did not let the spirit of vengeance rule. This was rather a difficult lesson for David, but God knew that it was first necessary for a man to rule his own spirit before attempting to rule a nation. "He that ruleth his own spirit is greater than he that taketh a city."

So well had David learned this lesson that in the second instance, when others ask permission to slay Saul, he emphatically refused and said, "Slay him not! for who can stretch forth his hand against the Lord's anointed and be guiltless? * * * As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed." Self was more easily subdued, because of once being conquered. Each experience seemed to qualify him better for his great work.

While he was learning to rule his own spirit, he was also exercising obedience and faith toward God. Obedience to the promptings of the Spirit is one of the brightest qualifications for successful leadership. The king who does not recognize the truth expressed in the verse, "Kings are supreme over their own subjects; God is supreme over kings themselves," and looks not to God for guidance, neither yields himself as an instrument in His hands, has yet the first lesson to learn in becoming a great leader. David also learned to have great faith in his God who delivered him from the hands of his enemy. These experiences had a tendency to make David more courageous and bring him in favor with God and man. Even Saul, his bitterest enemy, was convinced of his sins and made to see the righteousness of his successor. He says, "I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand."

God was thus preparing David and bringing him into favor with his future subjects for the great work to which He called his servant. God calls people today to labor in His vineyard, but He does not neglect to lead them in such ways which will fully equip them for the work if they are willing to follow.

II. David's example of non-resistance.—We seldom think of finding examples of this glorious doctrine under the old dispensation, because many have come to think that in those instances where God used man as an instrument in bringing immediate punishment upon His subjects, it was man taking vengeance. But in many of these instances it was God that fought and the battle was His. Man was only carrying out the commands of the Lord and went forth not

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for the purpose of taking vengeance, but to carry out the commands of the Lord. Such acts of obedience were just as much in accordance with the doctrine of non-resistance as for us under grace to obey the command of Christ, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. * * * Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." We have instances given in the Old Testament where the only motive was to wreak vengeance, but they are not as numerous as we sometimes think.

Among the most devoted and holy men of old we find many examples where they returned good for evil, as in the present instance of David. Though David may have been tempted in many ways, such as (1) self-preservation; (2) desire to escape the persecution which was destroying all comfort in life; (3) he could thus immediately occupy the throne; (4) perhaps revenge for all he had suffered; (5) the knowledge that Saul was rapidly becoming unfit to be king; (6) the opportunity placed in his hands to accomplish that for which he had been anointed; (7) the "pressure" from his followers, who would not understand David's motives and would consider him very foolish and almost mad not to use his opportunity. Yet in obedience to the promptings of the Spirit he withheld from doing violence and returned good for evil. In former instances God had used David as an instrument in slaying the enemy of Israel, which was more in accordance with man's depraved nature, but now comes the call to act entirely to the contrary. We have never been directed by God to take the life of our enemy, yet it seems many are not filled with the Spirit to the extent that we are in readiness to do good and pray for those who despitefully use us as was David of old, having had far different experiences.

God never changes, and those who were walking most closely with their God, even under the old dispensation, led lives which rebuke many of our so-called Christians of today. Non-resistance is sometimes looked upon as a new doctrine. In fact, upon one occasion when one of God's servants was upholding this doctrine, a prominent man stepped up to him after the services and said, "Your teaching is all right, but you are one hundred years ahead of the times." Dear readers, this spirit of non-resistance is not a new thing that is only making its appearance, but has always existed with God the Father even before the creation. It has been emanating from the lives of those who were wholly submissive to the counsel and guidance of God for ages. Am I a reflector of this divine principle?

Goshen, Ind.

LIGHT AND DARKNESS.

By L. P. Good.

Continued from page 267.

talking, nor jesting." Let us think for a moment how often we hear this among professed Christians, especially at such times. We are continually watched by the world, and we ought to be an example to the world even as Christ is our example, and if we are not careful our conversation will have a tendency to drive them away from Christ, and our influence for good will be terribly weakened.

If Jesus Christ would be here as He once was and were to get into His company we would certainly not think of grieving Him by foolish and vain talking. But we should bear in mind that even though He is

not personally present with us, He hears every word we speak and even knows our thoughts, and it is to be feared that we often displease and grieve Him by our conversation. And yet God is blessing us from day to day with the good things of life.

Now, to get on the other side of the question, Paul says, "Which things are not convenient; but rather giving of thanks." We should ever be thankful to God for His goodness toward us, and to be thankful to God in a true sense means a great deal. If we truly have thankful hearts and often come before Him in thankfulness and prayer our conversation will become more noble and pure. But it is to be feared that a great many of us are too much like strangers to our heavenly Father and do not present ourselves before Him as often as we should to seek His holy guidance.

As light differs from darkness, so does good differ from evil. We are all conscious of the fact that if we are walking in the light and daily following our Savior by obeying His commands, the end will be eternal happiness. On the other hand, if we are careless about the matter, even if our names are on the church book, if they are not written in the Lamb's Book of Life, the end will be eternal ruin and misery. May the Lord help us to keep our tongues from speaking evil and use them to His name's honor and glory.

Harrisonburg, Va.

APOSTOLIC CHRISTIANITY NEEDED.

Sel. by L. J. Burkholder.

The most successful attempts to quench the divine fires of Christianity from the world have not been the seas of blood and waves of persecution through which it has been called to pass. In the midst of these all it flamed the higher, rooted the deeper, and shone the brighter. But, oh, the arts of the destroyer of souls! What more ingenious means could he have invented than those in effect in the days of this age? Worldliness, worldliness, WORLDLINESS! eating the life out of the church. Christianity, it is true, but Christianity cooled off, made respectable and undistasteful to the world. Great churches with tall steeples; rich congregations arrayed in broadcloth and silks and the gay fashions of the world; the theater, the ball, card-playing, wine-drinking, Sabbath-breaking—all may be found within the pales of the church. And, in a milder form, what a horde of their lesser kin are found, by way of the church social, entertainment, and bazaar, and a thousand minor forms of worldliness, which act as the sly foxes to spoil the vines.

Of course, if you can have no rousing meeting to draw in the people and hold the young folk, it is the most natural thing in order to seek a substitute. And these, in a multiplied form, are to be found on all sides. But what a failure they are, so far as true results are concerned! No substitute can be had for Christianity on fire. Nothing else in the world can truly awaken lost sinners and really bring them to Christ. Many indeed reformed by simply joining the church and forming good resolutions; but it takes something else to bring salvation from sin. Christianity is powerful only as it is kept separate from the world, untrammelled by its spirit, and in harmony with Him who was not of this world. That is all true, you may say. We see the low standard, the worldliness, and the compromise all about, and the spiritual weakness and death that is consequent from it. But where is there one in a hundred that dare take a stand in these things? How truly the lamentations of Ez-

ekiel might be poured out in this matter: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land * * * but I found none." Who dares "cry aloud and spare not"? How many mouths are made dumb through fear of opposition, or being thought peculiar, or of losing ministerial standing, and a multitude of like carnal fears! But what is the trouble? The whole root of the trouble is because of that "carnal mind." It is because one is not dead to the opinions of men, to the fear of reproach, to the love of position and applause and many more like manifestations, that they come short of being faithful witnesses and watchmen of God.

A thorough deliverance from these things will make one equal to the case, so there will be no fear to face any avalanche of opposition that might be poured in because of standing for the truth. You will then declare God's "whole counsel" no matter what it may cost. It is carnality that causes souls to be shorn of their strength, that makes them quake and tremble, feel weak and helpless, where they should be strong and invincible; that makes them falter and fail, where they should stand like granite; that makes them "tone down" the truth, "smooth off" the sharp edge and make it smooth and easy, where it ought to be like a "sharp, two-edged sword," and prick men to the heart. Are these things so in your case? If so, will you confess it to God, and hold yourself to the cross until you are "crucified with Christ"? Will you seek for the deliverance until you know that you are free; until your soul is so emptied and cleansed that it is indeed made a "fit temple" for the mighty indwelling and indwelling of the Holy Ghost?—W. J. Gladwin, in Words of Life.

SECRET SOCIETIES AND LODGES.

By Mary Sidney.

A reader asks: "What do you think of the future men of America? Do you think it a good idea to persuade our boys of twelve years to join secret societies, or at any age is it best to join lodges?" I wish I had more enthusiasm about the future men of America—a more thoroughly grounded conviction that they will turn out all right. But I see no indications at present to warrant the belief that the men of the future will be any better qualified to build homes and to carry on the affairs of this great nation than they are at present—which, I hope to be excused if I add, is not as well as might be, considering all the natural advantages of this country.

When man was made he was placed in a garden where all necessary provision had been made for his life and health and comfort, and told to dress it and keep it. There was no hint given that he might fitch a living from others who were more diligent than he; no permission was granted for him to grab big salaries from overtaxed people, and buy up votes to the end with big dinners and rum and railroad passes and such devices for getting a hand in the flesh-pots as now exist; there was no insinuation that man might escape providing for his own household by joining some secret society or lodge or getting his life insured and thus get money he had not earned. Nothing of the sort was suggested, but on the contrary when the first man commenced to eat that which was not his to eat, he was cast out of this garden of ease and commanded to till the ground from which he was taken, and eat his bread in the sweat of his face for the rest of his life.

Mankind is trying very hard to get away from this decree of the Creator. He doesn't want to till the ground, and he won't if he

can help it. He grasps at easy work, few hours, fine clothes, good feed and pleasant places. He will lie and steal and cheat and murder for the sake of getting a living somehow besides tilting the ground for it. He will walk the earth and try to get you to buy worthless stocks and bonds for his benefit. He wants you to get a picture enlarged, an umbrella mended, or your spectacles exchanged; he will buy gum shoes, rags, bones, and would almost turn you into soap-fat rather than sweat in the field and produce the things he must eat to live. If he knows himself, the American man won't sweat. As the Indian said when he first saw one on a bicycle, "American man heap lazy—he sits down to walk."

But even this style of locomotion has grown too much like work for him, and now he has to have an automobile, with rubber tires, to smoothly and quietly transport him.

Of all inventions to entice the superficial thinker, the secret society stands out most prominent. It sounds so considerate for your welfare to be told that by paying a mere pittance a week these good brothers of the order will stand by you when you are sick, will bury you when you are dead, and provide for your widow, and save you the trouble of laying up anything for her. If this isn't lovely, what is? It is a bait so tempting that the average man can not resist. But when he gets sick he finds that they are not always overly anxious to sit up nights with him and pay over the money they had promised for such cases; and if he stays sick longer than is polite for a secret society man to do, they squirm considerably, and invent many reasons for not paying up, and even belabor the doctors for not curing incurable cases right off. The most popular and best-liked man of the secret society is the one who doesn't get sick. The secret society in all its forms is an amalgamation on the face of the earth. It is anti-Christian and directly in opposition to the declaration of the Savior, "Ye are the light of the world," and "Let your light so shine before men that they may see your good works, and glorify—not the secret society, but—your Father which is in heaven." To clothe good works with secrecy behind locked doors is like placing a lighted candle under a bushel that prevents its giving light to all that are in the house. That parent who persuades the child of twelve years, or of any age, to join secret societies is teaching him to try to get more than he earns. The only object in joining is that he may get out more than he puts in should sickness or misfortune overtake him. If he could be taught to save his money and to keep it at his own command he would be able to pay his own doctor and nurse—the most honorable way to do. That man who has no money at his disposal, who places all his surplus earnings in lodges and life insurance and such things that take it where he can get it back entire in case of necessity, is crippling himself for the future, and don't forget it, the time will come, and maybe come sooner than he expects, when he will wish he hadn't. Men's eyes open slowly, but they do open.

The country needs more genuine manly independence, more who are willing to live within their means, humbly if need be, and lay up something for a rainy day. The beneficial organization is calculated to increase extravagance, to augment that don't-care-if-I-do-spend-all-my-earnings sentiment, I will be taken care of any way.

Let the boys be taught to rely on their own exertions to supply their wants, and the girls to be helpful and saving and not to marry those who are so improvident as to have to depend on some society for support

during a term of sickness. I have known of men who spent almost every evening away from home, they were members of so many societies and clubs, and the wives and children had to pass the time without their company. The lodge man is almost a stranger at home. The man who has no time to spend with his family has no business to marry. What impudence a man must have who asks a woman to marry him simply to be his cook, his washerwoman and his nurse. If he doesn't need her companionship, let him stay single.

The farmer of all men should shun things that have a tendency to alienate him from his family. Farm life is the most happy of any life, if there is unity at home; but with the head of the house on the wing, and the wife at home alone, cooking and scrubbing and waiting on his laborers, and caring for the children, she leads a life that will sooner or later injure her health, and make of her anything but the bright, attractive woman she once was. The secret society and lodge are not good for any one, but are particularly bad for farmers—bad for the farmer for the reason that they take him away from his home in the evenings, just when he is most needed there.—Sel. by Moses Brenneman.

For the Herald of Truth. AN EXPLANATION.

Dear Brother:—Your query about the origin of "ma-bap" (meaning "parents"), suggests the following:

English—Father, papa, mother, ma or mamma, name.

German—Vater, Papa, Mutter, Mama, Name.

Colloquial Pennsylvania Dutch—Vatter, Dady, Mutter, Mann, Name.

Latin—Pater, mater, nomen.

Hindi—Pita, mata, man, nam.

Urdu—bap, bap, man, nam.

Chattisgarhi—Dada, dadi, nan.

In order to bring out the similarity it should be remembered that the "n" is the French nasal sound, like the final sound in the Pennsylvania Dutch word for "no," and may almost be disregarded. Comparing "pap" with "bap," and "ma" with "man," and "dady" with "dada," we find a remarkable resemblance. Other comparisons will suggest themselves.

But the words in the Indian languages are not corruptions of the English, for one of them at least was in use long before the English saw India. The similarities are rather proof of the common origin of the Hindu and Anglo-Saxon peoples. The forefathers of the modern Hindus and our forefathers once played under the same shade trees, and the household words in use then have been handed down through the generations.

Chattisgarhi is the local village dialect about Raipur and Dhamtari.

Yours in Him,

J. A. Ressler.

Note.—Thanks, Bro. R., for the explanation. It is a very interesting bit of etymology.—Ed.

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant

thought of the acts of meanness will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it only lovely things.—Exchange.

MISSIONS.

SOME OF OUR LITTLE FOLKS.

Of late we have taken in a number of children. I want to tell about some of the younger ones.

No. 1 is Hatoi, who is about two years old. His mother brought him and two older children—a boy and a girl—to us on the 28th of June and begged us to take them. The older boy is seven years old and the girl is four or five years old. All were very poor. The mother said she could not care for them. Her story seemed to be "straight," so we took the children. Hatoi was the poorest of the three and was also covered with sores, one eye being swollen shut on account of a big abscess near his eye. They were all sent to the hospital and are now doing nicely. New children are all sent to the hospital, where they get special diet. It is interesting to see the older boy care for his little brother. The three children are bright.

No. 2 is Bikhari, who is about two years old. Some time ago a man brought his little boy for us to take, but for some reason he was not taken. The man left the child outside the compound and went away. For some days one of our coolies cared for the little child. On the 8th inst. the little boy came wandering into the school building. From there he was taken to the hospital. He is getting along nicely, but is somewhat cross.

No. 3 is Dukulu, who is about two years old. He was brought to us by a Kotwarin of a village about eight miles from here. The Kotwarin claimed that the child had no parents—both having died some time ago—and that there was no one to care for the child. We took the little boy. He was so very poor that he is not able to walk yet. He is being nicely cared for and is doing well. It is interesting to see him play and roll around on his bed after having had his meal.

No. 4 is Sadaram, who is about three years old. Last Saturday evening, as Mary and I came from the hospital, where we had been looking after these little folk, a very poor and distressed looking woman came with her two children—a boy and a girl. The girl is about six or seven years old. The woman declared she would never ask for her children if we only would take them. We took the children and they are doing nicely.

There are a number of other little children who are in our care, but time will not permit to tell about them all now. The above mentioned are the smallest.

We have often thought we would not take any more children who had parents or one parent living; but when these poor people come to us and beg for us to take their starving children we are reminded of that little girl that we turned away with her starving father two years ago. The man came and begged us to take the child, but we thought we could not. They were turned away—in fact, they were driven away. We felt very bad about it and so we prayed that the little girl might return. She did come back some time afterwards, but was so nearly starved that she soon died. We will never forget it.

Dear readers, pray for these little lambs placed in our care. They need your prayers.

Yours for the needy in India,

Jacob Burkhard.

Dhamtari, C. P., India, June 16, 1903.

MENNONITE HOME MISSION.

Philadelphia, Pa., Aug. 12, 1903.
Dear Herald Readers:—Surely the Lord is fulfilling His promise in saying, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22. The barns are again filled, many to overflowing, with grain. A while before harvest during a long period of drought, people began to complain about the dryness, fearing that there might be a great failure in crops, but in His own good time the Lord sent the needed rain, and the earth brought forth her fruit.

So it is in the spiritual harvest. We sometimes grow tired of waiting for the results of our labors. Our faith grows weak and we begin to murmur and think that after all our labors do not amount to anything. We think we must do something so that results may come. But let us do our part, be earnest in sowing the precious seed among our fellowmen, and the Lord will send the refreshing showers, causing the seed to sprout and grow up, bearing fruit, some a hundred, some sixty and some thirty-fold.

We can find plenty of work to do in spreading the word to fallen humanity. There is so much misery and sin to be seen around us, because of the lack of love in the homes. Some time ago a young mother came into the Mission with a small boy, and asked us to pray for her. She seemed to almost writhe in agony, because of the depth of sin she had fallen into. The story of her life is but a repetition of the many sad ones that have already been told. She told about her God-fearing parents, and that she herself had been a member of the church, how she married at the age of sixteen against the wishes of her parents, thinking she could reform the man. She also said among other things that she loved God, but she loved the man more. How many make this grave mistake! She confessed that the love she had for the man was not true love. So we see at the bottom of it all selfishness, sin. The first step was disobedience. "When lust hath conceived, it bringeth forth sin, and sin, when it is finished bringeth forth death." Jas. 1:15. We are glad that we can point such a one as this to Jesus, who came to seek and to save that which was lost. "They that are whole need not a physician, but they that are sick."

We had the privilege of sending some of the boys and girls to the country for a week or two; some are to go yet. One has secured a permanent place as long as he desires to stay.

Last week, through the kindness of friends we were permitted to take twenty-four boys to a country home for a day. Although seemingly thoughtless, we hope and pray that by their coming into the real presence of God's handiwork, impressions may be made that will cause them to see the goodness of God toward them, and lead them to repentance. "The goodness of God leadeth thee to repentance." Rom. 2:4.

We ask an interest in your prayers, which we may teach this people the love of Jesus. In His service.

Milton L. Neff.

CONFERENCES.

The Amish Mennonite Conference of the Western District will be held, the Lord willing, at the Sugar Creek M. H., Wayland, Henry Co., Iowa, Wednesday and Thursday, Sept. 30 and Oct. 1, 1903.

A Sunday school conference will be held at the same place Friday, Oct. 2.

A cordial invitation is extended to all faithful and willing workers, especially to all ministering brethren. Come Spirit-filled, and we will all re-

ceive a blessing. The nearest station is Wayland, on the Iowa Central Ry. Those coming on the C. & Q. will stop off at Noble.

Ohio Sunday School Conference.

The place of holding the Ohio S. S. conference has been changed from West Liberty to Bluffton, Ohio. The date remains the same—Sept. 2, 3 and 4. The place of meeting will be near the Zion meeting house, in a grove of Elias Neuschwander, which is five miles from the railroad station at Bluffton, Beaverdam and Columbus Grove. Bro. A. A. Geiger of Bluffton, O., is securing excursion rates from all principal points in the state. Write him and find out what has been done. We would be pleased to have you write us at what hour and place and how many of you intend to come. Notify us three or four days prior to the meeting. Those coming to Bluffton write to Fred Geiger or John Hornung; those coming to Beaverdam, to C. P. Steiner, and those coming to Columbus Grove, to M. S. Steiner. We expect a large delegation from every Mennonite community of the state, and many workers from adjoining states. Bring the Church and Sunday School papers, your Bible, and a willing mind to help as the Lord may be pleased to use you.

As ever, fraternally,
M. S. Steiner.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for July, 1903.

RECEIPTS.

Contributions.—Cash, \$1; Edward W. Hocker, \$1; Quarterly Mission meeting, \$50.20; Tobias S. Ely, \$2; Friends, \$2.50; Cash, \$1; a Bro., \$2. Total, \$59.70.

Received for Mds., \$299.94; for labor, \$39.05. Total receipts for July, \$398.69. Previous receipts, \$2,918.80. Total, \$3,317.49.

EXPENDITURES.

Paid for Mds., \$384.82; for labor, \$50.78; for general expenses, \$14.39. Total for July, \$449.99. Previous expenditures, \$3,796.25. Total, \$4,246.24.

SUPERINTENDENT'S REPORT.

Goods contributed.—Mrs. Stauffer, clothing, 60c; Sister Hershey, clothing, \$2.50; a Friend, flour, 50c; Mrs. Bomberger and Mrs. Huber, clothing, \$1.85; John A. Humble, clothing, \$1.10. Total, \$6.55. Gratefully acknowledged.

Noah H. Mack, Supt. and Treas.

Per J.

DEATHS.

Woods.—On Aug. 6, 1903, in Elkhardt, Ind., at the home of her daughter, Mrs. Samuel Yoder, Mrs. Anna Woods, aged 85 Y. M. 19 D. She was the widow of Alexander Woods, and is survived by a daughter, Elizabeth Yoder, a son, Newton J. Woods of Ottawa, Kansas, a grandchild, 11 great-grandchildren and two sisters, Mrs. Delilah Vandever of Rock Island, Ill., and Mrs. Delilah Woods of Union City, Ind. Mrs. Woods was born in Puchito Co., Ohio, Nov. 18, 1817, and was taken to Dark Co. when but an infant. She grew to womanhood and married, coming to Elkhardt, Ind., 58 years ago and settling on what is now the Chris. Holdeman farm, five miles southwest of Elkhardt. After living there 14 years, during which time three children were buried in the Jamestown cemetery, Mr. and Mrs. Woods moved to Grundy Co., Ill., and after living on a farm there for some time removed to Morris, where Mrs. Woods resided 24 years and where her husband died 14 years ago. In June 1898 she came to make her home with her daughter, sister Yoder. Deceased had always been a strong, robust woman, capable of overcoming all obstacles as confronted the wife of the pioneer, and her life went out peacefully and without pain after only a short illness. She was able to be up until Tuesday night, when she took her last breath. The physicians who were called announced that her ailment was simply the weakness of extreme age. Her mind remained clear to the last minute of life. In her last years she seemed to be waiting patiently, yet with a great longing, for the coming of her Savior to take her to the eternal home. She had been a Christian for over half a century and was a member of the Methodist church over forty-four years. Funeral services were conducted at the home by Somerville Light, pastor of the M. E. church, and J. S. Hartzler, of the Mennonite church. The remains were taken to Morris, Ill., for interment, at which place are buried the children and the husband. According to her own request, services were conducted in her home church at the above named place.

Niswander.—On the 9th of August 1903, near his home at South English, Iowa, formerly of New Hope, Augusta Co., Va., after a long illness, Dee Niswander, aged 53 Y., 9 M., 13 D. He leaves an aged father, his wife, 3 brothers, 3 sisters, 6 children and many warm friends to mourn his departure.

parture, but they mourn not as those who have no hope. In early life he united with the Dunkard Brethren church and lived a consistent Christian life. In his dying hour he called his family and friends to his bedside, bade them goodbye, told them he was happy, asked them to meet him in the glory world, then asked them to sing, "Oh, how happy are they who their Savior obey," and joined in the singing. Oh, the blessedness of a consecrated life! How these bright evidences ought to inspire us to live more devoted to our heavenly Father! S. B. Wenger.

Shelley.—On the 25th of July 1903, near Hooversville, Pa., of a tumor, Julia, wife of Charles Shelley, in her 19th year. Buried on the 30th in the family graveyard. Funeral services by L. A. Blough. Text, Job 14:15: "Thou shalt call, and I will answer thee."

Brubaker.—On the 31st of July 1903, near Freeport, Ill., of old age, Sister Elizabeth Brubaker, widow of R. K. Brubaker, aged 81 Y., 10 M., 11 D. She leaves six sons and two daughters to mourn the loss of a loving and devoted Christian mother. She united with the Mennonite church in her early years, and was ever a faithful servant of God, ever walking humbly in the way of righteousness until she peacefully fell asleep in Jesus. Funeral services were held on the 1st of August at the home of her son, where a large concourse met to pay the last tribute of respect to one whom to know was to live. Services were conducted by Christian God of Dale Enterprise, Va., assisted by Christian Snavely and William Kryder of Shannon, Ill. Text, Rev. 14:13.

Bronrager.—On Aug. 5, 1903, of dropsy, Sister Elizabeth Bronrager, aged 87 Y., 7 M., 5 D. She lived in matrimony with the Christiana Bronrager 67 Y., 2 M., 5 D. She was seemingly afflicted for only about two months and was able to walk about as usual two or three days of her life. When the end came she very quietly passed away to meet Jesus whom she said she was ready to meet at any time. She is survived by her husband, 7 children, 44 grandchildren, 51 great-grandchildren and 5 great-great-grandchildren. Funeral services were conducted in the Amish M. H. in McPherson Co., Kansas, by Moses L. Lamm, pastor of the M. H., from 1 Thess. 4:13-18; Jonas Bronrager from Remo Co., Kansas, from Rev. 14:14; and Jacob Zimmerman of McPherson Co., Kansas, from 1 Tim. 4:7, 8 and Eph. 2:8. Burial in the cemetery adjoining the meeting house. May we all be kept in the faith that we may meet the departed mother in the city of our God where there will be no more parting, where sorrow and sighing shall cease and where all tears shall be wiped away forever and ever. R. J. H.

Reiff.—Joseph Reiff was born in Rapho Twp., Lancaster Co., Pa., Sept. 14, 1828, moved to Woodford Co., Ill., in the spring of 1849, was married to Mary Jane Wilson, Sept. 26, 1850. This union was blessed with four sons, two of whom, Samuel W. and Andrew S., survived him. The other two died in infancy. The wife and mother died Dec. 27, 1860. July 11, 1861, he was married to Mary Bally, daughter of Bish. Yost Bally. Three children, John B., Mary J. Gish and Lizzie C. Steel, blessed this second union. All but S. W. (who lives in McPherson Co., Kansas, but was with his father in his last illness), live in this neighborhood. Deceased united with the Brethren denomination in 1852 and served as deacon since 1868. In Feb. 1889 he moved to Holmesville, N. Y., where he passed away July 3, 1903. Pre. Owen Peters preached the funeral sermon from Rev. 14:13. We mourn not as those who have no hope. The M. H. was not nearly large enough to accommodate the friends who came to pay their last tribute of love. He was widely known and was loved by all. Friend.

Burkholder.—On the 3d of Aug. 1903, near Marshallville, Wayne Co., O., Sister Lovina Burkholder, beloved wife of Dea. Abram Burkholder, aged 50 Y., 24 D. She leaves her sorrowing husband, three sons and seven daughters and many relatives and friends to mourn her loss. During the last ten months of her life her sufferings were, at times, very severe, but she bore them patiently, and when death came she was ready to go. The funeral took place at the Crown Hill M. H., Aug. 6, in the presence of a very large assembly of people. Services by J. S. Gerig of Smithville, O., and J. J. Buchwalter of Dalton, O. Peace to her ashes.

ITEMS.

One thing that helps to make church difficult is not that some Christians go back, but that so many of them look back.

Rev. H. van der Smitten, of Hamburg, Germany, estimates the number of Mennonites in that country at 24,000, and the number in Holland at 57,786. Nearly 100,000 souls were added to the various mission churches in foreign fields last year, at a cost of about \$200 per member.

Chambersburg by way of the Pennsylvania and Cumberland Valley railroads, is 772 miles east of Chicago. It is 648 miles east of Huntington, Ind. Chambersburg is 28 miles from the famous Gettysburg battlefield and not very far from the Antietam battlefield and cemetery.

A clergyman in a fashionable church has this engraved on the front of his finely ornamented pulpit: "He giveth his beloved sleep." To the few who are in the habit of settling down and taking it easy, during the delivery of the sermon, this may prove very comforting.

It is said that London, England, has eight water companies that supply the city with water. These eight companies represent \$240,000,000 of property. All this enormous investment is required to supply the city with water from day to day, but then London is the largest city in the world.

A Wise Move.—In St. Paul, Minn., the people have been told to see the folly, besides the danger to life and limb, of the customary Fourth of July celebration, and have determined to suppress the use of fireworks. A drastic ordinance is being prepared and will be enforced (say the city officials) which prohibits the use of gunpowder and other explosives, so that the abominable noise which usually keeps good people from sleeping for about two nights and a day, and other evil results, will be avoided. This bill is so severe that the sale of all forms of fireworks will be prohibited for thirty days preceding the national holiday.

Not Work But Worry.

It is not work, but the worry,
That makes the world grow old,
That numbers the years of its children
Two by two, and a day;
That weakens their faith in heaven
And the wisdom of God's great plan,
Ah! 'tis not the work, but the worry,
That breaks the heart of man.
—Summersville Journal.

To Overcome Evil

A good way of overcoming an evil habit is by engaging actively in something better. Doing right with all our energies is, for the time being, at least, a sure antidote to a temptation to do wrong. An old farmer was inclined to whip his oxen impulsively as he went along the country road. He found that his best way to overcome it was by deliberately singing "Old Hundred"; then he didn't want to break in on a sacred song by lashing his oxen. A big tune might not have helped him, but a psalm tune did. There was a lesson for some of us, as well as relief to the oxen, in that farmer's experience.—Sunday School Times.

Simple, but Good.

An old linen handkerchief rubbed with sweet oil or lard and lightly sprinkled with mustard, may be put on the most delicate skin without blistering it. This is good to remember, for it relieves congestion, causes a grateful warmth and equalizes the circulation, and is one of the best remedies in cases of persistent vomiting. I always spread an old handkerchief so prepared over the stomach and upper part of the bowels when I have a patient suffering from summer complaint or indigestion. For headache, I put the handkerchief on the back of the neck. For sleeplessness, when accompanied by cold feet, as it usually is, I bind a mustard-sprinkled handkerchief on both feet, letting it come up well over the ankles. I also use it in cases of neuralgia, and even in catarrh. I once bound a handkerchief so prepared across the brow of a homeopathic physician who had made great sport of my "hobby," as he called it. He was suffering from a hard attack of catarrhal headache, and my remedy helped him so much that he never again made fun of it.—The Housekeeper.

One-Half Rates to Cincinnati, O., and Return, Via Big Four Route, Sept. 7-9, 1903.

Round trip tickets will be on sale from all points on "Big Four" of a greater distance than 135 miles from Cincinnati at rate of one fare for the round trip, Sept. 6 and 7, 1903. Tickets will be good for continuous passage in each direction, good return leaving Cincinnati not later than Sept. 15, 1903, on being validated by joint agent, for which a fee of 50 cents will be charged. The joint agent will be conducted under the supervision of Mr. P. C. Donald, and will be located in rooms of Gibson House, Walnut street. Office hours, 6 a. m. to 9 p. m. Passengers desiring to leave Cincinnati later than 11 p. m. and before 8 a. m. following morning, should present receipts for tickets between 7 p. m. and 9 p. m.

For full information and particulars as to rates, tickets, limits, stop-over privileges, etc., call on agents "Big Four Route," or address the undersigned.

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and the shovels, and the basins, all the vessels of the altar; and they shall spend upon it covering of badgers' skins, and put to the staves of it.
16 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, and the camp is to be set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.
17 And to the office of Eleazar the son of Aaron the priest pertaineth the

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Published Weekly.

ELKHART, IND., THURSDAY, AUGUST 27, 1908.

VOL. XL. No. 35.

EDITORIAL NOTES.

Real schooling does not only make a man or woman fit for, but it makes them fit into.

Pride may be a splendid stimulant for a selfish life, but it has no tonic effects for the dying hour.

The greatest earthly blessing some of us have is our poverty. Through this means alone perhaps can we achieve the success in life which God has qualified us to achieve.

A number of our little friends (and some older ones, too) who read the Words of Cheer were disappointed in that they failed to receive the paper for Aug. 16 and Aug. 23. The reason for it was that there has been a considerable increase in the circulation of the paper and our printers were not informed in time to add the necessary number of copies in printing. We are sorry that even after sending out all the "spoiled" copies some readers were still left unsupplied.

The fifth American edition of the Russian Mennonite Hymn Book (3,000 copies), which has been set up on our new linotype, is in the hands of our bookbinders and will be ready for the market in a very few days. This book has been used for half a century or more by our Mennonite brethren in Russia and is still used by many congregations in this country. It contains an excellent collection of 726 hymns. The last copies of the fourth edition were sold on the 18th of August, the first copies of the fifth will probably be ready a week later.

With the September number of the Young People's Paper, Mr. S. B. McManus, who for several years has served as its editor, bids farewell to the readers, he having accepted another position in this city. Mr. McManus has been a tireless worker on the paper, and his geniality won him many friends, and he leaves with our heartiest good wishes for his future welfare. The editorial work on the Young People's Paper devolves upon the editor of the Herald, who will be assisted by a corps of associate editors, whose earnest effort will be to furnish the young people that can be reached by the Young People's Paper with a periodical that shall promote their physical, mental, moral and spiritual welfare. Further announcement will be made later.

The situation in Turkey and adjoining kingdoms was briefly mentioned in these columns several weeks ago. Since then affairs in Macedonia and Bulgaria took a serious turn. There is a well developed movement on foot in these parts of the Turkish empire to throw off the yoke of Turkish misrule and oppression. The Sultan meets this movement with brutality and atrocity, such as only Moslem fanaticism is capable of perpetrating. Whole villages are exterminated. Other European powers have, as they have often before, issued a protest to the Sultan, and he has made another promise to see that the offenders are brought to justice. But Moslem justice is an article that seems hard to understand or to describe according to civil laws in other lands or the moral law as we understand it. Christians, in a Moslem's eyes, are dogs, and it is not wrong to kill or rob or maltreat such a "dog." Instances are on hand where the Sultan has followed the demand of other powers to "remove" officers from positions where they figured as leaders in robbery and tyranny; they were removed—to higher positions! Of justice, mercy and love and all those nobler qualities which Christ teaches, the Sultan seems to have no conception.

Elkhart is threatened with another carnival. There was one here last year that took about \$16,000 out of town, largely from people who seem to have more or less trouble to keep square with their grocer and clothier. The town was burdened for a week with an element that made it necessary for the city to hire a large force of special policemen. The saloons, cigar stores, gambling halls and brothels had a harvest jubilee, the grocers and other merchants waited a few weeks or months longer than usual for their pay from some of those who had plenty of cash for the carnival, and when the noise, nonsense and general confusion of nuisances attending the carnival had subsided, all but the worst element in the city seemed to be glad it was over. Its existence was a pernicious disturbance and a moral blot. The better element of the city does not want another such nuisance, but the same element that welcomed it before is at work again to buy, brew, and otherwise "influence" merchants and business men generally to "favor" another carnival. The promoters, we understand, are to share in the iniquitous profits reaped by the carnival, and with many people money outweighs every other

consideration. The building of extensive railroad yards in and west of Elkhart this summer has brought a large and mixed foreign element into the town, that is proving more or less troublesome, and which will make the influence of a carnival doubly pernicious, simply because vice and crime and all manner of ungodliness will have a so much larger area of pasture to feed upon and becomes an added impetus to disturb and menace the moral welfare of the town. This is a small part of the editor's answer to those who ask him his opinion regarding the holding of a carnival here. Higher reasons that might be given do not appeal to many of its promoters, because the fear of God is not before their sordid eyes, nor in their shriveled hearts. The editor does not want the carnival.

Reminiscences. This issue of the Herald contains two rather long but interesting "Reminiscences," the one by Bro. Hartsch being the beginning of a series of articles. The other prepared by Deborah C. Leeds was sent during my visit in Canada in July and was overlooked on my return. The letter by her husband, our esteemed friend, Josiah W. Leeds, who forwarded the article, will be so interesting to many of our older readers in Virginia, Pennsylvania and Maryland, that we will publish it herewith, especially as it may be that some one who reads it may be able to give through the Herald the information he desires.

Raccoon, West Chester, Pa.,
7th Mo., 1903.

A. B. Kolb.—Dear Friend: Upon reading in the Herald of Truth of 10th inst. thy editorial note as to Gabriel Heatwole of Rockingham Co., Virginia, being one of a number of Mennonites of the Shenandoah Valley, who were held prisoners in Richmond at the time of the Civil war, I felt quite sure thou would be interested in some "Reminiscences" prepared by my wife, who was a little girl at the time of the war, and lived near to Richmond. Having an extra copy of the rather long article, which was published only about two months ago in the Daily Local News, at West Chester, Pa., I enclose it herewith. Thou wilt notice a reference to a Mennonite pioneer, Christian Robinson (who may have been one of the companions in tribulation of Gabriel Heatwole), who was befriended by my father-in-law on the home place.

Likewise, in the same number of the Herald of Truth is a reference to those same warring times, by A. D. Wenger, in his "Notes by the Way," to the locality of his former home near Broadway, in the valley, some miles north of Harrisonburg. What a

pleasing recollection do I have of a summer spent with my wife some twenty-five years ago (being several years after our marriage), at the house of a widow of the Scotch Presbyterian family of McCue, some miles south of Harrisonburg. Looking northward from that house, a roomy, brick mansion, we had an unobstructed view of the bold termination of the Massanutten range, where it dropped abruptly into the broad valley contained between the Blue mountains on the east, and the North mountains on the west. I remember that we called one day on a Mennonite family living quite near to our entertainers, and were pleased with their simple ways, which so recalled those still attached to some of our friends who adhered to the primitive order. I would be glad if Friends Hentz and Wenger could see the "Reminiscences" article. I think it would interest my wife (at present absent from home) to learn what became of C. Robinson, whom she can faintly remember as being at her old Virginia home forty years ago, when her father was so interested in his behalf, as he was in that of a great many others who were held in duress for conscience' sake—for the testimony of Jesus against carnal fighting.

Thy friend truly,
Josiah W. Leeds.

PERSONAL MENTION.

Bro. Peter Schwartz of Altora, Manitoba, was a visitor at the Publishing House on the 11th and 12th inst. From here he went to Newton, Kansas, from whence he expects to return home. We are glad to have our brethren from near and far visit us. A closer acquaintance makes, as a rule, a closer friendship between people.

Bish. Joseph Schlegel of Milford, Neb., who has been in poor health for some time, is much improved. He visited the congregation in Fillmore Co., Neb., recently and held communion services there.

Bish. Fred Mast of Martin's Creek A. M. Cong., Berlin, Ohio, and Bish. Benjamin Gerig of Smithville, Wayne Co., Ohio, recently went to Canada. May their efforts in the cause of peace and harmony in the church be richly blessed, 1 Cor. 1:10.

Prof. C. H. Wedel, principal of Bethel College (Mennonite) of Newton, Kansas, came to Elkhart on the 22d of August to remain for some days as the guest of Bro. J. F. Funk and G. G. Wiens, and to acquaint himself with the contents of the large library of Mennonite church literature in the possession of the Publishing House. Prof. Wedel has traveled and studied in Europe to gather the matter for a number of excellent books on Mennonite church history, all of which are published in the German language. He is delighted with the treasures contained in the old books, printed hundreds of years ago, and it is a pleasure to know that some of the good things contained therein will be brought out and reproduced for the benefit of the present generation.

Never forget that the eternal victory is going to be on the side of right.

HERALD OF TRUTH.

REMINISCENCES OF A BIBLE COLPORTEUR.

From various sources I have been induced and actually began to write reminiscences of the time of my Bible colporteur work. But several times the work got no farther than a beginning. There came into my mind the activity of the early Christian churches, how they labored, and how little they had written, while in our day hardly anything is done that is not brought before the public. I did not desire to make known my imperfect efforts further than the weekly reports contain, and which every colporteur must forward to headquarters. In such reports it is hardly possible to keep one's own personality out of sight, and for this reason I laid the pen aside repeatedly.

A short time ago a brother who is deeply interested in the work of our Mennonite denomination in the Lord's vineyard, admonished me not to take the experiences of my thirteen years' work as Bible colporteur with me to the grave; for the nature of Russian officialism, which is so often presented in a prejudiced way here in America, might by the recital of many years' of wandering in the whole of Northern Russia, Siberia, Central Asia, even to the borders of Persia and China, be placed in a more favorable light, as well as showing it to be more tolerant toward denominations other than the Greek Catholic church than it is generally supposed to be.

It is alone—to be able to say a good word for the Russian officials—was sufficient to make me decide to write my reminiscences as Bible colporteur; for as a Mennonite and an alien I enjoyed for many years their protection, help and many favors. For the sake of presenting things in proper time and order I will briefly explain:

1. How I became Bible colporteur. In the summer of 1875 I obtained a two months' furlough to visit relatives in Russia. The congregations on the Volga knew of my work in Germany, and awaited the coming of the wine agent. Truly it was a sudden change—out of hotel life and its associations to the lonely settlements beyond the Volga in the wide steppes of distant Russia. However, following many years' separation from mother and brothers, and the daily visits I made, the time passed agreeably enough. And not without benefit did time hasten on, for within me arose the question, "What must I do to be saved?" and as I recognized that in my present position as traveling wine salesman, the ruin of soul and body awaited me, I was not opposed to the repeated requests to remain in Russia. But what should I do in a strange land, where conditions were so different from those in the German homeland? I began to make elchory, but the dry steppe was not favorable to the successful culture of this deep growing root. In the meantime I had been accepted as a child of God, and I had expressed my desire to put my whole life into the service of the Master. How, in what vocation, was as yet unknown to me, but I felt impelled to pray for it, for "He shall bring it to pass." With joyful confidence I returned home from my lonely place on the steppes, where I lived in sweet communion with my Savior, for my prayer had been heard.

At this time it came to pass that a colporteur of the British and Foreign Bible Society came into our settlement. At a casual meeting with him he informed me that the society desired to appoint a colporteur, and as he must be able to speak the German language and belong to some evangelical denomination the society had thought of the Mennonites with the possibility of finding a brother there who was willing and

capable to be placed into this service of the Lord. I felt that this was the service to which the Lord called me. My natural being was opposed to carrying around a bundle of books, but the Spirit's voice within soon prevailed. It seemed to me as if I were already duly appointed as colporteur, and believed that I must be able to convince every person how necessary the sacred volume was to him, and that he must buy a copy.

I sent a written application to the society, and in due time received instructions and certain papers, the acceptance of which with my signature was followed by the official appointment. My appointment as colporteur of the English Bible Society was dated Jan. 1, 1879.

As my whole heart was in the work, I had great success among the Germans as well as among the Russians. Through the Governor of Saratov the chief of police showed the greatest willingness to introduce me to the various district officers and their subordinates, so that there could be no possible hindrance to my work.

It was a work in which the body often grew tired, and that brought the perspiration to the brow, especially when for half a day or even a whole day one knocked in vain at locked doors, or at best being able to dispose of but a few books out of a well filled and heavy traveling case. But what peace filled the soul at the end of every day's work! How the soul was quickened by feeding on the powerful, life-giving Word, which daily grew more precious to me! In my own case the words of the Bible were verified—"They that wait upon the Lord shall renew their strength; they shall... run, and not be weary; and they shall walk, and not faint." Isa. 40:31. With a full knapsack and renewed confidence in God the work was resumed the following morning, and often the books found customers as if by a miracle, and I had to replenish my stock again and again. There were even times when the whole week was almost barren of results, when the last day or even half day (on Sunday we worked only until noon) the distribution of books was so large that there was ample recompense for the other five days. Often the success followed in the line of the mental condition in which I left my quarters, the trust that I placed in God, and the conscientiousness with which I began and carried on the work of the Lord.

As I began my work in Saratov, in which city important steamship traffic is centered, and much time was spent along the docks and on board the vessels in disseminating the gospel, I shall relate:

2. How colporteur work is done at the steamship landings along the Volga. During the summer months there is great activity along the banks of the Volga, especially in cities of the size and importance of Saratov. There are several companies whose large double or three decked passenger steamers and transports ply between ports up and down stream. Aside from these huge steamers there are docks where freighters load and unload grain, merchandise, fruit, wood, stone, etc., making an almost endless line of docks.

With every passenger steamer a large number of people come and go. The incoming and outgoing freighters likewise present to the observer a constantly changing personnel, and besides these are the officials and laborers, the cabdrivers and draymen and many idle and curious loungers, so that there is here a large field for the distribution of the gospel.

To the official class belong first of all the police. It is a good thing when one's conscience need not be troubled because of their presence, and that, although a stranger in

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other respects, one is not in disfavor with them when one is daily occupied in their presence. As already stated, I had been introduced to the officials and the police, and thus it came—whether because of this acquaintance or because of their interest in the work—that often passengers and others were directed to me by these very police officials, and their attention drawn to my Testaments, Psalms, etc., the police even going so far as to sell books for me.

Aside from the classes already mentioned, there is also the mercantile class. It is evident that where so many people come together there should be a large number of vendors, with the greatest variety of wares offered for sale by them. One row of booths reaches another, there are tables and "stands" without number, but no one is allowed to leave his place; to this rule the Bible colporteur was an exception. I went to every person, also on board ship, to dispose of books, and no man hindered me or turned me back.

(To be continued.)

For the Herald of Truth.

NON-RESISTANCE AND NON-CONFORMITY TO THE WORLD.

Non-resistance and non-conformity to the world are two scriptural injunctions which it seems many Christian professors, including ministers of the gospel, do not understand. (?) And when faithful ministers do hand it down from the pulpit as the true gospel it is met with opposition on every side. Can it be possible, with such scripture as Matt. 5:40 (and these are Christ's own words), that we still fail to understand? To illustrate: Mr. A. owed Bro. B., of the non-resistant faith, a certain sum of money. Mr. A. was also indebted to others, who, finding Mr. A. of such a character who did not care to pay, sued him. Mr. A., finding Bro. B. unwilling to do such a thing, hinted that he would not pay him. Then Bro. B., to "let him know," did sue him after all. Did he do right or wrong? Verses 39, 40, 41 of Matt. 5 are so pointed and clear that there is no possible doubt.

With all this worldly conformity where is the "living sacrifice" such as is "acceptable unto God" (Rom. 12:1)? Possibly this means more than many professors care to know. The Bible everywhere teaches entire separation from the world. The popular preachers today preach about Abraham, Isaac and Jacob, the beauties and glories of heaven, etc., but this can never satisfy the penitent who has come in want of food for his dying soul. What of the preacher who from week to week fills his place in the pulpit facing an audience among which may be some very earnest enquirers after the "better way"? Instead of helping along he may possibly be a stumbling-block. To illustrate: A young girl who has never been taught anything else but to dress after the fashions of the world, may have convictions that this is not according to scripture and after reading 1 Cor. 11:5, 6, she is positive that a woman praying or prophesying should have her head covered. This she understands to mean public or private, when at the table where prayer is offered, and under all circumstances. But when she looks about her she finds her mother does not do it, the ministers' wives do not do it, and worst of all, the minister himself never touches the subject. Now if she is not willing to suffer persecution she will just do as others do, and all this perhaps on account of the inconsistencies of those who are set over her.

Another (it may have been when only a boy at school) has taken something (stolen it); just a very little thing it was, perhaps,

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but he can never forget it. He hunts up the subject in his Bible and comes to a place where it reads, "If we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9. This, he thought, meant that he should go right to the wronged one, tell him and make things right, but here his whole nature rebels, neither does he know of anyone else that has done so. If there ever will be a time when he listens to what the minister says it is now. But all in vain. The minister never says just exactly so, and trying to think that he misunderstood the matter he tries to "quench the Spirit," and not many years after we may find this very person so unconcerned that he falls to sleep when the most searching sermons are preached. And so the church becomes more like the world and is just "like other nations."

When Moses went into the mount he left his people in charge of Aaron and Hur. And in time the people, who, as Aaron said, were "set on mischief," demanded gods, and what was the result? Aaron truly said, "And there came out this calf." Now we all know the condition of the children of Israel at this period, that their sin was great and that they must shortly suffer for it. And what of this "calf" of worldliness that we notice in the church today? Does it not too truly describe the condition of the church? Is it possible that we have too many Aarons who are willing to comply when the people who are set on mischief demand gods? "Now all these things happened unto them for examples and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10:11. This idolatry of today is of the most deceptive kind, it is not known by the true name. "Wherefore my dearly beloved, flee from idolatry." G.

For the Herald of Truth.

BE YE PERFECT.

By Menno J. Yoder.

Our Savior's first command is that we repent. Repentance means sorrow for past sins, a desire to make amends, and a determination to follow the plan of salvation laid down in God's word. If we have repented it means a change of heart. "Blessed are the pure in heart, for they shall see God." If only the pure shall see God, what will become of those who profess to know Him, but still go on indulging in foolish and impure conversation and other vain and sinful words and actions? Paul says, "Let your conversation be such as becometh the gospel of Christ." By their conversation we shall know them. If we set our affections on the perishable things of this earth and think more of them than of Christ and His church we will not be accounted worthy of Him. "For where our treasures are, there will our hearts be also." Let us be careful that we be not conformed to this world, that we have a renewed mind, that we may be dead unto sin, but alive unto Jesus Christ, that we may present ourselves blameless unto the day of His coming.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. Christ, in that wonderful sermon on the mount, calls the disciples the salt of the earth and the light of the world, and concludes by admonishing them to be perfect, even as the Father in heaven is perfect. In the days of Noah man became so sinful that God repented of having created him; but Noah, being a just and perfect man, found grace in the eyes of the Lord. God told him to make an ark that the few faith-

ful ones might be preserved. This ark must have been perfect since it was able to keep out that awful deluge. Oh, that the church of today would be able to keep out pride, strife, wantonness, greed, selfishness, envy, gaudy attire and vanity with which she is deluged. Why can we not keep these things out? Is God less powerful now than He was in the days of Noah? or is there not enough preaching, or do we not have the opportunity to do good? None of these. It is the lack of spirituality. That lacking, these things come, and with them leanness of soul and spirit.

Our Savior could not have answered the purpose of His coming without perfect obedience to God's will, even to the death on the cross, for He said, "If I go not to the Father, the Comforter will not come. But if I go I will send the Comforter unto you." It is just as necessary today that we forsake the world and the vanities thereof, that the old man be crucified that the body of sin might be destroyed, that we should no more serve sin, as it was in the days of the apostles.

Why will some say that it is not possible for man to be perfect on this earth as God wants us to be perfect? God has not commanded anything in His word that we cannot carry out if we are obedient. True, without God's assisting grace man is frail; it is only by the aid of the Holy Spirit that we are able to accomplish all things to His honor and glory, that we may present our bodies a living sacrifice, holy and acceptable unto Him. Do not understand me to say that we can be so pure and holy that we can, in our weakness, make mistakes, but if we do we should have a godly sorrow for it, then God will no more remember the sin against us. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3:9. This is a strong statement, but it is God's word. We must come to this attitude of spirituality, that we do not want to sin, and that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Let us teach the commands of God's word, for he that breaks one of the least of these, and teaches men so, shall be least in the kingdom of heaven. Then let us teach them according to His word that "He may present to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

Topeka, Ind.

For the Herald of Truth.

CHRISTIAN RESPONSIBILITY AND INFLUENCE.

By a Sister.

Christian people should be careful to realize the great responsibility resting upon them through the influence they have for good or evil. The Word says, "We are living epistles, known and read of all men." 2 Cor. 3:2. We all know, or should know, that people are continually framing some kind of an idea about religion as they come in contact with Christian professors. Our aim should be to live so that they can see that we have been with Christ and learned of Him and are doing our best to follow His teachings. "Therefore if any man be in

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August 27, 1903.

ABRAM B. KOLB, Editor.

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3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Agents Wanted.—We wish to employ a number of active agents to sell Bibles and other good saleable books. Apply at once. Mennonite Pub. Co., Elkhart, Ind.

CORRESPONDENCE.

Muddy Creek, Pa., Aug. 15, 1903.—Greeting in Jesus' name. Today we had our harvest services at the Bowmanville meeting house, on which occasion the brethren John Sawler, Benj. Weaver and Noah H. Mack took part in conducting the service. Bro. Mack chose for his text Deut. 8:10. "When thou hast eaten and art full, then thou shalt bless the Lord, thy God, for the good land which he has given thee." The brother reminded us very forcibly of how thankful we should be for the manifold blessings we receive from time to time. May the love of God be shed abroad in all our hearts in a full measure. J. M. Weber.

Spring City, Pa., Aug. 20, 1903.—Our congregations, Vincent and Coventry, have recently been visited by our Bro. D. H. Bender. He preached three sermons to us, all told, teaching us not to boast of perfection, nor to be self-confident, for thereby we are self-deceived.

Bro. Isaac Kulp of Doylestown, Bucks Co., Pa., paid a visit to our Sunday school last Sunday and gave us an interesting talk on the duty of parents toward their children under seven years of age, and the worth of prayer.

Today we had our harvest meeting at Vincent. The brethren Benjamin Weaver and John Souder of the Weaverland Cong., Lancaster Co., Pa., were with us, as were also the sisters of the Philadelphia Mission, Amanda Musselman and Mary Denlinger. Bro. Weaver took for his lesson the second chapter of Ruth, pointing out to us the condition we are in when we obey all the commandments. Brethren, come again.

Francis Bechtel.

Woodside, Pa., Aug. 20, 1903.—Our harvest meeting in the Masontown congregation was announced for Saturday, Aug. 15, at 2 p. m., but on account of the funeral of

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Mr. John Thelmeck at that hour and place the harvest meeting was postponed till Sunday at 11 a. m., at which time the services were conducted by Bro. A. Metzler of Martinsburg, Pa., who presented to his hearers a descriptive picture of the three harvests: the natural harvest, the harvest of gathering souls into Christ's kingdom, and the harvest of the end of the world when Christ in His second coming will gather His own into His kingdom. The brother also preached for us several other very interesting sermons. May the Lord ever be with him in his ministerial labors. At the same place, on Monday night, Aug. 17, Bro. J. A. Ressler gave us an interesting address on the customs and manners of the people of India. Sister Ressler also gave a very helpful talk. May the Lord ever guide them in all their labors for Him.

Cor.

Harrisonburg, Va., Aug. 21, 1903.—Aug. 7, Pre. A. B. Burkholder and the writer started on a trip to West Virginia. We traveled all day and stopped for the night with some friends, who treated us very kindly. Next morning, starting early, we again traveled until we reached the Miller M. H. about 4 o'clock, where preparatory services were being held by Bro. Joe F. Heatwole, who with his wife had come from Randolph county for that purpose. We were all glad to meet and see each other, as Bro. Heatwole and wife have been in the West Virginia field all summer and we were the first of the home brethren they have met this summer. Next day (Sunday) the communion was held, and one precious soul was received into church fellowship by water baptism, Bro. Burkholder officiating. Monday, in company with Bro. Joe F. Heatwole and wife, we started for Randolph county, where Bro. and Sister Heatwole are located for this year as missionaries in the West Virginia field. We stopped on the way to visit an aged sister who is ill. She enjoyed the visit very much and seemed to be cheered up on life's journey. We then continued on our way, crossing the high mountains. When on top of these mountains we were reminded of our dear Savior's being led up on an "exceeding high mountain" to be tempted of Satan. We could see many miles all about us, and there were cattle and sheep on what seemed like a thousand hills and many fields of grain and grass. We were impressed with the thought that we would not fall down and worship Satan for all that we could see, and give up our hope for heaven in exchange. But we fear that sometimes in an unguarded moment many will worship Satan in the buying or selling of much smaller things than were before our eyes at that time. Oh, let us be careful in our dealings with our fellowmen and always do for them what we would have them do for us.

Our next stop was at Bro. Jonas Kiser-more's, Sister Kisermore being sick. She seemed to be very glad for our visit, and appeared to be very zealous in the faith. At this place we met Bro. Kisermore's mother (also a sister). We think she is the most remarkable old woman we ever saw. We told her we were glad to see her again. She said we had better be glad if she could be in her grave. She said she longed to go home. "I know that heaven is my home, and I want to go soon. I am ninety-one years old, brought up eleven children, and would rather depart and be at rest." She then told us to the very day the age of all her children. She said, "I have 68 grandchildren, 275 great-grandchildren and to great-great-grandchildren." She said, "I have often been tempted and tried by Satan, but I would say, 'Jesus of Nazareth, come and take him away,' and then he (Satan) would leave her. She asked

us to sing and pray for her, which was much pleasure for her.

Our next stop was at Bro. Joe F. Heatwole's. We stayed there all night. Bro. Heatwole had invited his neighbors to his house and we spent the evening in singing and prayer. We remained in this vicinity, visiting the sick and all the brethren and sisters. Bro. and Sister Heatwole accompanying us. Thursday evening with sad hearts we bade them good-bye and turned our face homeward. We came to South Fork, where Bro. Burkholder filled three appointments over Sunday, and the next day we came home. We would ask all the Herald readers to remember our dear Bro. and Sister Joe F. Heatwole in your prayers, as their work indeed is arduous in the West Virginia field, and they crave an interest in the prayers of the church. Long live the Herald and its readers. P. S. H.

For the Herald of Truth.

LESSON FOR SUNDAY, SEPT. 13, 1903.

By D. G. Lapp.

DAVID BECOMES KING.

2 Sam. 2:1-10.

Golden Text.—"Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1.

Introduction.—When Saul and Jonathan were dead, though David knew himself anointed to be king and now saw his way clear, yet he did not immediately send messengers through the "coasts" of Israel to summon all people to come in and swear allegiance to him, upon pain of death, but proceeded leisurely, for he that believeth God doth not make haste, but waits God's time for the accomplishment of His promises. Many had come to his assistance from several tribes while he continued at Ziklag, as we find in 1 Chron. 12:1-22, and with such a force he might have come in by conquest. But he that will rule with meekness will not rise with violence.

1. The direction he sought and had from God at this critical juncture.—He doubted not of success, yet he used proper means both human and divine; he went to the Lord for direction, whether he should go up, and just where he was to go, and he received divine direction. How many today might escape defeat if they would seek first the direction of the Lord. Many have been anointed and they are being put through the furnace of test and trial as David was during those years of trial, they become impatient and say the church has lost the spirit of Christ or else we would be put to the place that God has anointed us for; then they start a work without the anointing of the church, and the result is a failure. God has always carried out His plans through His people. "They that wait upon the Lord shall renew their strength; they shall run and not be weary; they shall walk and not faint." Isa. 40:31.

2. He took all of his family and those that were dependent upon him along.—A lesson for us. Although he was now to be exalted to the throne, yet he cared for those of his own household and provided for them. So today, God does not call us to a work and then ask us to forsake our families which He has given us, for Paul says, if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

3. His anointing by the people.—After he had been thoroughly tried, he staggered not at the promises of God, in due time God exalted him. God spoke to the people and they anointed him as their king. So the

Lord will do with those He anoints for a special work after they have been tried, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. God will speak to His people to set such an one forward to the work He has called him. "Let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6:9. See how David rose gradually. Step by step he rose in power after he was anointed king. Thus the kingdom of the Messiah, the son of David, is set up by degrees; He is Lord of all by divine designation, but we see not yet all things put under Him (Heb. 2:8).

David's reigning at first over the house of Judah only was a tacit intimation of Providence that his kingdom would in a short time be reduced to that again as it was when the ten tribes revolted from his grandson; and it would be an encouragement to the godly kings of Judah that David himself at first reigned over Judah only.

Roseland, Neb.

CHRISTIAN RESPONSIBILITY AND INFLUENCE.

By a Sister.

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Christ (he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17).

His delight will no longer be to follow the vain things of the world in which the unconverted delight, but will be separate from such. His delight is in the law of the Lord, and his mission is to help the unsaved to Christ and to encourage the faithful ones. Are we, as Christians, doing this? Is there any preference in our lives and the lives of the unconverted? Our lights should be shining brightly and guiding wayward souls to the haven of rest. As the body without the spirit is dead, so faith without works is dead.

If we have the true and living faith, good will be sure to follow, but we may have works and still not have faith, and such works cannot save the soul.

Our motives in doing this work must be pure and we must show that we naturally delight in doing the will of God. If we perform the outward ordinances without having our hearts full of the love of God to prompt us our works will be a failure.

Remember that it makes no difference how much we may be honored by the world or for our good deeds. The world cannot judge us, but God will judge us, and He will judge us from the intents of the heart and not from the observation of outward ceremonies alone, for these are only secondary matters.

Let us make a new resolution to serve God more faithfully, more sincerely and devotedly, and seek to make our calling and election sure. Then, with the help of God, let us seek to help others also to find the Savior. "As every man hath received the gift, even so minister the same, one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth to do as in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." 1 Pet. 4:10, 11.

Conway, Kansas.

REMINISCENCES.

The Militia Act passed by the last Congress contains, as is pretty well known, a section exempting members of any religious organization who are conscientiously op-

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posed to taking up arms, from being enrolled in the service. This exemption was only secured by diligent effort, especially by the membership of the Society of Friends, throughout the country. The details of the debate upon the bill were not generally given in our daily papers. Senators Hoar of Massachusetts and Beveridge of Indiana earnestly advocated the exemption, and Spooner of Wisconsin objected, though at the end he appeared satisfied to yield. As it seems probable that the sufferings which many Friends endured in the Civil war on account of their testimony against fighting, may not in future be repeated in this country, the following paper detailing some recollections of Deborah C. Leeds, read before a recent gathering of Friends in West Chester, may interest a larger audience, and its publication is therefore desired.—J. W. L.

I was only a child when the Civil war broke out. What I have to narrate is somewhat limited in its scope, being personal recollections, or what was told me. Many partial accounts of what Friends suffered in the South by reason of their testimony against war have been published; some that are quite full, as the book by F. G. Cartland, entitled "Southern Heroes, or The Friends in War Time."

When the Conscription Law was enacted (1862) in the Southern Confederacy, trouble for Friends, Mennonites and other peace-loving people. As soon as possible, Dr. Nerues Mendenhall of North Carolina came to Richmond by appointment, and he, with my father, John B. Crenshaw, and two or three other Friends, went before the Congress of the Confederacy to ask them for a law to relieve Friends from the conscription. Before that my grandfather (who, as well as my father, was a minister) had gone with father to see Jefferson Davis, but he had said in that interview that he was sorry there were any people in his country who were not willing to defend it, when their homes were being destroyed by force of arms. He could not understand how anybody should not be ready to protect the women and helpless children from danger and death. He thought that offensive and defensive war were very different. So Friends obtained no help there. As the result of much pleading, it was finally decided by the Congress that Friends might pay an exemption tax of \$500, but many of those interested had suffered much while this law was pending, and many others felt they could not conscientiously accept it. I will say here that my grandfather had been in the war of 1812, but he was afterwards convinced that that was not the kind of service to which Christians are called.

One young man was bayoneted nineteen times. Afterwards he was bailed out (father being his surety), and was our prisoner in the family three or four months. Then came Christian Robinson, a Mennonite. After he had been in prison on scant fare and with rough handling for some time, he was our prisoner (by which I again mean, he was kept at our home, five miles north of Richmond) for five or six months. He could not go into the city without a pass from father. An old Friend was sentenced to prison for three months, for telling the Union scouts where a certain bridge was; but after about ten days father secured his release, and brought him, too, out to the old "Rocooney" home. Two other Friends, whose homes were in Loudoun county, were put in Castle Thunder in place of two of their neighbors, who were Southern in their feelings. These latter had been carried off by the Union army and kept for months. Those Loudoun county Friends came under our home care likewise. Often were their homes in the Shenandoah Valley raided, and their families

annoyed. It was indeed hard for them, but they themselves were not badly treated, were soon bailed to father, and while awaiting in uncertainty their release, tried in some way to be useful each day on the place.

One of the last prisoners we had had been tied a number of times by his thumbs, with the tips of his toes just touching the ground. This was a very painful experience, but the man held out to the last against fighting. Father went into the trenches at Petersburg at night, just after a battle, while the shots were flying, literally risking his life to save this man's poor body from such continual cruel treatment. He was a very poor and uneducated, but faithful man!

Two brothers were marched through a town with heavy logs fastened to their ankles, boys and men hooting at them, some stoning them, and, I think, spitting on them. They were kept in prison three days and nights without food or drink, but the Lord heard and answered their prayers, as rain came and refreshed them. They said that during this suffering time they read the 11th, 12th and 13th chapters of Hebrews, which seemed to them like food and drink, and their minds were so possessed with these wondrous words of wisdom that they regarded not the things of earth, but were lifted above the world and the passing concerns thereof.

Some of the young men, after paying their exemption fees (though not all felt easy to do that) concluded they were free to leave the country, and, not having money, started to walk West, where many had relatives, who, on account of slavery, had gone thither before the war. They were nevertheless hunted with hounds and brought back, for it was said, if they would not fight they might at least work, and help feed those who had to be taken care of. All the men except the aged or sick being forced into the army, it often fell to the women to plow and put in the corn, to feed themselves and little ones. Sometimes the hound-hunted refugees, after hiding in dens and caves, would have to climb trees to get away from the dogs. Then they were threatened with shooting, so they had to come down and go home at last. One young man, after much worry, succumbed to this kind of treatment, and died in a Richmond hospital, rather from suffering of the mind than of the body. Another lost his reason, as a result of this harassment.

Two Friends were taken along with the Confederate forces into the battle of Gettysburg, with guns tied to their backs, being told they could at least stop bullets from killing others if they did not choose to fight, but when men fell fast around them they were allowed to fall to the rear to help care for the wounded, which they were satisfied to do. Listening to the groans and cries of the injured, some swearing and many praying, their hearts were stirred and they gave thanks more than ever that they had no part in the killing of their brother man.

One young man, who had been persecuted in many ways, was finally ordered by the captain to be stood up on a box, and a number of soldiers were commanded to shoot at him, but the soldiers, being deeply impressed by this Friend's sincerity and calmness of behavior, utterly refused to obey the command. The captain then knocked the Friend down, and tried to make his horse trample him, but the animal, more humane than his master, merely stepped over his prostrate form again and again. Then the captain being called on elsewhere, soon after met with sudden death. I believe I can say with certainty that no Friend actually perished under the persecution, but some died somewhat later from the effects of the worry, exposure and harassment.

Large numbers of Friends had moved west, as stated, because of the unfavorable influence of slavery, so the meetings were much depleted, and many were even laid down. Now, although hardships awaited them, numerous others were drawn to the Friends, so that, notwithstanding the four years' war, the membership more than doubled.

As the war went on, the Confederate forces took possession of our place, as many as five generals having their headquarters there. So we children were sent to New Garden Boarding School, to get us out of the way, and that our education should not be neglected. When my brother, N. B. Crenshaw, was about sixteen years of age, his father felt that it would be well to send him away from the seat of war to his uncle in Philadelphia, so he could finish his studies at Haverford College. With a pass procured from Judge J. A. Campbell (who had been on the United States Supreme Court before the war, and showed himself helpful to Friends), and with his exemption paid, Nathaniel was put over the Rappahannock river, then secretly ferried under cover of night across the wide Potomac, with the expectation of no further trouble after reaching the Maryland shore. But his plain coat was homespun grey, so no pass from Richmond could pass him that way, and he was accordingly made a prisoner and taken to Fort Monroe. From there he wrote to Francis T. King of Baltimore, who secured his release through Secretary of War Stanton.

I will only add that on First-day, Fourth-month 1st, 1865, the day that Jefferson Davis and others comprising the Confederate government left Richmond, I had gone with my father to Cedar Creek meeting, a long drive of twenty-one miles to the north, in Hanover county. Years before, Cedar Creek had been the yearly meeting gathering place for the Virginia members, and is frequently alluded to in the journals of ministering Friends. It was five miles beyond my grandfather's place, called "Shrubbery Hill," on the South Anna river. When we arrived home in the evening, after the long and wearisome ride, we found there a visiting Friend from England, Joseph J. Neave. He had meanwhile attended our meeting in Richmond, in the morning of the same day, being enabled to get through the lines into the city with the family pass which father had handed him. It proved to be the last occasion we were to need such a voucher, except on the following highly eventful day.

In the early morning of that day, when Richmond, unknown to us, was being hurriedly evacuated by the Confederate troops, we were awakened by the noise of several heavy explosions, due to the blowing up of the arsenal and magazines, and probably also of the gunboats on the James river, close to the city. Many tobacco and cotton warehouses having been fired to prevent their contents falling into the hands of the advancing Union army, the atmosphere was dense with smoke, flying cinders and charred papers. It was said there were seven hundred warehouses, stores and other buildings destroyed in the conflagration that marked the evacuation of Richmond.

Not a hair of my father's head was injured, although when the war began it was black, but at the end of the four years—so marked by arduous work, many sleepless nights, pleadings for the lives or release of others, visiting prisons where filth and vermin abounded—it had become very grey. It may be proper to add that a few young men in North Carolina who had known nothing of Friends, suffered much because of their peace loving principles. Among these, who

later united in membership with Friends, was Rufus P. King, well known to many of us, and of whose hardships, endured for conscience's sake during the troublous times just dwelt upon, you have doubtless heard.

Deborah Crenshaw Leeds.

Rocouney, Second-month 7th, 1893.

For the Herald of Truth.

THE LAW AND GRACE.

By Aaron Hoover.

An article on this subject appeared in the Herald of Aug. 6. The scriptures teach us that we are saved by grace through faith. God knowing the proneness of man to wander away from the truth, has given His law and commands for the guidance and protection of His people, and salvation is promised only on obedience. "And being found perfect he became the author of eternal salvation to all them that obey him." Heb. 5:9. The grace of God has appeared to all men and is sufficient for our every need if we walk according to His law, counsel, will and command. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Christ became the end of the law for righteousness to them only that believe. If we have true faith in God and are led by His word and Spirit, the law has no power over us. The apostle Paul says the law was not made for the righteous, but for the disobedient, for all things that are contrary to sound doctrine. The law is good if we use it lawfully. Without the law there would be no knowledge of sin, no transgression. "The law is holy, and the commandments holy, just and good." Rom. 7:12. When we disobey God we destroy, break down the law, and unless we repent we will be judged by the law, for the apostle Paul says in Rom. 2:12, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." By grace through faith in Christ we are made free from sin. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2-4.

God's law and commandments were given for the guidance and protection of His people during all the time they live here upon the earth, and they teach the road we must follow if we would have the right relations with our God and with our fellowmen. God's law of prohibition prohibits His people from engaging in evil in any form; His law of temperance regulates the lives and actions of His people in all things. Christ condenses the statement of the law into this: "Love the Lord, thy God, with all thy heart, soul, mind and strength; and thy neighbor as thyself: for upon this hang all the law and the prophets." The apostle Paul says, "Love is the fulfilling of the law." Salvation is a free gift, we cannot merit it.

After we have obtained salvation the command comes to us to work, be obedient, delight in the law of the Lord, and in His law meditate day and night. May we all say with David, "Teach me, O Lord, thy statutes; give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart."

Smithsburg, Md.

BUYING MORE LAND.

By P. Hostetler.

Sometimes our people are puzzled to know whether to buy more land or use their surplus money for other purposes. The following clipping, taken from the "Practical Farmer," is such a good answer to that question that we send it in to the Herald for publication. We think it is certainly commendable that the editor of a farm paper puts such a religious item at the head of the list or as the best communication received on that question. The editor himself also says at the close of his summary on that question: "The making of a happy home is of far more importance than the piling up of money or adding thousands of acres."

"Albert Murphy, Gordonsville, Va.—The Creator used great wisdom and love in placing within reach of His creatures, all things necessary for their comfort and well being; and in giving us the best possible instructions how they should be obtained and used. It is His will that we should prosper and have plenty. But Jesus warned us against covetousness, saying: 'A man's life consisteth not in the abundance of the things he possesseth.' As a foundation principle of life, we should aim to carry out His will, as it relates to ourselves and our fellow beings, in obtaining and using these blessings. When a man is so fortunate as to have a farm paid for, which is the best possible foundation upon which to build a comfortable life, it is a serious mistake—detrimental to his own welfare, cruel to his family, and injurious to himself as a neighbor and citizen, to invest his savings in more land to the neglect of improving what he has. To illustrate the results of taking the right or wrong road in this matter, I will refer to the lives of two persons of my former acquaintance. One was a man, as real a slave as I ever knew, who owned thousands of acres of land, and by straining every energy was adding hundreds of acres annually. His business, which demanded his personal attention, spread over such a large territory that he spent more time on the road at night in his buggy than he did at home with his family, perhaps not knowing that Solomon had said, 'The abundance of the rich will not suffer him to sleep.' He was too busy to fill his place as a good husband, father, neighbor or citizen. Business drove him seven days in the week the year around, until late in life, when his hope to 'own all that joined him' was blasted by financial failure. The other was a woman, as free and cheerful as a songbird in a tree. She was left a widow with six children and quite a large debt on seventy acres, with poor improvements. She paid her debt, improved her farm, educated her children, filled her place in society, administered much to the sick and helped support the gospel. The man took the wrong road, which made him almost a stranger to his family and neighbors, and a failure on every line for which he was created. The woman took the road through home duties to success. She was constantly busy doing something profitable for someone. She did not live on luxuries, but at the close of her busy days she could drop all her cares and immediately realize what Solomon said: 'The sleep of a laboring man is sweet whether he eat little or much.' She has since gone to her reward, but her memory is dear to many who felt her help and influence for good."

For the Herald of Truth.

GREETING STRANGERS.

For the Herald of Truth.

By a Sister.

Do we Mennonites speak to strangers as we should when they attend our services? God speaks to us through Paul in Heb. 13:2, cautioning us not to be forgetful to entertain strangers. This forgetfulness, I think, is one of our greatest troubles. We are not intentionally forgetful, nevertheless we do forget. God says, "Be not forgetful." Because of this fault we are often blamed for being selfish, narrow, clannish, etc., and I know that none of the brotherhood want to be accused of being selfish. We often hear strangers say they would come to our meetings oftener, but we are too much for ourselves. When services are over we go among our own people and greet them, but very seldom do we go back among the strangers and visitors, shake hands with them, introduce them to others and invite them to come again. This would not only make them feel more at home, but would be the means, perhaps, of bringing lost souls to the Savior. How grateful we feel, if, when attending the services of other denominations, the members come to us and shake hands and welcome us, which, I must say, they, as a rule, do very much more than do our own people. Why is this? Are we too selfish? No, I do not think it is that only; I think we are often a little too timid. Of course, all the members do not feel like rushing back and speaking to the visitors, and so by depending on each other it is neglected. I think it would be a wise thing if the ministers would encourage the members, especially those whose social qualities enable them to approach strangers agreeably, to make it their business at the close of meeting to mingle freely with the people and introduce them to each other. The persons thus appointed need not be known to each other nor need they be known to the congregation. The ministers themselves should meet strangers and visitors as well as the members. Let the ministers spend less time among themselves and make a greater effort to meet the strangers and others who expect a greeting. In this general greeting our sisters should be trained to take a part, especially the wives of the ministers. Let us cultivate Christian sociability. Christ once said to His disciples, "If ye salute your brethren only, what do ye more than others? Do not even the publicans so?" Matt. 5:47. And so it is. If we are sociable to our members only, we are in this respect no better than others, and may possibly not be as good.

Rohrerstown, Pa.

For the Herald of Truth.

INSURANCE.

By P. Hostetler.

Is it needful for the Christian to have his property insured? Some say and almost all will consent to it, that if the church to which I belong is what it ought to be, then I would need no insurance, for if I would have an accidental loss, the members would help me. But do we know that such a dependence would be a dependence on men and not on God alone? I believe that if we look at the matter aright we will have to acknowledge that it does not depend so much on what the church is as to what we are, whether it is necessary for me to have insurance on my property (or life). If I mistrust God and doubt His promise to supply all my need (Phil. 4:19), then it may be well for me to take a written statement from some company of men which guarantees me help in

case of loss. So we see that there are two principal reasons why people do and need to insure: 1. Because they have more confidence in the written statements of men than in God's written word. 2. Because they want to have the promise of help in case of loss whether they need it or not, and the promise of help in case of need does not satisfy them.

East Lynne, Mo.

HOW IT IS DONE.

I remember a man who had been a Christian for two years, but he was bemoaning his hard and sinful heart. I said to him one day, "Did you ever know a sinner who had not a hard heart?" "No," said he, "but mine is getting no better." I arose and closed all the shutters, and made the room quite dark. "Why do you do that?" he asked. "I want to teach you how to drive away the darkness," I said. "I handed him a long broom and duster. 'Now I want you to sweep out the darkness.' 'I can't,' he said. 'Can't you if you try very hard?' Will no amount of physical force do it?" "Certainly not," he said. Then I opened the shutters, and the room was beautifully illuminated. "So you see that if you want the darkness and drearings of your heart to be dispelled, it is not by any amount of effort of your own, but by letting in the light of the Sun of Righteousness. But now that we have had such a beautiful light in the room, we may close the shutters again; we shall want no more, I suppose, for a month." "What do you mean?" "I mean that we are not to expect to have a stock of grace laid up, on which we may draw; but that if we would continue in the light, we must keep looking up to the Sun, and receiving His blessed rays into our souls."—Sel.

MISSIONS.

For the Herald of Truth.

FROM THE RUDRI MISSION STATION.

Dhantari, C. P. India, July 24, 1903.

To the readers of the Herald greeting in the name of Jesus, in whom we live, move and have our being. We have so many things to praise God for that if we were to try to name them we would not know where to begin.

The hot season is now over in these parts, and I am glad to say that Sister Lapp and I have stood the heat very well; I dare say we did not mind it, to speak of.

This letter leaves us with little brown Tabitha well and happy in the work. We like our new work very much, although we greatly miss the association of the brethren and sisters. We are surrounded by natives day after day, so we appreciate a visit with a white person very much. In the home land I imagine the harvesters are buzzing from early morn till late at night cutting the ripened wheat, and here people have just finished sowing, some of the rice is just up, while the early sowing is about six inches high. On your farm at Rudri, India, there is about fifteen acres of rice sown, and it is looking very nice. We also have some cotton, Jawari and corn planted, which also looks well. After the rains we expect to sow several more different kinds of grain. The girls do much of the weeding and seem to enjoy it very much. Several of the larger girls were out looking at the rice today noon, and when they came in they said they want to harvest the rice when it gets ripe. This is the women's work in this land. Many of the

girls when not in school carry stone and mooram, a kind of earth which, when tamped and dry, becomes very hard and is used for filling up in front of their quarters. They take great pleasure in keeping their place clean and making it look nice, and we encourage them in this, as we believe it will help them to be neat in their own homes when once they leave the mission. Many of them also take a great interest in the study of God's word, which is indeed very encouraging to us.

Since we are here the girls are in rooms eighteen and one-half by thirteen and a half feet, and from eighteen to twenty-four girls live in one room. They have their morning worship in their rooms. The girl who is at the head of the room conducts the worship, or appoints one to lead. Their form of worship is usually to sing one or two songs, read a portion of scripture and have prayer. The health of the girls is much improved since they are here, and we think it is due to their having more room than they had at Dhantari.

Owing to the heavy rains the building work is not going so fast. We were again made to rejoice over the money that was received this week. May God bless the donors, and I would ask all the brethren and sisters to pray that God may give us wisdom that we may be able to use the money in the right way. We are rejoicing with Bro. Ressler over the helpmet he has taken. May God richly bless them and preserve their lives that they may again join us in the work here.

Yours in His glad service,

Mahlon and Sarah Lapp.

Rudri, C. P., India.

For the Herald of Truth.

CHICAGO HOME MISSION.

Dear Herald Readers:—Greeting in Jesus' name. A few notes about our work may be interesting. God is yet blessing us, for which we are thankful.

Our street work is among the main factors in bringing the gospel to the masses of our city. We take our song books, Bibles and sometimes tracts, go to some well lighted place and there begin to sing. We soon have an audience that would fill almost any ordinary church, but an audience very different from those who fill an ordinary church building. One evening when we were conducting a street meeting about 300 heard us sing and speak. An invitation was extended, inviting them to accept Jesus Christ as their Savior. One man near the outer circle of the crowd, by raised hand, asked us to pray for him. A worker went and had a personal talk with him, and he wanted peace in his soul and the joy which comes of Christ.

At another meeting one young man was urged to accept Christ. A few days later he was taken from the factory dead. He had been suddenly ushered into the presence of God. We heard of no confession. When he was asked to accept Christ he said, "I must be knocked down first." So he was knocked down in an unexpected way.

The result of our street work is manifested in visitation as the workers go visiting from place to place.

Many more experiences might be given if space permitted. Bro. I. W. Royer has gone home to Ohio to spend his vacation. We wish him all the blessings of a kind heavenly Father and wish he might be strengthened spiritually as well as physically.

Sister Hattie Fisher of New Paris, Ind., who labored with us for some months, has gone home for a rest, also.

It requires rest for one occasionally, when one is confined closely to the city. Thanking our readers for what they have done, we remain Yours in the work.

Home Mission.

145 West 18th Street, Chicago, Ill.

CONFERENCES.

The Lord willing the S. S. Conference of Indiana and Michigan will be held in the house of the Shore congregation, Lagrange Co., Ind., Sept. 3 and 4, 1903. All Sunday school workers and lovers heartily invited. Those coming by rail to Shipshewana will please write to Bro. George Miesher or Bro. John K. Miller when they are coming, and they will be cared for.

The Committee.

The Amiah Mennonite Conference of the Western District will be held, the Lord willing, at the Sugar Creek M. H. Wayland, Henry Co., Iowa, Wednesday and Thursday, Sept. 30 and Oct. 1, 1903. A Sunday school conference will be held at the same place Friday, Oct. 2. A cordial invitation is extended to all faithful and willing workers, especially to all ministering brethren. Come, Spirit-filled, and we will all receive a blessing. The nearest station is Wayland, on the Iowa Central Railway. Those coming on the C. B. & Q. will stop off at Nodak.

Ohio Sunday School Conference.

The place of holding the Ohio S. S. conference has been changed from West Liberty to Bluffton, Ohio. The date remains the same—Sept. 2, 3 and 4. The place of meeting will be near the Zion meeting house, in a grove of Elias Neuschwander, which is five miles from the railroad stations Bluffton, Beavertown and Columbus Grove. Bro. A. A. Geiger of Bluffton, O., is securing excursion rates from all principal points in the state. Write him and find out what has been done. We would be pleased to have you write us at what hour and place and how many of you intend to come. Notify us three or four days prior to the meeting. Those coming to Bluffton write to Fred Geiger or Jacob Horning; those coming to Beavertown, to C. P. Steiner, and those coming to Columbus Grove, to M. S. Steiner. We expect a large delegation from every Mennonite community of the state, and many workers from adjoining states. Bring the "Church and Sunday School Hymnal," your Bible and a willing mind to help as the Lord may be pleased to use you.

As ever, fraternally,

M. S. Steiner.

MARRIAGES.

Snyder—Bergey.—On the 12th of August 1903, at Mannheim, Waterloo Co., Ont. John Snyder to Lydia, daughter of Jacob Bergey of Mannheim.

DEATHS.

King.—Sister Amelia King, wife of S. K. King, died at her home near Needy, Oregon, Aug. 10, 1903. Deceased was a daughter of Isaac S. and Elizabeth Miller. She was born near Lovington, Mo., 25th Nov. 1874, and reached the age of 28 Y., 8 Mo., 16 D. She moved to Oregon with her parents in 1880, was married to S. K. King Feb. 2, 1894. Her husband is bereft of a faithful wife, and five children (the youngest a mere infant) are bereft of a loving mother's care. Her parents, one brother and five sisters also survive her and mourn her early departure, but to those who have no hope. Deceased was a member of the Amiah church.

Burkhart.—On the 10th of August 1903, at the Lutheran and Reformed church in Bowmanville, Lancaster Co., Pa., were laid away the remains of Rebecca, widow of Jacob Burkhart, aged 72 Y., 2 M., 16 D. Although a member of the Reformed church, she was warmly attached to the Mennonite people, and was greatly beloved for her exemplary Christian life. The funeral was largely attended. Services by Pastor Wilhelm of the Reformed church, R. Ott of the Gen. Conf. Mennonite church and Bish. Benjamin Weaver of the Mennonite church.

Fry.—On the 5th of August 1903, in Columbiana, Ohio, of cancer of the stomach, Julia Ann, widow of Daniel Fry, aged 67 Y., 5 M., 25 D. Her husband died ten years ago. Two sons, one daughter and fourteen grandchildren mourn her departure, but they mourn not as do those who have no hope. Deceased was a member of the Mennonite church. Funeral services on the 7th at the Midway M. H. by Allen Ricker, assisted by D. S. Lehman. Text, John 11:24. Buried in the graveyard adjoining the M. H.

HERALD OF TRUTH.

Good.—On the 7th of August 1903, at his home in Millwood, Salisbury Twp., Lancaster Co., Pa., of dropsy, Bro. John H. Good, aged 63 Y., 10 M., 13 D. He suffered for several months—patiently, without a murmur, being fully resigned to the will of God, and without a fear of death, for he said to his family that the end could not come too soon. He leaves behind him a living hope that he is resting on Canaan's shore where sickness and sorrow cannot come. He was married to Annie, daughter of the late Henry Good of Beretville, Pa. He leaves his beloved companion and two sons, Henry and John, both of Philadelphia, and two daughters, Hettie, wife of Franklin Brackbill of Philadelphia, and Anna, who also has four brothers and one sister to mourn for one who was near and dear to them. He united with the Mennonite church in his youth and was a faithful member up to the time of his death. The word of God was his continued delight. Funeral services by Bish. Isaac Eby and David Buckwalter at Hershey's Mennonite M. H. Text, Rev. 14:13-15. Sister H. H.

(Note.—Will Sister H. H. kindly tell us what the 25 cents inclosed in her letter were for?—Ed.)

ITEMS.

Writing on Newspapers.

The practice of writing on newspapers and packages being on the increase the Canadian postoffice department is sending out inspectors to detect offenders. Postmasters are now instructed to open all packages not sealed and paid for at first class rates, and if any writing is found on the paper the department is to be notified. The maximum penalty for such offence is \$50.00.

A New Decision.

Judge Rogers in the United States Circuit Court at St. Louis, Mo., on the 17th of August, has handed down an opinion to the effect that any company has the absolute right to dismiss employees because they belong to labor unions, or for any other reason; that employers may maintain what is known as a blacklist and give it out for the use of others; that this is a purely lawful act, and has no element of conspiracy.

The court held that an employer, in the absence of contract relations, has the right to discharge any employee with or without notice at any time, and that an employer has the same right to quit the service of an employee. The court stated that "it would be intolerable if a man could be compelled by a court of equity to serve another against his will, or if a man could be compelled to retain in his employ one that he does not want." "Suppose a man should file a bill alleging that he belonged to the Presbyterian church, that his employer had discharged him solely on that account, is it possible a court of equity could grant him relief? If so, on what ground?"

Strange Bible Facts.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the Crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible and marked with an old nail on the rough wall of his cell, told how the brain sought employment through the weary years:

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Revend but once, and that in the 9th verse of the 11th Psalm. The 8th verse of the 11th Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse; 35th verse, 11th chapter of St. John is the shortest. In the 107th Psalm four verses are alike, the 8th, 15th, 21st and 31st. Each verse of the 136th Psalm ends alike. No names or words with more than six syllables are found in the Bible. The 36th chapter of Isaiah and the 19th chapter of 2 Kings are alike. The word girl occurs but once in the Bible, and that in the 3d verse and 3d chapter of Job. There are found in both books of the Bible 3,586,483 letters, 775,093 words, 21,273 verses, 1,198 chapters and 66 books. The 26th chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the 23d Psalm. The four most inspiring promises are John 14:2, John 6:37, Matt. 11:28, and Psalm 37:4. The first verse of the 60th chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boasts of their perfectness should learn the 6th chapter of Matthew. All humanity should learn the 6th chapter of St. Luke, from the 20th verse to its ending.

The Rand McNally Handy Atlas of the World, especially prepared for us, is something of great practical value. It contains nine beautiful maps 12½x19 inches, fourteen maps 8½x12½ inches, with a number of smaller ones, representing every country in the world. All these maps are printed in fine colors, and are very clear and distinct.

inct. In addition to these elegant maps, the Handy Atlas contains historical events, discoveries, explorations and inventions, chronologically arranged. It also gives the form of government in each country, its area in square miles, population, and the chief cities, with the population, etc. Among others it contains an excellent large map of Palestine, with points of special interest indicated; a large map of the United States, showing the territorial growth of the great republic; and a number of maps of prominent States, with population of principal cities and towns, etc.

This Atlas will be sent by mail prepaid to any address for 25 cents, or for 30 cents we will send the Atlas and the Young People's Paper for one year. The regular retail price of the Atlas alone is 50 cents.

Address, Mennonite Pub. Co., Elkhart, Ind.

One-Half Rates to Cincinnati, O., and Return, Via Big Four Route, Sept. 7-9, 1903.

Round trip tickets will be on sale from all points on "Big Four" of a greater distance than 135 miles from Cincinnati at rate of one fare for the round trip, Sept. 6 and 7, 1903. Tickets will be good for continuous passage in each direction, good returning leaving Cincinnati not later than Sept. 15, 1903, on being validated by joint agent, for which a fee of 50 cents will be charged. The joint agent will be conducted under the supervision of Mr. F. C. Donald, and will be located in rounds of Gibson House, Walnut street. Office hours, 6 a. m. to 9 p. m. Passengers desiring to leave Cincinnati later than 11 p. m. and before 8 a. m. following morning, should present receipts for tickets between 7 p. m. and 9 p. m.

For full information and particulars as to rates, tickets, limits, stop-over privileges, etc., call on agents "Big Four Route," or address the undersigned.

Warren J. Lynch, Gen. Pass. & Ticket Agent, Cincinnati, Ohio.

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To many points in Arkansas, Indian Territory, Louisiana, Missouri, New Mexico, Oklahoma, Texas, Kansas, Colorado, South Dakota and Wyoming, via Big Four Route. One way colonist tickets will be on sale on July 7 and 21, August 4 and 18, and September 1 and 15, 1903.

For full information and particulars as to rates, tickets, limits, call on agents "Big Four Route," or address the undersigned.

Warren J. Lynch, General Pass. & Ticket Agent, Cincinnati, O.

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F. A. Miller, General Passenger Agent, Chicago. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 3, 1903.

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EDITORIAL NOTES.

The danger of a Carnival in Elkhart has passed. This does not mean, however, that the enemy of souls has left the town to shift for itself.

The election of Cardinal Sartosa pope of the Roman Catholic church is said by a prominent member of the church to have been "a triumph of goodness over cleverness." Cardinal Rampolla, his strongest rival, was a trained diplomat; Sarto, a devout country priest.

The Harvest Home services at the Souder-ton (Pa.) M. H. on the 15th of August were well attended. It is a pleasure to note this, as it is often the case that, judging by the attendance at meetings of this kind, many people do not take time to thank God for the blessings He bestows.

There are two kinds of banks in this town. In one men buy drafts, in the other they buy drinks. In one, money is deposited and credit given; in the other, money is spent to satisfy our unnatural craving; the one kind is a legitimate business institution, the other, a legalized "Bank saloon"; the one is a savings bank, the other a "losings" bank.

The Journal of the American Medical Association finds, from a careful investigation, that the last Fourth of July celebration in the northern states was the direct cause of 415 deaths from wounds that brought on lockjaw; other deaths, 60; ten persons were made blind; 75 lost one of their eyes; 54 lost hands, arms or legs; 174 lost one or more fingers; 3,670 received other severe injuries. The toy pistol or the blank cartridge were responsible for 382 of the deaths by lockjaw. It is an awful price that this country pays for the pleasure of making itself silly for a day.

In this issue will be found an interesting letter from sister Sarah Lapp, of Rudri, C. P. India. She certainly draws a beautiful picture of their natural surroundings. The editor will endeavor to present the readers with a map of these surroundings from a sketch by Bro. Ressler. Truly, it seems to be a land

"Where every prospect pleases,
And only man is vile,"

and where the only desert is that which is in men's hearts. God grant that these spiritual

deserts may, by the implanting of the "Rose of Sharon" and the "Lily of the Valley" (Cant. 2:1), be made to blossom (Isa. 35:1) and become green and beautiful like the garden of the Lord. Jer. 31:12; Ezek. 28:13.

Just now the heroic and strenuous element in Christianity is receiving its full share of attention and encouragement. Perhaps conditions in general warrant it, for what Christianity needs and lacks so much is good gospel backbone. But that is a poor article of Christianity where joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance are wanting. Twentieth century "strenuousness" is inclined to overlook these qualities as though the effect of exercise in them were debilitating to the spiritual body, but they are the safeguard of our zeal, the test of our trust, the proof of our profession, and while the exercise of these qualities may rob Christianity of the pomp, glitter, enthusiasm and display of outward show, or the element that proposes to advance or uphold the cause of Christianity with the power of arms, it will strengthen the inner man and lead to true spiritual heroism and self-denial of which the outwardly heroic and strenuous is a base counterpart.

There is a fundamental principle, advocated by our Mennonite people, the real nature of which is but very little understood, even by many of our own people. It is the oft mentioned principle, or doctrine, of non-resistance. The wrong conception of this principle, or ignorance of the far reaching influences which its practice yields upon the whole Christian life, has caused very many people to misunderstand our profession. On the other hand, and I am sorry to say it, there are those who, realizing the place it occupies in the life of every true Christian, have at times expressed surprise at the attitude taken or the demeanor assumed by some who are supposed to hold to the principle of non-resistance.

This principle, as the gospel teaches it, and as our great Leader exemplified it, is not understood by the world. It is not a system of philosophy, attained by a course of human reasoning, although there is a divine reason for giving it the place it occupies in the Christian life. It is even looked upon as unreasonable by the world, yet at the same time we cannot render unto God a reasonable service (Rom. 12:1) unless it is a part of our life. The carnal mind conceives things

from the standpoint of self and this is contrary to the principle of non-resistance. Self is the center round which all carnal interests cluster, and toward which all carnal ideas and conceptions tend, and if Christianity were merely a system of human philosophy, its advocates and adherents, actual or professed, might be excused for making or taking exceptions to non-resistance as a fundamental principle, that underlies every cardinal virtue, and consequently influences every act and thought of every faithful follower of Christ.

Among the cardinal virtues that are most directly controlled by this principle are patience, meekness, self-denial, charity, etc. But there are many professed followers of Christ who, while admiring these virtues and practicing them in the ordinary course of their relations and dealings with their fellowmen, hold the strange idea that there is a point in these relations beyond which "patience ceases to be a virtue," when "God will help him who helps himself," when "you have to stick up for your rights," when "you must do the other fellow, or he will do you," etc., etc. In other words, when, according to our Savior's teaching and example the practice of such virtues would illuminate the Christian life and profession with the brightest lustre, these all-profession and no-possession Christians discard the cardinal for the carnal virtue, that is, they take that course of action or thought that appeals to the carnal reason, but which is contrary to the mind of Christ and is inexcusable in the Christian.

Since I have realized more and more the tremendous importance of this principle, and how little it is understood or the spirit of it is obeyed by those even who profess it, I can understand better why our faithful bishops and ministers never fail to present this principle in every conference sermon. I believe they often understand it better than they explain it to their hearers, they thinking perhaps that the mere mention of it will be sufficient. It is not. The people, our people, do not understand it as they should. They do not practice it as they should. They will hear non-resistance spoken of, and will then go out and put the aforementioned limits into practice and put the whole principle, as well as their profession, to shame. They profess the cardinal virtues and practice the carnal. For doing so they win the applause of the world, but what is right in the eyes of the world is an abomination in the sight of God, while those virtues which in the sight

of God are precious are overlooked or condemned by the world. The true Christian is never slow to give a reason for the hope that is within him; he never compromises with sin, he is never afraid to present the word of the Master as authority for all his acts, but he presents the truth in love, not with the sword or the cannon. That quality which might be called passive courage, that endures sufferings, is patient under affronts and injuries, is humble, non-resistant, placable, is one which the world, with the unthinking small boy, is apt to call tameness, weakness, want of resolution, cowardice. The man who possesses vigor, firmness, resolution; who is daring and active, quick in his sensibilities, jealous of his fame, name and dignity, enterprising in his aspirations and bold in his ambitions; who has no time to attend to all the little details that make some of his actions questionable; who never bends in his purposes and is violent in his resentments, is the man whom the world admires. He is talked about, held up as an example. Young Christians are made to believe that he is an ideal person, and that to assume his traits is noble and necessary to achieve success and to obtain proper recognition. But while a few of these virtues are laudable when their exercise is not in the least affected by self and selfish motives, they are not of the kind that develop a Paul, a John, a Luke, a Philip, or a Stephen, because they are not Christ-like.

The Heroic idea has been infused into the delineation of the Christian character until the great majority of men have no place for the real spirit of non-resistance in the Christian life. The cry is, "Get up!" "Do something for yourself!" "Be somebody!" "Don't let people tread on your toes or on your back!" etc., etc. They appeal to the exercise of the carnal virtues, or, to speak more plainly, those qualities which the carnal mind calls virtues. The character that is meek, yielding, forgiving, not prompt to act against an evildoer, but is willing rather to suffer; that is silent and gentle under rudeness and insult, suing for reconciliation when the carnal virtues would demand satisfaction; that gives way to the pushes of impudence, moves aside for the proud step of arrogance, and takes gently the buffetings and bellowings of fury, that is indulgent to the prejudices, the wrongheadedness, the intractability of those with whom it has to deal—this character, I say, is far too much lost sight of, its Christ-likeness is not noticed, its value to the world unheeded. Nevertheless were such a disposition universal among Christians, the world would soon become a society of true friends. On the other hand, were the carnal virtues to prevail everywhere, the world would soon be a scene of universal contention. And how dangerously does it resemble such a scene!

May our bishops, ministers and deacons, our members, Sunday school workers and all, unite in one prayer and meditation to better understand the Savior's words given in Matt. 5:38-48 and Luke 24:34, and in this connection think of the admonition of Paul (Rom. 12:1, 2). The knowledge of the

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letter alone killeth, but the Spirit giveth life. We know the letter; do we understand it? Have we the Spirit?

PERSONAL MENTION.

Bro. J. A. Ressler wishes to inform our readers that their address from now on the times when they leave this country will be Ronks, Lancaster Co., Pa. Letters will be forwarded from there if necessary.

For the Herald of Truth.

REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

II.

This activity in the cities and the towns on the Volga begins as soon as the water is clear of ice, generally early in April; reaches its climax during the season of high mass in Nijni-Novgorod in the month of August, and continues until about the middle of October. Since I am speaking of the steamer wharves I will also describe

3. How colporteur work is done on board the steamers.—The pleasantest part of the work is colportage on board the steamers. As already intimated, there are many large double-decked steamers plying between Astrakhan and Nijni-Novgorod, a distance of over two thousand versts (a verst is about two-thirds of a mile.—Ed.) These steamers have accommodations for four classes of passengers. In bad weather shelter is provided for all classes. On board the steamer all the people are together, that is, in their respective classes and cabins; and when the heart is full of faith and child-like confidence; when one is thoroughly convinced that the cause is the Lord's, then success is seldom wanting. Often did I learn that my success depended upon my frame of mind. As colporteur I was permitted on almost all vessels to visit all parts of the ship, display my books, etc. Of course, this privilege is dependent upon the mental attitude of the captain. But there are few Russians who have not at least some regard for religion or Christianity, or at least showing some respect for it.

If the voyage is to be a long one, whether taking second or third class passage, one must ask for a "bribor" (utensils for making tea, together with boiling water). You carry your tea, sugar, etc., with you. While drinking your tea, or afterward, opportunity offers to say a few words about or from the word of God. You take a few books with you and pass along the rows of passengers. Generally some one asks for or at least wants a book to read. If these persons do not wish to buy, you distribute copies to read. This offer is readily accepted, for on long voyages passengers are troubled with ennui. Very often those who take books to read will buy them. Frequently, too, a few words of greeting develop into a conversation on religious subjects to which others near by listen, and if the colporteur has the gift of expounding scriptures, little groups of listeners soon assemble, and many precious seeds can be scattered, and many books are sold.

At every landing some passengers get off, while others get on. During this time you have the opportunity of going on shore to offer the gospel to those who are standing about. In the course of a day there are always many new arrivals, among which there are always some who accept the word, and sometimes these in turn "pass it on" to

others. Moreover, on board a steamer one can offer the same person the Bible or the Gospel several times; often with the second or third offer a sale is effected; while on land in cities or villages a house is not often visited more than once, unless—as is sometimes the case—the colporteur is invited to come again. Very often one finds the front door of a house locked, and upon going to the back door you are turned away by the servants, or the watchdog stands guard at the door. These annoyances do not exist on the ships. Neither is there any deep sand or mud to wade through; shoes and clothes are always clean, and at the end of the voyage your work shows success. Successful work means the average daily distribution or sale of about twenty books.

4. Arrested as a colporteur.—The pleasant side of colportage on board ship has just been presented. But where things are so pleasant there are also things unpleasant. Generally my tour in summer was: Saratov, this occupied one week of my time. From Nijni-Novgorod, however, further tours were made to the north or west. The aforementioned incident occurred during an extended tour on the Volga in the vicinity of Jaroslavl. While I was engaged in my work among the third class passengers I noticed a police officer of higher rank sitting among the people; he was the Pomoschtschnik Ispravnik (deputy sheriff). I saw afterward that he had a policeman with him. I thought it was just as much my duty to offer books to him as to other people, and asked if he would be pleased to have the holy scriptures or parts thereof.—"What do you say?" said he. "Who gives you permission to sell our books?"—I replied: "I am sent by the Bible Society, and beside this I have permission from the governors and other officers as well as from captains of the steamers to distribute the sacred scriptures in various languages." The official ordered his policeman to call the captain and asked if he had seen my papers. The captain was now obliged to ask me for my pass and appointment papers. He examined them and said to him: "What do you want? Everything is in proper order." The official relieved him of the papers and pocketed them, saying: "This matter will first be more carefully investigated." I was now forbidden to sell any more books. The copies that I had given to the passengers to read and examine I was obliged to gather up, the policeman following closely at my heels. At the command of the official I had to pack my books into the case and nail it securely. This whole proceeding made quite a stir among the passengers. Considerable ill feeling was shown, as was plain from such remarks as these: "What does this official want here?" "He has no authority here." "What does this mean?" etc., etc. I was told I should not pay any further attention to him. Hearing this, the official gave orders that I should not speak with any one. I was commanded to go to the end of the ship, where no other person was, and was not allowed to go for my baggage, neither was even one passenger allowed to come to me. I was a prisoner. I was most uncomfortable for, I had never been in such a predicament. I could reflect and decide on whether I was the sole cause of my humiliation, what offence I had given, and whether I had perhaps not been polite enough to the official, but the matter was not clear to me. This only I knew—that injustice and violence had been done me at the hands of the official, but what would come of it I knew not.

The official could not prevent the members of the crew from bringing me a table and a bench, so that I could sit down while I awaited the arrival of the vessel at Jaroslavl. This incident occurred between four and five in the afternoon. We expected to arrive at Jaroslavl between ten and eleven that night. Time passed very slowly, but gradually the end drew near. Night had come, and finally a streak of light could be seen in the distance. In course of time individual lights became visible in this streak. The lights drew nearer and became more numerous. The official and his subordinate came by turns to watch me. I did not know how I should deport myself, so I remained silent. The ship gradually slackened her speed, the captain's commands were heard above the din of the throng which was preparing to disembark. "Stop!" The ship swung to, lines were thrown from the ship to the posts and fastened, and soon we were lying alongside the wharf of Jaroslavl. The bridge was pushed out from the dock and the passengers began to crowd through the gangway. Suddenly the shrill whistle of the policeman on board sounded a series of loud blasts, and he was soon answered by the shrill whistles of the policemen on shore. Responses came from various quarters. The passengers had not yet disembarked before several city policemen were standing beside the official, and he gave them instructions. My belongings, trunks and valises were left undisturbed in their place. The sailors refused to carry them ashore, because their owner was under arrest. Hence the official and his subordinate were obliged to take hold and carry my heavy cases and other effects from the ship out on the landing. Finally I also went ashore. Two policemen remained at my side. The captain had in the meantime conversed with the agent on the wharf; the latter advised me to telegraph an insult to the Bible Society, and that the Pomoschtschnik must be punished. I did not wish to be unduly hasty and preferred to wait until next day. The agent then showed me into a room in the depot for the night. The policeman had to carry my personal effects into the room, after which I was supplied with the necessities for making tea, and the policemen now also took their places in the room, but were promptly ordered out by the agent. I was now left undisturbed. I got out my lunch basket, and prepared my evening meal in peace. Although I had a splendid lodging place, sleep forsook me; beside this, at numerous intervals during the night policemen came and demanded still other papers. Unfortunately I could not give them anything. The two policemen in the room adjoining evidently rested less than I did, for I heard them scolding about their much disturbed rest. Finally they also fell asleep. In course of time sleep must have come to me, too, for when it was broad daylight I was aroused by loud calls and knocks at my door.

In a moment I recalled the incidents of the day before. The policeman had not yet received any orders. I ordered tea and took my breakfast. In the meantime the subordinate of the official that had arrested me came in. I was to go with him to the police station as soon as I had breakfasted. But on our arrival there he was turned away with his prisoner; then he went with me to another building. After waiting a while a police officer came with my papers, delivered them and gave the policeman rather a stern rebuke. I demanded my papers, which the policeman had taken, and asked for the Pomoschtschnik. The fellow gave me no answer, turned about and walked away in no particular direction. I stood there with glad to be free from further complications. Was this the end of the chapter? Well, I went to the landing where I found all my effects in proper order, and not a policeman

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in sight! I then secured comfortable quarters at a hotel, expecting to make my home there for a while. After making these arrangements I went to the governor and chief of police to obtain permission to do colportage work, and now I was able once more to follow my vocation unhindered. Although I asked for the official who had arrested me, none of the police officers could or would give me any information regarding him.

About a year afterward I was sitting in the second cabin of a steamer writing reports, when a man dressed in civilian attire and with a dark frown on his face came into the second cabin, took possession of a certain corner and proceeded to make himself comfortable. When I looked into the man's face a slight shudder passed through me. "That is he! And in my immediate presence!—But in civilian costume!"

I continued at my work and acted as if I had not taken any notice of his coming. He had lain down to rest, to sleep, to lounge, or whatever other purpose or want of purpose it may have been. Before me was the table on which I wrote, but aside from my work I always had a small quantity of books as a while, my tormenter raised himself up, he glanced at my table, at me, at my books, came up, and asked: "Are these your books?" I replied: "Yes."—"Do you sell these books?" "Yes, Sir." He took a large, gilt-edged volume, looked through it and laid it aside, likewise a second one. He asked for other copies, which I brought, together with a number of others from my stock of books. He bought six or eight copies for some seven rubles or more, packed them in his valise and resumed his seat. At the next landing a sailor came to carry his luggage ashore, and with a parting greeting my tormenter went. I mentally returned his greeting with one less complimentary. Although I made this tour a number of times afterward I never saw him again. I suppose he thought I did not recognize him. May the books which he bought be a blessing to him.

(To be continued.)

UNIONISM.

The great concern to be looked after in church unionism, for which some in these times are making plans, is whether God is their union or union is their god. There is a unity which God draws men into, and that is the unity of the Spirit, and Christ is their bond of peace. There is also the busy mind of man, as ripe for unity as for division, when it is uneasy, now to be turning up things, or now for building its babylons—doing for doing's sake—which must be felt as a great stumbling block to promoters of true unity.

Between the poetic sentiment for union and the lust for combinations and trusts, there is as much danger of the idolatry of union as there is hope of the unity of the Spirit. If the merely syndicate motives are to prevail, along with that popular indifference to essential differences which likes the association and tolerates its truth, then "Say not ye a confederacy, to all them to whom this people shall say, 'A confederacy!' Neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuary." Isa. 8:1-24.

The basis of union is not the swapping of doctrines, or the leveling of some points and the forcing up of others, but it is the Spirit of Him to whom the gathering of the people

shall be. There can be a unity of Spirit and honest, helpful difference of opinions, healthy because exercised in the bond of peace. When we as a society report that love and unity are maintained, we believe that there is a unity of spirit and purpose alive among us, steadily minding the same essential thing; and perhaps all the more so because true to differing convictions of different aspects of truth. The unity of the Spirit does not mean uniformity of opinions. These belong to the head rather than the heart, and may be left to follow the lead of a heart that is concerned to be right towards God. It is not right to respect others' opinions of every sort, but it is right to respect others who are honest in their opinions. In running with one another the race that is set before us, we are called upon to copy exactly each other's steps and so get our eyes off the goal, or to be looking unto "the Author and Finisher of our faith, who for the joy set before him endured the cross despising the shame?" If we, with eye fixed on Him, so run as to obtain, He will not criticise us for our individual gait, but the uniform aim of eye and step towards Him will be the unity with which He is well pleased.

Good and pleasant as it would be for all Christ's brethren on earth to be found dwelling together in unity—even of organization if that need be, but we doubt it—yet we cannot see that it is not better at present for the professing church at large that some of its different bodies should continue to preserve their individuality. The maintenance of living principle in the truth by some individual denominations is a more eminent service to all churches, than the sinking of those testimony-bearing denominations into a common ecclesiastical mass could possibly be. This, in the present state of the church, would be a drowning of the most living instances of the unity of the Spirit in the uniformity of deadness. Union is for the sake of the Spirit, and the better to band men together in maintenance of His testimonies and the furtherance of Christ's kingdom.

While it is conceivable that most Protestant churches might combine without real loss of any spiritual principle for which they stand, though not without several changes of mode and form—yet those absolutely non-crested religious societies among them would have to remain distinct or else be utterly cancelled. These are wholly unmixable with the other systems, without the surrender of all the points which made them societies. In these cases union would be simply obliteration. Such obliteration of most but the name has already, over large areas, come to pass, through attempts to accommodate principle to the usages of others. In such cases the distinctive principles simply drop out, and the principle of worship, of ministry, of usage and of doctrine generally which obtains in other churches sets in and keeps on under cover of our name. So church-unionism, consistently applied to the rest of us, would have to mean the annihilation of all that is distinctive in our society. Without naming now our several fundamental tenets that gave our system a separate existence, we leave to any one so disposed to see if he can blend them, one by one, with the practice of other church systems, without surrendering them. We are glad to hear of the growing spirituality of the churches, and hope it is true. But until their standards (we compare no individuals) reach a higher level still or ours a lower one, our religious society must stand separate, or be submerged in the common tide. And yet how many, swept along in that tide, we have heard calling out to us, "Oh Friends,

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ABRAM B. KOLB, Editor.

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For the Herald of Truth.

LESSON FOR SUNDAY, SEPT. 6, 1903.

By Aaron Loucks.

DEATH OF SAUL AND JONATHAN.

Golden Text.—"There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 14:12.

This lesson furnishes us with the history of Saul's end. He who was first called to the throne of Israel, so humble and full of promise, leading the host of Israel into battle against their enemies and utterly discomfiting them—now, because of disobedience, pride and self-will, causes Israel's enemies to triumph over them, and Saul dies a suicide. Saul's last battle.—This is the third Philistine war that we have any record of. David, who turned the tide of the second battle with the Philistines when as a mere boy he slew Goliath, was now a fugitive in the Philistine country, despairing of safety in Saul's realm during his reign.

The Philistines gather their armies together for warfare against Israel. Saul gathered all Israel together and pitched on Mt. Gilboa. When Saul saw the host of the Philistines he was afraid. In the night he sought out a woman who had a familiar spirit, to inquire concerning the outcome of the battle. He met the spirit of Samuel, who gave him warning that on the morrow he should die. Here were two great forces contending for the supremacy. Though God's people were defeated at this time, it is no evidence that the powers of the world are

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mightier than God. His people had sinned. He had asked for a visible king instead of God. Saul offered sacrifice contrary to commandment, disobeyed the word of God concerning the Amalekites whom he was sent to destroy, and had asked counsel of one who had a familiar spirit. Therefore God permits their enemies to afflict them.

Thus in our lives there are two great forces contending for supremacy. Which shall be victorious, the flesh or the Spirit? We suffer defeat when we allow sin to come into our lives. "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

The same equipment with which Saul defeated the Ammonites in his first battle is now powerless in the present conflict. Not is the race, yet to the true and the faithful victory is promised through grace. Whatever success we may have had in the past, or power has been manifest in our lives, if we disobey God, and He turns from us, our power is gone and we suffer shame and defeat. "This is the word of the Lord, 'Not by might, nor by power, but by my Spirit, saith the Lord.'"

When Saul was little in his own eyes and submitted himself unto the Lord, the Spirit of God came upon him. It was then when Samuel said of him, "See ye him whom the Lord hath chosen; there is none like him among all the people."

After Saul became a mighty king, pride and self-will ruled him. Now Samuel says to him, "Because thou hast rejected the word of the Lord, he also hath rejected thee from being king." "God resisteth the proud, and giveth grace to the humble."

All the men of Israel fled before the Philistines, and fell down slain in Mt. Gilboa, and the battle went sore against Saul. How it must have grieved the heart of God, to see the enemy triumph over His people! They had turned from God, now He turns from them. They are reaping what they have sown. If we choose wrong, for that wrong we shall suffer.

He was sore wounded. The warrior has no shield provided for his back. Saul was fleeing from the enemy when he was wounded. In the Christian's armor there is no protection for the back (Eph. 6). We are commanded to take the whole armor and then to stand. God does not intend that His people shall ever retreat, but they do, and what loss they sustain!

Rather than be taken alive by his enemies, after his armorbearer refuses to kill him, Saul takes his own life by falling on a sword. One step after another in the wrong direction, he reaps the harvest he has sown. "The wages of sin is death." Saul dies a suicide. Thus ends the last scene in his life.

How different from that of the apostle Paul when approaching death! "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day."

"So Saul died and his three sons that same day together." That the noble-hearted Jonathan, after his kindness and sympathy to David, though the legal heir to his father's throne, yet knowing God's will in the choice of him in all his troubles, should suffer a like fate with his father seems sad. Parents often transmit death to their children by the sin of their own life.

The Philistine triumph over their victory. They cut off Saul's head and stripped off his armor, and fastened his body to the wall of Bethshan. They put his armor in the house of Ashtaroth, and fastened his head in the temple of Dagon. Indignity upon indignity was heaped upon him.

The world rejoices when those who were in God's service fall.

The children of Belial who despised Saul when he was chosen, saying, "How shall this man save us?" would now say, "I told you so." Many skeptics today point to some professing Christian's downfall, and say there is nothing in Christianity. They are mistaken in judgment by making unfair comparisons. They always choose the poorest types of Christians or hypocrites, and set them up alongside of the best and most honorable men of the world, and say the latter are as good as the former. Saul is a poor type of a faithful servant of God. Let them take a Moses, or a Samuel, or a Paul, and compare them with the best of the world, and the contrast will be as great as that between light and darkness.

The Sauls, Judases, Annaniases, Simons, Demases, Hymeneuses, Philetuses and Alexanders are poor representatives of what the religion of the Lord Jesus Christ does for a man. To judge Christianity by that class of persons is very unjust. The fact that there are those who do not adorn their profession, but bring reproach upon their Lord, should lead every faithful Christian to a closer walk with God.

The men of Jabesh Gilead, when they heard what the Philistines had done to Saul, went all night and brought the bodies of Saul and his sons to their city and there performed the last funeral rites over their bodies in grateful remembrance of Saul's brave deed in behalf of their city early in his reign. David pays a most touching and lasting tribute to the memory of Saul in 2 Sam. 1:17-27, which you should read.

Scottsdale, Pa.

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keep true to your special principles, and show to the church at large the more excellent way!"

On the whole, we join the Christian Instructor in fearing that "the schemes of union of the churches of our time means a leveling down to the plane of the churches that have made lower attainments.... It is questionable whether a union formed under these circumstances would be endeavoring to keep the unity of the Spirit."—The Friend.

For the Herald of Truth.

A DESERTED SUMMER RESORT OF OUR MENNONITE ANCESTORS.

By Jacob A. Heatwole.

In passing up Waggy's Creek on an almost impassable road full of ravines, large boulders and fallen trees, I am reminded now and then as we come in sight of one foothill after another, each taking the form of a mountain more and more as we approach the first range of the Alleghenies, that this is the same road we used to travel to get to Union Springs. After an hour's rough travel we come to the foot of Narrow Back Mountain, where we leave our horses and buggies and make the rest of the distance on foot.

We have now climbed several hundred feet and are in sight of the old cabins almost hidden by the wild mountain growth. We

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are surrounded by a dense growth of blackberry briars, fairly loaded with their luscious fruit. We soon fill our vessels and go to explore the place which at this season of the year, about twenty years ago, was full of life. The fountain is the first place we look for. The once smooth path is almost obliterated. The once large and substantial platform with its benches and long steps is much dilapidated. As we drink of that delightful water we are reminded that here it was that our old ancestors would come to get their much needed rest, and repair their wasted energies by breathing the pure mountain air and drinking the wonderful water which God caused to flow from the steep sides of this rock-ribbed mountain. I call to mind especially such as the Shanks, Heatwoles, Rhodes, Beerys, Weavers, Burkholders and many others, many of whom have gone to their reward, where they never tire and are continually refreshing themselves from the river of life.

Many came from a distance. Some were benefited, others not, and consequently went away disappointed. One who came from Pennsylvania became worse and in a short time died at my grandmother's Rhodes' home. Similar cases could be given, but such is life, and we must admit that "our strength is labor and sorrow, and we soon fly away."

We now look at the cabins more closely. Here stand two stone chimneys, but the cabin has fallen down. Many of the doors are swung on home-made wooden hinges and are nearly all standing open, so that the cattle go in to get away from the flies. I recognize Dea. F. A. Rhodes' cabin, which looks almost more natural than any other of one of them. There is the porch on which our old brother would entertain his guests, read his Bible and the Herald of Truth.

But what brought about all this desolation? In a short answer we say, "It was the love of money." A shrewd lawyer saw where he could make a nice sum of money by suing our brethren. Thus we see how they were willing to observe our Savior's admonition, "If any man sue thee at law and take away thy coat, let him have thy cloak also." They not only paid their fines, but gave up their cabins.

Harrisonburg, Va.

For the Herald of Truth.

A LESSON ON UNION.

By P. Hostetler.

Christ prayed that all His followers might be one; and Paul admonishes the Ephesians to strive to keep the unity of the Spirit. Anything that makes for peace and unity among God's children (unless it be a forsaking of gospel principles) is in harmony with God's will and must originate from Him. On the other hand, everything that destroys peace and unity among God's children (unless it be the upholding of gospel principles) is from the evil one.

A. and B. represent two churches in a certain locality, having nearly the same faith and practice, the principal differences being in their church discipline or in their rules of order in church work. B. proposes to A.: "Let us come nearer together in our church work and if possible have the same rules of order in both churches." A. says: "This would certainly be nice and right and we would gladly do so, if we need not sacrifice any of our Christian principles or lay aside any of our rules of order that we consider so necessary in maintaining church purity. Probably all of our ministers and leaders acknowledge that we have too much worldliness in our churches now, and if our union

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of churches would result in more worldliness coming in, then it may be more harm than good. But if you are willing to put away what our church has classed as worldliness and not allowed, we will put away anything that you have not allowed, and then our union will undoubtedly be a decided advantage and blessing to both of us, and be stepping stones toward less worldliness and more spirituality; while on the other hand, if each of us would agree to allow just what the other one has been allowing, then our union would only be stepping stones toward more worldliness."

East Lynne, Mo.

For the Herald of Truth.

STUDYING THE FIELDS.

By Anna E. Brunk.

It does not require a great deal of thought on the subject of mission fields to convince us that there is a very great deal of work and that we are responsible for its being done. "The field is the world," Dr. Livingstone once said, "The spirit of missions is the spirit of Christ." The mission work was taught and illustrated by the humble Nazarene. The history of His life may be stated in five simple words: "He went about doing good."

Notice, that He "went about." While He was in Capernaum He said, "I must preach the kingdom of God to other cities also, for therefore am I sent." Paul and Barnabas left Antioch to seek new fields for their missionary operations. We cannot doubt that the mission work is founded on Christ and the apostles. For convenience we divide mission fields into two classes—home and foreign. But we should not make so much distinction that we think we have nothing to do in the foreign field. God is no respecter of person, creed or nationality. "Hath not God made of one blood all nations of the earth?" To the Lord there are no foreign fields, and His love for the "despised African" is as great as for the "respectable American."

China contains one-fourth of the population of the whole world. Out of her nine hundred and eighty-two cities, nine hundred of them are without a missionary. Twenty-four of her people die every minute without hope and the knowledge of Christ. She sacrifices yearly two hundred thousand children to her gods. Superstition and idolatry reign supreme, and her opium-smoking rooms and gambling dens are of the vilest character. Dr. Williams says, "A thousand years ago China was the most refined nation of the globe. While the Britons wore skins, China wore silk. Other nations have progressed, but China has gone backwards." His explanation is that China did not have the Bible.

We have heard much of India—much more than I could tell. You know that India is saturated with the grossest ignorance and idolatry; filled with Buddhist temples crowded with images, and innumerable monuments, temples and shrines of the gods they worship. They teach that women have no minds and thousands of them are sacrificed for the sins of their husbands. Sometimes they throw away their food if the shadow of a Christian falls upon it. India has "opportunity" written all over her face, and the hope of her becoming a Christian nation depends much on our immediate action.

Africa is the land of slavery. Out of her two hundred millions only two millions ever heard of Christ. In the Sudan region of nine million people there is not one missionary.

There was a time of great rejoicing when the slaves of our own country received the news of the Emancipation Proclamation. Christ has proclaimed the slaves of Africa free nineteen hundred years ago. Is it not time that we haste with the news?

Romanists are not yet free. They fasten their faith to an infallible (?) pope, telling their secrets to father confessors who have no right, human or divine, to tamper with individual conscience. The Jewish rabbis call the Christian mission "the house of the tempter," and they threaten with punishment any son of Israel who will go near them or receive any literature from them. Their morals are very corrupt and their monasteries are blackened in sin, shame and corruption.

What of Hungary, Poland, Italy, Russia and many others? The neglected in the cities of our own home land furnish a vast field for work. Oh! these huge cities with their unfathomable poverty and heartless wealth! In all the great cities there are dark spots, full of the poor, the fallen, the neglected and the spiritually perishing and lost.

But the poor in our cities are by no means the only class who are in need of being reached and helped into a better life. "The harvest truly is plenteous, but the laborers are few." The church is just beginning to open her ear to the cry of the heathen world. Did not our Master say, "Lift up your eyes, and look on the fields; for they are white already to harvest"? So many of us are not looking. Christ wants us to look, but if that is all that we do it will avail nothing. The hour has struck, and the doors are open to receive the gospel. Is the church ready?

It is not mine to point out your duty, my brother, my sister, nor should it be necessary to do so. You all have the open Bible in your homes, and this subject is not a question; for Christ's positive commands are: "Look," "Pray," "Send," "Go."

Harrisonburg, Va.

For the Herald of Truth.

FAITH.

By Maggie B. Fassnacht.

Faith is an affectionate, practical confidence in the testimony of God. If brethren and sisters could be blessed with the faith that Abraham had in offering his only son for a sacrifice, we should never hear any complainings when we are called to sacrifice something not even to be compared with that of the great patriarch. Abraham believed God and he was called the Friend of God. Faith in God is the key that unlocks the door to the inexhaustible treasures and blessings that are laid in Christ. It is impossible to please God without faith. It is the only means by which we can be brought into union with Christ and come into possession of eternal life (1 John 5:23). It is the shield by which we quench the fiery darts of the enemy and the weapon by which we are able to overcome the world (1 John 5:15). It is the divine life. It is a God-given virtue which enables us to grasp things that are unseen, things that pertain to the world and the life beyond. It brings to us the help from God in times of sorrow and adversity. Unwavering faith in God and His promise is the means of access to the eternal joys, riches and glories of heaven.

Oh, for a faith that will sustain
Beneath the clouds of sorrow
And in the hour of grief and pain
Will lean upon its God!

New Holland, Pa.

HERALD OF TRUTH.

For the Herald of Truth.

OH, HOW SAD!

By B. F. M. Sours.

Oh, how sad to see them wander
Up and down the busy street—
Boys and girls who idly squander
Hours with latent good replete:
Sowing seed that they must gather
In the summer of their days;
Sowing habits they must harvest,
Though it be with bitter tears.

Sad to see them going deeper
In the ways of sinful lives,
Till the sower is the reaper,
Though the grain they reap deprives
Of the buoyant joy of being,
Of the light of virtue's ray,
Till, like falling leaves of autumn,
Hope shall fade and melt away.

Sad to see, like leaves wind driven,
Borne by every dismal blast,
When the heart, all rent and riven,
Yields to dark despair, at last;
As the flower, at morning's fragrant,
Withering, fades away, so he,
Long ere eve, in heart a wanderer,
Waits a hopeless destiny.

Mechanicburg, Pa.

For the Herald of Truth.

MUST THE LORD "SCATTER US?"

By J. D. Burkholder.

Do we really invite the northwind of persecution to scatter us before we Mennonite people, as a church, will awaken to our duty? Are we seeking the lost sheep? Yes, in a few little spots where the pastures are green, we are. How about those who are living out in the mountains not far away? Must they perish for lack of spiritual food? Did God tell us to find themselves and come to us, or did he tell us to seek the lost?

Are we like Christ in our efforts to save the lost sheep? The strong Mennonite congregations have many men who would make bold, daring shepherds. Is the church asleep? Is she satisfied if her immediate and easily available flock is in the fold and the world to a very large degree be lost?

Jesus came to save the lost. Are we like Him? The writer has been in fourteen states and almost everywhere has found people who were anxious to hear the doctrines of the Mennonite church.

Must I say that if no professing church would put forth better and more pushing efforts to teach the world than the Mennonite church (which we love so dearly) there would be a very sad state of affairs indeed? Who is responsible for such ignorance? Will God require their blood at our hands? Is the church responsible for those we could reach by more enterprising efforts? If so, why then leave talents unused?

Young men, noble and true, who could be of use to the Master, live and die unused. Is the church asleep? Or is she dead to the real needs of perishing humanity? If we are that does not influence us, surely the Mennonite church is really dead to all the world, except within the narrow bounds of her own immediate neighborhood? This is the rule—sadly true, with few exceptions. How little are we doing for the large and small cities of the world? Here are millions of souls in vices of the vilest forms imaginable.

What did the Lord say to the slothful servant? What will Jesus say to the powers of the church, those who rule and govern her workings? Will He say, Well done, when there has been but little done, or will He say, Thou oughtst to have put to use the talents given unto you?

Philadelphia, Pa.

"WHY LOOKEST THOU TO EARTH?"

Long years ago I saw a picture bearing the above title, and it deeply impressed me then, though I did not comprehend its full significance. But every remembrance of it comes to me like an inspiration, and renews my courage when the day is dark or rough. It showed a narrow path leading through a mountain. On each side rose huge cliffs towering far above a weary mortal slowly passing along and bending beneath a load far greater than his strength. The path he had passed over may have been bright and pleasant, but now it was lost to view, and the path before also was hidden in the depths of the great rocks. Only the bitter present was visible to him, and he bent beneath his load as though it were "greater than he could bear." With eyes close fixed to the ground he wended his way in deep distress, while high above him was the beautiful sky, and hovering over him were numerous angels waiting to minister to him if he would look up. Poor, short-sighted creature, with heaven all his own for a look, and God's messengers eager to help him, he was passing along with eyes riveted to the earth and his thoughts only on his hard and heavy load.

How many of us, like that earth-bound traveler, let our cares and troubles weigh us down, forget to look up, and thereby lose the beauty and comfort God always has at hand for His children! What if our lot is hard? He may be just putting the finishing touches to us, His handiwork. If our lines have fallen in hard places, let us take comfort in thinking that God has great faith in us to give us such a heavy load.

"In just that very place of His,
"Where He hath put and keepeth you,
"God hath no other thing to do."

No other one can fill our place; by we only can do this work of His, and He wants us to do our very best. He may be just fitting us for higher service, for a fuller life where our influence for good may be greater. So "let us forget those things which are behind, and reaching forth unto those things which are before, press toward the mark for the high calling (rendered "upward calling" in the new version, marginal notes) of God in Jesus Christ."—Sel.

For the Herald of Truth.

ANOTHER SERIOUS QUESTION.

By P. Hostetler.

That question in a recent issue of the Herald regarding who is responsible for the salvation of some of the heathen, is certainly a serious one and worthy of much meditation. But here is another one that I have not been able to understand. Suppose one of our brethren who has seriously considered this first question and has concluded to go to the foreign field and do what he can to clear his conscience and be free of all blood, and such an one has been recommended by his home church and his acquainted brethren as being sound in the faith and faithful and as being sound in the work—how can it be then that others who are in authority and who seem to be pillars (as Paul says of the apostles) will discourage such an one and ask him to attend some college a year first, even when this one cannot see fit to do so? And if such an one is kept from going who is then responsible for what he might have done?

East Lynne, Mo.

September 3,

For the Herald of Truth.

DO YOUR DUTY.

By Mattie Herbruck.

Do thy duty, O my brother!
Do it well, white'er it be;
Do thy duty to the Fatherhood,
Let it not be said of thee:
Thou hast failed in this endeavor,
Thou hast not thy promise kept;
While thou shouldst have been on duty,
Lo! thou carelessly hast slept.

O my brother! it behooves us
Ever to be well awake.
Jesus worked for us, and suffered—
Thus should we do for His sake.
Never can He know the anguish,
Which He bore for thee and me;
When He bowed His head in sorrow
That His children might be free.

Are we working while the day beams,
Sheds a halo o'er our way?
Or, in idle, useless trifling,
Letting pass the busy day?
Oh! behold, the night comes quickly,
Even now the sun is low;
Soon the path will all be trodden
Of thy earthly life below.

O my brethren! we must hasten,
Do our work with all our might;
Ever unflinching, uncompleted—
Comes death's sad and gloomy night—
Finds us gloomy, with our duty
Left undone or laid aside;
Joyful, happy, if found faithful,
When our earthly life be tried.

Akron, Ohio.

LIFE'S NOONTIDE.

By Phoebe P. Brennenman.

It had grown toward the heat of the noontide,
And the burdens seemed heavier to bear
Than they had in the flush of the morning,
When I entered the day without care.

And I thought it was kind of the Master
To have shrouded me in the perfect life;
For He knew what my shoulders could carry,
When life had just fairly begun.

For just as the hours waxed onward
And as He saw I could bear,
He'd give me a task that was heavier,
He knew I'd be strengthened there.

For the Master thinks kind of His children,
And has promised us strength as our day;
And He'd never ask more than He knows we can
As we follow life's path all the way.

—Gospel Banner.

For the Herald of Truth.

FOUNDATION OF LIFE.

By Sallie F. Wenger.

What is the foundation on which we would base our lives? It is manifest that in order to work out the perfect life in this sinful world, the entire human nature, with all its tendencies and dispositions, must be powerfully as well as permanently based on the right foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ."

A certain ruler came to Jesus and said, "Good Master, what shall I do that I may inherit eternal life?" And Jesus said unto him, "Why callest thou me good? There is none good but one, that is God," and repeated to him the commandments, which the ruler said, he had kept from his youth up. "Then Jesus beholding him, loved him, and said unto him, 'One thing thou lackest; go thy way, sell whatsoever thou hast, and give it to the poor, and thou shalt have treasures in heaven; and come, take up the cross, and follow me.' And 'he was sad at that saying, and went away grieved, for he had great possessions.'"

Doubtless he was sincere, but something seemed to say to him that keeping the commandments was not all that was necessary

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in order to be saved. He was at a loss to know what to do, and he came to Jesus just at this point. When he heard what Jesus wanted him to do, it made him sad, because he felt that he was not in absolute subjection to God. He was very sorry to leave Christ, but to part with his riches would have cost him his dearest idol. We do not know that he ever made the sacrifice, but we do know that if he did not, he could never gain heaven by building on this foundation.

To make the foundation of our lives firm and sure, we must be converted to God from all our idols. So long as we are not converted we are not true children of God. Eph. 2:3, says, "You are all by nature the children of wrath and therefore not the children of God." By conversion we are delivered from the power of Satan, and become children of God. We are made members of the true church of Christ. All our sins are pardoned, our conscience is pure, our desires are to do the Master's will. We have the promise of grace, and His Holy Spirit to lead and direct us. Think of such a Leader, one who knows all things and is so wise to err. Surely, this is the best condition for us to do the most for Him to whom we are so much indebted. Since He, who was pure and holy in every respect left His glorious home in heaven, and came down to this sinful world, bore our sins and suffered that we might be admitted even into His own home and be joint-heirs with Him, how can one refuse His call when our affections and obedience to His will is all He asks?

But we are told that "the Spirit of God will not always strive with man." Oh! the terrible pangs that must pierce the heart when one calls upon God and finds it is too late. Sad, sad is his condition. How grieved and distressed is he who must look back over a life spent in sin, in simply living in the world and drifting along with the current into worldly amusements and all manner of vice and ungodliness! He then thinks of the blessed promises in God's word and the many opportunities and invitations he has had to accept Christ; but all is of no avail now. He is like the foolish man who built his house upon the sand. The proudest sinner would be glad to change conditions with the poorest saint when he once realizes the eternal condition of both.

Considering youth as the spring-time of life, it is manifest that this is the time to lay the foundation for a useful and prosperous life. While we are in possession of this superlative happiness we do not realize its value. "The seasons return again and again, but youth cometh twice to no one. It is only as it fades that the shadows come out and show us what we have lost." "The child-likeness to the kingdom of heaven lingers through opening manhood; the colors or clouds fade only slowly as they drift away from the sun." To let youth pass without deciding for God is to lose the season especially fitted by Him for doing so. Although He will take us at any age, He seeks us in our prime that our whole life may be spent in His service (Eccl. 12). A young life freely given to God with its strength and unbroken vigor, its energy, its hope and enthusiasm and its generous and untarnished affections causes joy not only upon earth, among our Christian friends, but even the celestial hosts rejoice. Then the work is just begun.

Let us strive by His grace "to do what He wants us to do, to be what He wants us to be." The present is ours. "Duty is ours." Now is the time to be at work. We do not know how long we may remain here, but we know that the time is fast coming when our destiny will be sealed and we will be called to judgment, and no more opportunities will

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be given. Then, what we have done we have done, and what we have lost is lost forever. In that day, happy is the man who has long labored in the Master's vineyard, for he sees the Master pleased to admit him into His kingdom above.

Dayton, Va.

MISSIONS.

For the Herald of Truth.

SOME OF OUR SURROUNDINGS.

Dhantari, C. P. India, July 29, 1903.

The hot season is now past and gone. The rains have come, and nature presents a different robe and appearance. Some of our friends in the homeland sometimes ask us whether there are any trees and flowers where we live. Some, perhaps, imagine that India looks like a desert with nothing green to attract the eye of those who love to view the beauty of nature. But that is not the case. We are surrounded by beautiful green trees the year round, and as far as we can see now the fields and earth are covered with a robe of green. Of course, during the dry season there is not much vegetation, except when watered by irrigation. The girls' new home has beautiful surroundings. To the southeast, about half a mile distant, is a wide river named the Maha Nadi (Great River). It is a "holy" river, and is one of the larger rivers of India. In the dry season the river is nearly dry, but during the rains it often overflows its banks. At present it is nearly filled and as it winds its way through the forest to the south, with tall green trees along the shore, it is a beautiful sight to behold. One could sit for hours on the rocks and admire nature.

About once or twice a week we go out for a walk with the children, which they enjoy very much. We generally go down to the water, and when we give them permission they all wade in, from the largest to the smallest, and before they come out, all, as a rule, will have had a good swim. Several times we had our evening meetings near the river's edge on the rocks. It made us think of certain of the apostles who, when in Philippi, went out of the city on the Sabbath by a river side to pray and sat down and spoke to the women which came there.

The children also like to go to the fields and among the rocks and find curious insects, plants, flowers and gather herbs for greens, which they cook and eat with their rice. To the east we can see two villages, with green fields lying between, and just outside of the compound across the road is the village of Rudri. Nearly a mile south-west is another small village, and to the north lie fields, mango groves and the road which leads to Dhantari.

India is a land of flowers. There are such beautiful roses and different kinds of lilies, and the cactus which our mothers are so fond of at home, grow wild here in the fields and jungle. We often say, as we look at nature and the landscape about us, "We wish our friends in the homeland could enjoy it with us and see our surroundings." No doubt, their minds would be changed in some respects. Our hearts go out in thankfulness to God for the privilege He gives us of enjoying these things, and although there is much work to do and we have many things to contend with that people at home do not have, with these pleasant surroundings the work is no hard task. And we can say with the Psalmist: "Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless while I live: I will lift up my hands in thy name. My soul shall be

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satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips."

Yours in Christ,
Sarah Lapp. Rudri, C. P. India.

CONFERENCES.

The Lord willing the S. B. Conference of Indiana and Michigan will be held in the house of the Shore congregation, Lagrange Co., Ind., Sept. 3 and 4, 1903. All Sunday school workers and lovers heartily invited. Those coming by rail to Shipshewana will please write to Bro. George Miesher or Bro. John E. Miller when they are coming, and they will be cared for. The Committee.

The Amiah Mennonite Conference of the Western District will be held, the Lord willing, at the Sugar Creek M. H., Wayland, Henry Co., Iowa, Wednesday and Thursday, Sept. 30 and Oct. 1, 1903. A Sunday school conference will be held at the same place Friday, Oct. 2. A cordial invitation is extended to all faithful and willing workers, especially to all ministering brethren. Come spirit-filled and we will be all the more blessed. The nearest station is Wayland, on the Iowa Central Railway. Those coming on the C. B. & Q. will stop off at Noble.

DEATHS.

Jontzen.—On the 23d of August 1903, in Harrison Twp., Elkhart Co., Ind., of typhoid fever, with which he suffered about three weeks, Benjamin A. Jontzen, aged 60 Y., 1 M., 23 D. He was born in Southern Russia (Poland Russia), July 1, 1853, and came to this country with several young men of his acquaintance, and made his home in Elkhart Co., where he, in 1881, married his surviving companion, Lizzie Kohr. He leaves a sorrowing wife, three sons, three daughters, an aged mother, who is entirely blind, one brother and eight sisters. One daughter died seven years ago. Two days before her death she said to her father, "Papa, take me out doors," and when he came out, carrying her in his arms, she pointed with her finger toward heaven and said, "Papa, go home with me to our Father in heaven." He was buried on the 26th, at the Yellow Creek meeting house, where a very large number of people had assembled. The funeral services were conducted by John P. Funk, J. Christophel and Jonas Loucks. Text, Num. 23:10: "Let me die the death of the righteous, and let my last end be like his."

Hostetter.—On Aug. 15, 1903, at his home in Florin, Lancaster Co., Pa., Bro. Jonas E. Hostetter, aged 70 Y., 7 M., 2 D. He is survived by his wife, six children and fifteen grandchildren. Although he was in delicate health for many years, yet the end came quickly. It was his desire to see all his children once more before his departure, so his two sons, J. N. and L. N. Hostetter living at Chicago, were telegraphed for. His desire was granted, as both sons with their wives and daughters arrived in time to join the rest of the family and hear the last words of a dear father. After he had seen and talked with all of them, he expressed a desire to depart and be at rest. Funeral services were held at Kraybill's meeting house on the 17th of August, where a large concourse of friends gathered to pay the last tribute of respect. Services were opened by Henry Longenecker, Eph. Nisley followed, preaching from Psa. 126:5, 6. Bish. Jacob N. Brubacher then preached from the text, 2 Tim. 4:6-8, which was blessed by the presence of the Mennonite Interment in the cemetery adjoining the meeting house.

Roth.—Mrs. Maria Roth, one of the oldest residents of Washington county, died suddenly at her home near Williamsport, Md., Monday, July 20, 1903, at 3 o'clock, of paralysis. She had been ailing only a few days from the first stroke until the next one came, which was on Monday at noon, lying only a few hours until she died. She was the wife of Prof. Daniel Roth, who died thirteen years ago in May. He was a preacher of the Mennonite church, she being a member of the same church. She was the last member of the old homestead circle. Two daughters and a son survive. Mrs. Maria Brewer, Charleston, Mrs. Jacob Martin, Sport, Augusta Co., Va.; Abraham Roth, Pineburg. Funeral services on Wednesday, 10 o'clock, at the Clearspring Mennonite M. H., by Rev. Kehler and Prof. Strite. Interment in the churchyard adjoining.

Her Granddaughter.
Roth.—On the 23d of Aug. 1903, in Seward Co., Neb., Christian Roth, aged 82 years. Buried on the 4th. He had been in poor health for some time, but had improved considerably, when he was suddenly overtaken with a paralytic stroke, which speedily ended his life. He leaves his wife and ten children, also many relatives and friends to mourn his death.

King—Amelia King was born Nov. 15, 1874, died Aug. 10, 1903, aged 29 Y., 9 M., 5 D. Buried in the Zion cemetery near Needy, Oregon. She was a member of the Old Amish church. She leaves her sorrowing husband, five children, parents, one brother, five sisters to mourn her early departure, yet we have reason to believe that our loss is her eternal gain. Funeral services were conducted by A. P. Troyer in English and D. J. Kropp in German. Text, Matt. 24:44.

Daniel Rehl.

Hooley—On the 23d of August 1903, in Elkhart, Ind., of spasms, Ora Levi, son of Simon T. and Martha Hooley, aged 4 Y., 4 M., 4 D. He was born Apr. 19, 1899. Funeral services were held at the home on Sunday afternoon by J. S. Lehman and J. P. Funk. On Monday, Aug. 24, the remains were taken to the Shore M. H., in Lagrange Co., where the burial with appropriate services took place.

ITEMS.

Great Britain has offered to the Jewish race a vast tract of land in East Africa for colonization, subject to British suzerainty. The offer was made at the Zionist Congress, opened at Basle, Switzerland, two weeks ago. It is not known if the offer will be ultimately accepted, as the tract lies near the equator and the climate is not considered very healthful for white people.

Count Tolstoi, in a recent interview, declared scientists like Darwin and Spencer are "foolish." He has no faith in Socialism.

Dr. J. D. Hammond, manager of the Methodist Book Concern at San Francisco, Cal., spent \$70,000 of the concern's money, without showing where the money has gone, burned all the account books, and left.

Booker T. Washington, the well-known colored champion of negro industrial development, and president of Tuskegee Institute, in Alabama, at a recent address before a meeting of colored people at Nashville, Tenn., declared that the blacks should emphasize opportunities instead of grievances.

Turkey is in serious trouble. The revolt in Macedonia is continually spreading. The Bulgarians are inciting insurrection, and between the Turkish troops and the insurrectionists, the people on both sides of the Balkans are suffering unspeakable horrors. Over a hundred villages in the village of Monaster have been destroyed and the inhabitants killed or driven away. The report is that William C. Magelssen, United States Vice Consul at Beirut, in Syrian Turkey, was murdered on the 23d of August while he was riding in a carriage. The murderer is a Russian, Russian consul at Monaster, was murdered about a week earlier. An attempt was made to burn the Ephraim American Missionary College at Harput. It is hard to tell what the outcome of the present trouble will be.

The following from the Christian Intelligence may not sound very complimentary to our civilization, but who doubts the correctness of the charges made: "If one white woman is abused by a negro, the community where the outrage occurs, hunts down the black man as if he were a wild beast, and burns him at the stake with torture. These events occur at comparatively long intervals. But every year in the year a hundred or more negro girls and women are abused by white men, and not one of them is punished in any form or degree. Now, God has made of one blood all the nations of men. He is long-suffering, but some day He will punish the injustice inflicted upon the colored race."

Count Tolstoi's New Book.

In his new book, entitled, "Thou Shalt Not Kill," Leo Tolstoi, the well-known Russian noble and author, expresses in no uncertain language the cause of existing social conditions, which permit war and nourish anarchy. No wonder his pamphlet was suppressed in Germany, when it gets after the Kaiser in the following fashion: "Kings and emperors should not be indignant when such murders as that of Alexander II. or Humbert occur, but on the contrary, be surprised that such murders are so rare, considering the continual and universal example of committing murders they themselves set the people. "Kings and emperors are surprised and horrified when one of themselves is murdered, and yet the whole of their activity consists in managing murder and preparing for murder. The keeping up, the teaching and exercising of armies with which kings and emperors are always so much occupied, and of which they are the organizers—what is it, but preparation for murder?"

"What must indeed be going on in the head of some William of Germany, a man of limited understanding, little education and with a great deal of ambition, whose ideals are like those of a German 'junkie,' when any silly or horrid thing he may

say is always met with an enthusiastic 'Hoch' and commented on as if it were something very important by the press of the world? He says that the soldiers should be prepared to kill their own fathers in obedience to his command. The answer is, 'hurrah!' He says the gospels must be introduced with a fiat of iron, and again we hear 'Hurrah!' He says the army must not take any prisoners in China, but kill all, and he is not placed in a lunatic asylum, but they 'Hurrah!' and set sail for China to execute his orders.

"Or Nicholas, who, though naturally modest, begins his reign by declaring to venerable men, in answer to the desire they express of being allowed to discuss their own affairs, that their hope of self-government is a senseless dream. And the organs of the press that reach him and the people whom he meets praise him for it. He proposes a childish, silly and untruthful project of universal peace at the same time that he is ordering an increase of the army, and even then there are no limits to the laudations of his wisdom and his virtue. Without any reason he senselessly and pitilessly offends the whole of the Finnish nation, and again hears nothing but praise. At last he starts the Chinese slaughter, terrible by its injustice, cruelty and its contrast with his project of peace, and he gets simultaneously applauded from all sides, both for his own conquests and for his adherence to his father's policy of peace. What must indeed be going on in the heads and hearts of such men?"

"So that it is not Alexanders and Humberts, Williams, Nicholases and Chamberlains who are the cause of oppression and war, even though they organize it, but those who have placed them and support them in a position in which they have power over the life and death of men."

"Therefore it is not necessary to kill Alexanders and Nicholases, Williams and Humberts, but only to leave off supporting the social condition of which they are the product. It is the selfishness and stupefied state of the people who sell their freedom and their honor for insignificant material advantages which supports the present state of society."

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

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EDITORIAL NOTES.

No grief so great that Christ cannot help and assuage.

There are many instances where a man has reason to be thankful for disappointments.

If food is necessary in the morning for the sustenance of the natural body, prayer is just as necessary for the sustenance of the spiritual body.

The evenings are growing longer again, and our many correspondents will, we hope, find more time to fill the columns of the Herald with items of church news, and good articles.

If you have a helpful thought, write it and send it in. If you have no thoughts, then do not write. Better is a helpful thought expressed in few words than a thousand words with no thought.

Bro. J. K. Hartzler in a correspondence in this issue emphasizes the idea that Bro. J. A. Ressler is "at home" in America, "resting." He is "at home" in the hearts of our people, and as for his "resting" these last months, we have been wondering how he goes about it when he is "working."

What Satan failed to get Christ to do in the wilderness he has succeeded in getting many of Christ's professed followers to do. They bow down to wealth, to fashion, to honor, to worldly ambition. Satan failed to make himself the head of the Christ, but he has succeeded in running many a church after his own heart. The Christian Church can be conducted in only one way and that is Christ's way; those who use Satan's methods may be religious, but they are not Christian.

It is said in the Interior that Cardinal Gibbons has given his official commendation to a translation of the four Gospels into English from the Greek, by an American priest. In translating, this priest uses the word "repent" instead of "do penance," as the Douay (Catholic) Bible has it. Of course the Catholic church may consider that the proper way to repent is to do penance, but it is nevertheless a decided step in the right direction to accept a translation the text of which at least is free from the misleading teaching which for many centuries has held

the adherents of a church practically slaves to a religious system.

That God works through human instrumentalities is nowhere more plainly and positively shown than in the mission field. The apostle Paul puts the fact of man's part in the great work of world evangelization very forcibly in his letter to the Romans (10:14): "How shall they hear without a preacher?"

He bases his whole argument on this particular point on the sending of preachers to evangelize, and concludes that "faith cometh by hearing, and hearing by the word of God." Since then, "without faith it is impossible to please God," and there is only one way of obtaining this faith, the duty of the Christian world plainly is to bring, by means of tongue and pen, the gospel of Jesus Christ to the eyes and ears and hearts of all the world. The sound of the gospel must be sent out unto the ends of the world, and the fact that it has, does, and will cost life (Rom. 11:3) to do this, is no argument or reason why the preachers of the gospel should refrain from their work. Jesus Himself made provision for all cases (Matt. 5:11, 44; John 15:20; Matt. 10:23), but He has never given instruction to stop preaching the "gospel to all nations."

Taking the Consequences. On this subject the Sunday School Times very appropriately says that

"God writes 'consequences' where man is too apt to say 'fate' or 'bad luck.' God is too good to leave the slightest doubt in the world that 'They who take the sword shall perish with the sword,' or that 'they who sow to the wind shall reap the whirlwind.' The value of religion is never in helping us to avoid consequences, but in helping us to choose our courses. God saves the sinner from the consequences of his sin by opening the new course with the new consequences of faith. An ancient historian tells us that the Bishop of Beauvais got into a dispute with Richard, surnamed 'The Lion-Hearted,' king of England, and finally went to war against him; that Richard took the bishop prisoner, whereupon the pope sent Richard a letter of strong rebuke, saying that Richard had broken privileges of church by taking prisoner a bishop, one who was the pope's own spiritual son. In reply Richard sent back the heavy iron armor which the bishop wore when taken, and this short note, 'Know now whether this be thy son's coat or no!' The retort was unanswerable; if spiritual

sons wore that kind of raiment, they must be ready to take the consequences thereof. We must bring God into the decision of our courses if we expect to have Him and His mercy in the resultant consequences."

The only punishments that God has are those consequences which people bring upon themselves by a violation of God's laws, which are fixed, and which, if obeyed, bring blessing; if violated, evil.

Christ as the Son of God and the Redeemer of the world is the foundation of our Christian faith, and on this faith Jesus says, "I will build my church, and the gates of hell shall not prevail against it." Christ likewise is the head of the Church. "Have ye not read this scripture: The stone which the builders rejected is become the head of the corner? This was the Lord's doing and it is marvelous in our eyes." Mark 12:11. If then Christ is the foundation and the head of the Church and of all Christian faith, we ought certainly give earnest heed as to how we as Christians build. We are members of His body, and are to build on this divine foundation so that when the building is up it rests on Christ, stands in Christ, and is united with the living Head—Christ—in such a way that there is a perfect symmetry and harmony in the whole body. But this beautiful harmony with Christ can only be brought about when we are risen with Christ to newness of life; when the old man of sin has been crucified and brought into death; when old life—worldly and sinful—have passed away and all things become new; when Christ has been formed in us; when our hearts have been renewed by the operation and influence of the Holy Spirit; when we are fully conformed to the will of God; when we love His law and meditate upon it day and night; when it has become to us precious as gold, sweeter indeed to our taste than honey and the honey-comb, when we are dead and our lives are hid with Christ in God; when we have the mind of Christ and His Spirit reigns and rules in our hearts; when we are in that state of mind of which the apostle speaks when he says, "For me to live is Christ; for me to die is gain."

PERSONAL MENTION.

Bro. J. J. Eash and family have recently returned from Austell, Ga. Bro. Eash informs us that the Sweetwater Industrial Mission building near Austell is about finished.

HERALD OF TRUTH

September 10, 1903.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

Roaring Spring, Pa., Sept. 3, 1903.—Dear Brother in Christ:—As nothing has been written for the Herald from this place for some time, I write this to let the brethren know that we are prospering, and fully alive to the work of the Lord in this section. The Sunday school conference of the Southwestern district was held at the Pleasant Grove M. H. near Martinsburg, Pa., Aug. 26-27, and the church conference on the two days following, both of which were well attended and full of the greatest interest and enthusiasm for the work.

After the conferences a large number of the visiting brethren and sisters visited this place and attended our Sunday services, among others, bishops Aaron Loucks of Scottsdale, Pa., and David Keim of Springs, Pa., brothers S. G. Shetler of Johnstown, Pa., and Allen Rickert of Columbiana, Ohio, who assisted in our services on Sunday.

Bro. Loucks preached at our Ore Hill mission. The Sunday school at this place has greatly prospered of late. The officers, teachers and scholars seem to be taking a greater interest in the work. During the last year the school has been greatly hampered by epidemics of diphtheria, scarlet fever and French measles, rendering it necessary to close it on some Sundays, but we hope for uninterrupted sessions in the future. Communion services will be held at Pleasant Grove on Sept. 20, and on the evening of the same day. Pre. S. G. Shetler will begin a series of meetings in the Roaring Spring M. H., which we hope will be productive of great gain to the Master's cause. We ask for the prayers of all the brethren in our efforts to build up a strong and effective church and Sunday school in this place.

Your brother in Christ,

Jacob Snyder.

HERALD OF TRUTH.

Farmersville, Pa., Sept. 1, 1903.—Dear readers of the Herald:—Greeting. First I wish you all God's grace and blessing. "We will rejoice in thy salvation, and in the name of our God we will set up our banners." The Lord fulfil all thy petitions." Psa. 20:5. This forenoon, Bro. and Sister J. A. Ressler filled an appointment at Groffsdale, for which we are thankful to God. Text, Rom. 10:12-14. The Lord be with them till we meet at Jesus' feet. On last Sunday our beloved sister, wife of our minister, Joseph Wenger, answered the summons to leave this world and come up higher. Bro. N. H. Mack preached at Groffsdale, Aug. 16, from 1 John 4:1. Bro. Isaiah Witmer preached at Metzler's on Aug. 23, from Matt. 7:1-14, and also at Groffsdale on Aug. 30, from Acts 3:19-24. Dea. Horning of Bowmanville, Bish. Benj. Weaver and Bro. Mack were with us at harvest meeting and gave us many edifying thoughts. We have now five applicants for membership in the church. There are yet many standing outside the ark of safety who need the power of salvation. May they realize their condition and find the gift of God's love. **Lizzie M. Wenger.**

Blooming Glen, Bucks Co., Pa., Sept. 1, 1903.—Dear Brother and Herald readers:—Greeting in Jesus' name. That love—true Christian love—still abounds among the ministering brethren is amply proved by the number who have visited our congregation during the recent past. Pre. John Beidler of Swamps, Bucks Co., was with us on Aug. 9. Bro. Geo. Lapp, of the Chicago Home Mission, delivered an address in the chapel at this place on Sunday evening, Aug. 16. His theme was, "Christ for all," and was based on John 3:17. He brought out the thoughts that to improve and uplift the world we must "evangelize, Christianize, and civilize," that is, spread the gospel, convert the world and instruct the people in true love of neighbor. Pre. Bowers of Lower Salford, and Pre. Warren Bean of Skippack, visited our congregation on Sunday, Aug. 23. Bro. Bean delivered the introduction. Bro. Bowers followed, choosing for his text, Psa. 92:13, 14. His remarks were especially interesting and instructive, because he had at some time during his lifetime actually seen a palm tree. He compared its continual fruitfulness to the spiritual fruitfulness of the Christian. On Saturday, Aug. 29, we had our harvest services. A number of ministers and deacons from other congregations were present. Pre. J. B. Mensch of Skippack, Montgomery Co., Pa., preached from Psa. 65:9-13. He called attention to the long drought (52 days) that God had allowed to come on our part of the State, and the rain, which by God's blessing, fell so abundantly afterwards, that many crops were unusually large. He further admonished us to true thankfulness to God for all His blessings, lest He should withdraw from further blessing. May we ever give heed to His word and earnestly endeavor to glorify Him.

McVeytown, Pa., Sept. 1, 1903.—On his return homeward Bro. D. H. Bender stopped off and filled an appointment at the Bellevue M. H. on Monday evening, Aug. 10; on the evening of the 11th at the Allensville M. H., and on the evening of the 12th at McVeytown. His words and visit were very acceptable. May the Lord bless him and his labors in the great harvest.

Bro. and Sister Ressler, missionaries to India, made a visit here, from Saturday evening, Aug. 22, to Monday morning, Aug. 24. They filled an appointment at our meeting house on Saturday evening. Early the next morning they were hurried away across

Jacks mountain, in time for the meeting at the Allensville M. H. at 10 o'clock. After noon and a short rest, they were taken seven miles to Bellevue, where they filled an appointment in the evening.

Only a man strong in body, mind and spirit, can endure the strain that Bro. Ressler is under while "at home in America, resting." But these visits, though short and hurried, are welcome and much appreciated, and will be followed, as we believe, by a greater and deeper interest in God's work among the perishing. Surely, we will not forget to pray that the Lord would go with him and his good companion as they "go down to the sea," on the way to India. **J. K. Hartzler.**

To the City of Brotherly Love.—Accompanied by wife and little girl, we left Ephrata Aug. 8, at 8:17 a. m., and arrived at Hatfield, Montgomery Co., at 3:15 p. m., where we met Bro. and Sister Christian Benner, who reside there. On the morning of the 9th we hired a team and drove five miles southeast to the Franconia M. H., where we met a large congregation of brethren and sisters by the faith. The services were conducted by the brethren, Andrew and Noah Mack, the latter taking for his text Acts 3:6. The audience was very attentive to the sharp rebukes of covetousness and pride, which reminded us of God's power through His Son to heal both body and soul. After services we returned to Br. Benner's, partook of refreshments and sped on our way to the great city, passing by way of the old Mennonite M. H. on Germantown Ave., where many of our forefathers worshiped, among whom was great-great-grandfather Christian Benner, who, with a number of others, emigrated from Switzerland in the year 1710. As we neared the great city we thought of her 1,293,000 souls. What a great mass of humanity huddled together in one city! To the observing farmer it is interesting to travel these 96 miles from Reading by way of Allentown on the trolley car, viewing the farming, grazing and trucking districts. At 5:30 p. m. we arrived at the Mennonite Mission on Dauphin and Amber streets.

Soon the boys and girls gathered in for children's meeting. After singing appropriate songs, prayer, reciting scripture passages, scripture reading and several childlike talks, the meeting closed. Soon after older ones gathered in for Bible reading. The Love chapter, 1 John 4, was commented on, and many good thoughts were brought out. The class is ably instructed by Bro. John Burkholder, formerly of Virginia. After meeting we went a mile to see nephew John Benner. The next day was agreeably spent in viewing several points of interest, and returning to the Mission, we, with the workers, visited several poor houses. This feature of the Mission is of great interest. A few songs, scripture reading and prayer is certainly elevating to many homes.

The Eastern Conference is doing a good work by having regular preaching appointments at this place every two weeks on Sunday afternoon. It would be well to have a minister stationed here to look after the 56 scattered members in and near the city. The workers have plenty to do looking after the neglected children, visiting homes and doing housework. Aug. 11 we entered the Zoological Gardens and viewed a large part of God's animal creation, after which we left the city at 4:39 p. m. On our way home we were made to think of our journey to the celestial city of God, which bears a similar title, though not given by man, making a treaty with man, but by God making a treaty with our Elder Brother to intercede for a

lost world. We arrived home late in the evening, edified and well pleased with our little trip. **W. H. Benner.**
New Holland, Pa.

For the Herald of Truth.

LESSON FOR SUNDAY, SEPT. 20, 1903.

By David Plank.

ABSTINENCE FROM EVIL.

1 Pet. 4:1-11.

A Temperance Lesson.

Golden Text.—"Be not drunk with wine, wherein is excess." Eph. 5:18.

Author.—Peter, the apostle.

Place of writing.—Rome.

Date of writing.—A. D. 60 or 62.

Language.—Greek.

To whom written.—To Christians in the northern portions of Asia Minor.—(Hastings' Bible Dictionary.)

The once enthusiastic, over-zealous Peter, but now the steady, mature apostle of the Lord Jesus Christ, strikes with unerring aim at the very foundation of impure, ungodly living. Pure within, pure without, pure all the time, is to be like Christ, the perfect pattern. Excess in anything (otherwise justifiable) tends to impurity and condemnation. In trying to define or preach temperance, we may be temperate in our views. We realize (at least in part) the magnitude of the subject before us. Herein lie the issues of life and death spiritually. The pure in heart shall see God, but the impure, debauched, go down to everlasting destruction. May God give us grace to study this lesson in the light of eternal truth. There can be no greater lesson for professed Christians, old and young alike.

We are often told that we must be temperate in all things. And sometimes this is given as "thus saith the Lord." But nowhere in the Bible (to my recollection) are we commanded in so many words to be temperate in all things. "All things," is very broad indeed. Then the question arises, In what things shall we be temperate? In those things which God has implanted in our very beings, so indispensably necessary to prolong and enjoy life, to honor and glorify God, to multiply and replenish the earth, God's command to our ancestors, Adam and Eve.

The golden text—"Be not drunk with wine, wherein is excess"—is confined to the intemperate use of alcoholic spirits, the crowning sin of the universe, as set forth by many. I am not qualified to fully know the enormity of the great sins of the world; yet I venture the assertion that if the victims of the drink curse were classified, we would find this evil at the root of almost every other known sin. This world will never fully reveal the magnitude of the awful crimes justly attributed to this monster. But how sad to know that this great evil is encroaching upon the church of God! It is not admissible that a Christian will patronize those terrible hotbeds of crime, called saloons, but, alas! some church members do.

Peter, in cataloguing the things to be abstained from, is not partial to the sin of drunkenness. There are other things in which humanity, I fear, is on the downward grade to everlasting destruction. Let us see: "Lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

It is no consolation whatever that the intemperate use and abuse of man's God-given powers were prevalent in the time of the apostles. It proves the fact that the sin of

HERALD OF TRUTH.

intemperance is deep-rooted, and I fear, is growing. The condition of the world at large in these abominations is much more terrible than we can know.

If, like the Prophet Ezekiel, we could dig a hole through the wall and look into the secret chambers in high places and see the terrible abominations perpetrated under the all-seeing eye of God (but hidden from man), we would indeed shudder and tremble, the more so because those terrible evils are casting their shadows upon the church of God. Ah! even more. "Is it not high time to cry aloud and spare not?"

In the first verse Peter gives the supreme incentive for pure living. The fact that Christ sacrificed His holy body, life and blood to redeem sinful man from everlasting destruction, is the paramount incentive for temperate, pure and holy living. However, there is a lesser, though grave, reason why we should live pure lives. We owe to our posterity pure, healthy, strong bodies and intellects. Kindly but sincerely do I invite the serious attention of fathers and mothers, and even prospective fathers and mothers, to the fact that sin-besotted parents invariably stamp their sin upon their offspring. Study this subject with open eyes and you will readily concede the truth of this statement. I have in mind the family of an inebriate, whose sons are industrious and temperate to the best of my knowledge. But the eye of a stranger would brand them tipplers, at least; they carry that sleepy, debauched look stamped upon their countenance by a drunken father. The effect of the other sins named will be the same, though not always visible to the eye. The church should send up to the throne of God a united petition for pure fathers and mothers.

Another grave reason why we should heed the admonition given to be temperate, sober and pure, is the fact stated that the end is near. The God-given time is precious, but short. Now is the best and only time to live right.

But seeing the condition of the human family, where is the remedy?

We look to the child first, that innocent little bundle of possibilities. There are three visible guardians to care for and protect the child from its infancy to the grave. The responsibility of these agencies is too great for me to explain. Suffice it to say that where each in turn will (under God and the guidance of the Holy Spirit) do its part well, there is little room for failure. We name these guardians in turn as God has placed them: 1. The home; 2. the Sunday school;

3. the church.

My brother or my sister, have you any part in this work? I pray thee, think well and act well, that you may stand acquitted at that last great day.

But have we a remedy for the drunkard or the moderate drinker (as they are sometimes politely called), he who will not hesitate to disgrace himself and the church by patronizing the saloon?

We stand confounded and perplexed to know how people can be so stupid and careless in the discharge of their sacred duties to God and man.

But the remedy so full and free is at hand. The conditions are simple and very reasonable. A heart desirous to be helped, a willing mind to accept help. These conditions, though simple, are nevertheless binding.

Bellefontaine, O.

No David can fall so low but that Christ's mercy and God's love can lift him from the depths of selfishness and sin back to the throne of manhood and the sceptre of influence.—Hillili.

THE BESETTING SIN.

Continued from page 291.

soul; the darling of your heart. Other sins may ask entertainment, but you can easily put them off, and congratulate yourself that you are better than other men. But, when the beloved sin is sutor, you cannot deny it; it quite overcomes you. That one sin is your bosom sin. The young ruler, who visited our Lord, inquiring, "What good thing shall I do, that I may have eternal life?" had denied himself of many sins, but one sin foiled him—covetousness; rather than part with that he parted with the hope of eternal life. He went away very sorrowful, but would not be divorced from his beloved sin.

The besetting sin of our natures is that which its title indicates—besetting; it is that which waylays, encircles and besieges the soul; that which presses it on all sides, perplexes, entangles it, and often renders an escape from falling by it exceedingly difficult. It is that which most embarrasses the conscience in its decisions. It is the habitual sin, ever present, and makes itself to be felt and known upon occasion.

THE TITLE "REVEREND."

The following excellent article by Josiah Leeds appeared some time ago. We re-publish it by request.—Ed.

In a single passage only in the Bible do we find the word "Reverend" mentioned. It is in the ninth verse of Psalm 111—"He sent redemption unto his people; He hath commanded his covenant forever; holy and reverend is his name." Of all ecclesiastical dignities the pope alone, the self-seated vicar of Christ, lays claim to the title of "Holiness." But under what warrant do modern ministers, making no claim to the possession of infallibility, arrogate to themselves the title of "Reverend"? Does it accord with the meekness and lowliness of heart which Christ enjoins on His followers, that any of these should voluntarily assume this lofty name which is a prerogative of Omnipotence?

The title was unknown during the primitive Christian centuries, and indeed, appears to have been generally adopted only within the last two hundred years. It was taken up by the Episcopacy as well as by the Romanists, but was denied to the Dissenters, with whom, however, it came into general use. Nevertheless, the Friends, the Mennonites and probably a few other denominations (numerically small) of German derivation, are pronounced in the disuse of it. Concerning the origin of the term the following item from "Notes and Queries" (First Series, Vol. VI, No. 150) may be of interest: "During the seventeenth century the word 'reverend' was usually coupled with 'learned,' as in the following case: Vaughan, in his 'Life of Dr. Jackson,' thus commences it: 'Being earnestly desired to deliver some character of the reverend and learned Dr. Jackson,' etc. Bishop Patrick, too, in his 'Annotations on Solomon's Song,' 8:7, quotes 'the reverend and learned Dr. Hammond.' And beneath the portrait of John Kettlewell prefixed to his work on the Apostles' Creed we read that it is 'The true effigy of the reverend and learned Mr. John Kettlewell.' But yet neither of these divines used the epithet as a prefix to their names in their works. It is clearly a title of modern usage, neither sanctioned nor required by any law or canon, and from the growing inconveniences that attend its use it may the more easily be discontinued if judged necessary."

Mention is also made of the fact, in a recent number of the same periodical (Fifth Series, Vol. V), that upon the Judicial Court of the Privy Council of Great Britain having decided in 1875 that "reverend" is not a peculiar title of office or dignity, but one of courtesy, several of the clerical subscribers to one of the English papers desired that the same might be sent them without the prefix "Rev." to their names.

There are evidences warranting the belief that an increasing number of Christian ministers would be glad to rid themselves and the church at large of this self-assertive designation. While lack of faith and of a willingness to be little in the world's estimation may have, perhaps, almost unconsciously operated with many to prevent giving up in this matter, yet others (of whom may be instanced a Presbyterialian of large attainments and much humility of mind, not long deceased, the late Albert Barnes) clearly discerning the pointing of the Holy Spirit herein, have been constrained to drop the title, while sincerely desiring to be no more addressed thereby.

When riding in a train some months ago, a man whom I knew by face, but not by name, seated himself beside me, and handed me his card by way of introduction. He had not much more than done so, when he extended his hand for it, and, at the same time, taking a pencil from his pocket, effectually marked out the "Rev.," which preceded his name. He then handed it back with some deprecatory remark about the title being of no consequence to him. I had the impression that he might have felt more at ease had the affix been left off before it went into the hands of the printer.

The late Nathan Brown, of New England, a Baptist, and for many years a missionary in Assam and Japan, and translator of portions of the Bible into the vernacular of those lands, having had conferred upon him (1855) the degree of "Doctor of Divinity" by Williams College, responded from the far East: "I have long felt, in common no doubt with many others, that the customary use of D. D. as a mark of distinction among ministers of the gospel, or as an appendage to the common address of an individual, is liable to serious objections. Regarded simply as a college honor like the title of A. B. or A. M., its application would be attended with fewer inconveniences." He hence trusts that his friends will both write to and speak of him in a plain manner.

A Methodist editor said, in referring to the printed Minutes of a Yearly Meeting of the Society of Friends which he had recently received and the absence of honorary titles: "The plain, straightforward way of doing business as shown by the Minutes is worthy of imitation by other religious assemblies. God bless the Quakers in their simplicity and zeal in the maintenance of the faith which was once delivered unto the saints." Nevertheless, there seems of late years to have been a hankering after the "Rev. title, or its reception without dissent, by ministering Friends in some localities. It is to be hoped that they will faithfully adhere to this so-called 'minor testimony.'"

The Guide to Holiness, another Methodist journal, lately referred to "the impropriety of the term 'Reverend' applied to ministers," and added, "We should welcome its disuse, and the doctorate also." It hence showed a desire to exemplify its convictions, by printing a page of "News from the Field," with the names of the numerous ministering brethren mentioned, shorn of the inappropriate title.

That eminent Baptist preacher, Spurgeon, has a testimony to bear upon this matter,

and as his words secure a hearing from all Christians, they are appended below:

"We are willing to reverence the aged pastor, and we did not hesitate to give that title to our beloved friend, George Rogers, just in the same way we use the term 'the venerable Biele,' or 'the judicious Hooker,' but we are not prepared to reverence every stripling who ascends the pulpit; and, moreover, if we thought it due to others to call them reverend, we should still want some reason for their calling themselves so. It seems rather odd to us that a man should print on his visiting card the fact that he is a reverend person. Why does not he occasionally vary the term and call himself estimable, amiable, talented, or beloved? Would this seem odd? Is there any valid objection to such a use of adjectives after the fashion is once set by the use of the word 'Reverend'?"

"If a man were to assume the title of reverend for the first time in history it would look ridiculous, if not presumptuous or profane. It may be said that the title reverend is only one of courtesy, but then so was the title of Rabbi among the Jews, yet the disciples were not to be called Rabbi. It is at any rate a suspicious circumstance that among mankind no class of persons should so commonly describe themselves by a pretentious title as the professed ministers of the lowly Jesus.

"Peter and Paul were right reverend men, but they would have been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the distinction of clergy and laity.

"We wonder when men first sought out this invention and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, the Rev. Apollos, or the Rev. Cephas."

HINTS TO A NEW LIFE.

Tract by L. J. Lehman.

1. Never neglect prayer, and when you pray, have faith in a present God, who hears, and answers prayers, otherwise you cannot please Him.—(Heb. 11:6; John 14:13-17; 16:23, 24.)
2. Always confess Christ before men (Rom. 10:9, 10; Matt. 10:32, 33), and never take your Christianity from others, saying that because they do this and so, therefore you may (see 2 Cor. 10:12); but rather seek to know the mind of Christ, and follow Him.—(Phil. 2:5; John 10:27.)
3. Be baptized and observe regularly the Lord's Supper.—(Acts 2:38, 39; Luke 22:19; 1 Cor. 11:24-26.)
4. Study your Bible daily.—(Acts 20:32; 2 Tim. 3:15-17; Acts 17:11; John 5:39.) Also believe and act upon what God says; much of the backsliding begins with neglect along this line. Neh. 8:8 will tell you how to begin the study of the word. Read distinctly, and give the sense, and understand. Rev. 1:3 also guides you and promises you a blessing.
5. Pray in every hour of temptation.—(Matt. 6:13.) If you sin confess it (1 John 1:9), and go on (Phil. 3:13, 14); be honest with God, no matter what it makes you out to be, and put away from your life the smallest sin (Psa. 66:18). Also those things of which you are in doubt, for they become sin if you do them.—(Rom. 14:23.)

6. Select the society of Christians (Rom. 12:16-20; Heb. 10:24, 25), as this will help you to avoid many temptations, and your life become more powerful.

Converts should read the following chapters, and search deeply for the truth:

- Isa. 12—Convert's Chapter.
- John 15—Abiding Chapter.
- 1 Pet. 2—Christian Chapter.
- Prov. 3—Wisdom Chapter.
- Eph. 3—Bottomless Chapter.
- Psa. 18—Deliverance Psalm.
- Psa. 32—Instruction Psalm.
- Psa. 91—Safety Psalm.
- Job 29—Character Chapter.
- Heb. 11—Faith Chapter.
- Jas. 2—Work Chapter.
- Eph. 6—Soldier's Chapter.
- 1 Cor. 13—Charity Chapter.

The Bible, the book of all books, should be read by all men, and it is a grand thing to really love this dear old book. I want to help you to this experience, but it is so big we must only take it in bits. Well, that is the right way to feel anyway. Now if you feel hungry, read the Bread Chapter, John 6. If you are weary, go to the Rest Chapter, Heb. 4. If you are tired, seek comfort in the Peace and Promise Chapter, John 14. Do you feel your feet slipping, read the Rock Chapter, Deut. 32. Do you want to love God more, read the Blessing Chapters, Deut. 28; Matt. 5.

Mark these chapters in your Bible as you read them, and see how much more precious they will become to you.

A Pearl—"Great peace have they which love thy law, and nothing shall offend them." Psa. 119:165.

Cullom, Ill.

For the Herald of Truth.

OBEDIENCE.

By Emily Hooley.

"To obey is better than sacrifice." "Ye are my friends, if ye do whatsoever I command you." "If ye love me, keep my commandments."

"He that knoweth to do good, and doeth it not, to him it is sin." It is written in the history of all nations, and the best authors, editors and preachers have emphasized and heralded and proclaimed this fact the world will never be conquered for God until all the people of God are filled with and guided by the same Spirit (those who have not the Christ are not His people).

God will sanctify no other union. Here is the cause of so many divisions in the church. Union in God means a union in His love, and this makes the union binding. We may expect a divided church so long as there are any pretended Christians who reject any part of God's word, who would sacrifice gospel truth for the sake of public opinion, or who refuse to surrender their will to the will of God.

Let all the self be buried away. Let God's will rule in our hearts at all times. Let all the worldliness be driven out of heart and mind, and every heart be filled with love to God. We will be surprised how soon His powerful love will melt us in one strong, united, spiritually minded organization.

There are no promises in the Bible for the disobedient. The Bible is full of precious promises, but all for obedient ones. God has His word. "Be not deceived; God is not mocked."

To crucify the old man causes agony, but the grace of God is sufficient to sustain us in every trial. God never takes anything from us without giving something much better.

Being obedient to God we follow Him wherever He leads us. This takes us out of a world of sin. It makes us free from the law of sin and death. But the crowning result of our obedience shall be realized only when, having crossed the river of death, we will see our Maker and hear the blissful words, "Come, ye blessed of my Father, inherit the kingdom."

We never lose anything by leaving the sins of earth to become obedient to the voice from heaven. For everyone who faithfully bears the cross on earth there is a crown in heaven. "Ye are the light of the world." "Let your light shine."

Parnell, Iowa.

I NEVER KNEW.

I never knew, before, the world
So beautiful could be,
As I have found it since I learned
All care to cast on Thee.
The scales have fallen from mine eyes,
And now the light I see.

I never knew how very dear
My fellowmen could be,
Until I learned to help them with
A ready sympathy;
Their inner lives have made me know
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see;
But now a daily round of care
May win a victory.

I never knew; and still, dear Lord,
As through a glass I see,
And perfect light can only come
When I shall dwell with Thee;
When, in Thy likeness, I awake,
For all eternity.

—Living Church.

DON'T.

"Don't do that, dear."

"Why, mamma, I'll soon be Johnny Don't," and the baby's sweet face had a pained, puzzled look that hurt the mother's heart, but opened her eyes.

"There must be a better way," she said, "and I must find it."

When the boy came with hammer and nails, she said: "Suppose you take these boards and make a chicken coop?" Johnny was delighted. That was so much better than aimlessly pounding the nails in table or chair, and being told, "Johnny, don't!"

"Don't make so much noise!" gave way to "Why not take your dog out for a scamper, then he can be quiet when inside." You see, she had found the better way. We love our babies, yet thoughtlessly hurt them. Study their ways, mothers, and spare the don'ts.—Exchange.

SELF-MASTERY.

Usually when people speak of self-possession and self-mastery they simply mean the power to conceal from others any excitement or agitation which may prevail within. They refer to control of face, of expression and they speak of a young man as being "his own master," they only mean to say that he has at command a private income, which he is at liberty to disburse without consulting others.

Neither of these constitutes true self-mastery or self-possession. True self-mastery has reference to that which is internal rather than that which is external. Plato, in his "Republic," describes man as consisting of the threefold combination of a lion, a many-headed monster and a man. By the lion he represented the passions of the soul. These are not necessarily ignoble, but they are liable to become ungovernable and

destructive. The monster, with its many heads of all manner of beasts, both tame and wild, represented the lusts of the flesh. By one or another of the heads of these destructive beasts thousands are slain and destroyed. The man represented reason. By this the lion is to be brought into subjection and the monster to be crushed beneath our feet.

Self-mastery is only gained when that which is highest and noblest and best in our nature has brought into subjection that which should be taught obedience and service. God has crowned man with reason, but when worldly pleasure or base passion usurps the throne and sway the sceptre there is not, and cannot be, any self-possession or self-mastery.

CONFERENCES.

The Lancaster Conference will be held, the Lord willing, Friday, Oct. 2, at the Mellinger M. H. The Franconia Conference will meet on Saturday, Oct. 1, at the Franconia M. H., Montgomery Co., Pa.

Semi-Annual Conference.—The fall session of Virginia Conference will be held at the Bank M. H. (Middle District) on the first Friday in October (Oct. 2, 1903). Visits are always appreciated on these occasions, and who may desire to come by rail, will be met at Harrisonburg, by writing to L. J. Heatwole or Eli Brunk at same place.

C. H. Brunk, Sec.

The Amish Mennonite Conference of the Western District will be held, the Lord willing, at the Sugar Creek M. H., Wayland, Henry Co., Iowa, Wednesday and Thursday, Sept. 30 and Oct. 1, 1903. A Sunday school conference will be held at the same place Friday, Oct. 2. A cordial invitation is extended to all faithful and willing workers, especially to all ministering brethren. Come Spirit-filled, and we will all receive a blessing. The nearest station is Wayland, on the Iowa Central Railway. Those coming on the C. B. & Q. will stop off at Noble.

The Lord willing, the Sunday School and Church Conference for Kansas, Nebraska, Oklahoma and congregations in Idaho and Oregon, will be held at the West Liberty M. H., McPherson, Kan., Kansas Sunday School Conference will begin Oct. 13, 1903, and Church Conference on Thursday, Oct. 15. A cordial invitation is extended to all brethren and sisters and especially to the ministering brethren. Bring your Church and Sunday School Hymnal, your Bible and, above all, a clean heart and a pure mind, so that the will of the Lord may be done. Those coming by rail over the Atchison, Topeka & S. F. R. R. will be met by G. R. Brunk at Conway, those coming over the C. R. I. & P. R. R. stopping off at Groveland, will be met by J. C. Hersberger, and at Inman by R. C. Yoder. Please notify these brethren in due time, so they will be able to meet you.

DEATHS.

Geigley.—On Aug. 19, 1903, near Spring Grove, Pa., Sister Martha, widow of John Geigley, aged 82 Y., 7 M., 20 D. The funeral was held at Weaverland on Saturday, the 22d, by Bish. Wm. Richmond Henry God. She was a kind, loving Christian woman and is survived by one son, four daughters and a number of grand- and great-grandchildren, who mourn their loss, and who shall see her smiling face no more on earth.

Weaver.—On Aug. 14, 1903, at Spring Grove, Pa., Lord Martin, son of Martin G. and Lizzie Weaver, aged 2 Y., 8 M., 7 D. Funeral services were conducted on the 17th by Bish. Benj. Weaver and Samuel Taylor.

Bishop.—Susie, youngest child of Bro. and Sister William B. Bishop, of near Dublin, Bucks Co., Pa., died on Thursday afternoon, Aug. 20, 1903. She had an attack of scarlet fever last winter, from which she never regained her health. Age, 5 Y., 8 M. Services were conducted at the house by Pre. H. G. Anglemeyer in English and Pre. Peter B. Loux in German; at the M. H. by Pre. Anglemeyer in English and Bish. Henry Rosenberg in German.

Lefever.—On the 29th of July 1903, at his home near Big Spring in West Lampeter Twp., Lancaster Co., Pa., Bro. Christian Lefever, aged 79 Y., 8 M., 12 D. Funeral services were held Aug. 1, conducted at his home by Frank M. Herr, and at the Brick Mennonite M. H. by Abram Brubaker. Text, Rev. 17:13-14. He leaves his wife, a son and daughter and four grandchildren, who have the sympathy

of many friends. Deceased was a faithful member of the Mennonite church for many years; and although the last year of his life was spent in sorrow, owing to great weakness of body and mind, yet sometimes in rational moments he gave evidence of a bright hope in a blessed Savior. "These remain like beams of sunshine from the clouded sky of his last illness. The dear Savior in John 17:24 tells of tribulation in this world, and then follows with the comforting words: 'but be of good cheer; I have overcome the world.' Hence out of 'great tribulation,' may our robes be washed 'white in the blood of the Lamb.'"

A Relative.

Culp.—Aug. 25, 1903, near Elkhardt, Ind., Edith Culp, daughter of Bro. Joseph and Sister Maggie Culp, aged eight days. She leaves her parents, one brother and four sisters to mourn their loss. One brother preceded her just three months to the day. Buried at Yellow Creek. Services by Jacob Shank and Jonas Loucks, from Mark 10:13-15. May the parents find consolation in the thought that their jewel is gathered among the redeemed.

Jonas Loucks.

Witmer.—On Aug. 14, near Goodville, Pa., Sister Witmer, aged 57 Y., 10 M., 14 D. She lingered for some time with dropsy and heart trouble, suffering from rheumatism, and was very patient and patiently, and was fully resigned to the Lord's will. She took an active part in church and Sunday school work, and though we shall miss her in the church and in the home, yet we know her works will follow her. Funeral services were conducted in the Goodville M. H. by Bish. Benj. Weaver and John Sauder. She leaves a sorrowing husband, four sons and three daughters to mourn their loss. May God comfort the bereaved family, and may they so live that they may finally meet her parting shall never more be known, neither sorrow nor pain.

D. S. W.

Zimmerman.—On Aug. 19, 1903, in Earl Twp., Lancaster Co., Pa., Jacob S. Zimmerman, aged 85 Y., 7 M., 14 D. He was afflicted for some time with paralysis, but bore his affliction patiently. He was twice married and leaves a widow, eight children, they grown, and many friends to mourn their loss, which he believe was his eternal gain.

D. S. W.

Weidy.—Daniel Elmer, son of Bro. George and Sister Lucretia Weidy, was born Aug. 12, 1900; died near Wakarusa, Elkhardt Co., Ind., Aug. 31, 1903, aged 3 Y., 19 D. He leaves father, mother and two brothers to mourn his early departure, one brother having preceded him to the glory world. Thus two children are in heaven and two are on earth. Buried on Sept. 2, at the Olive M. H. Funeral services conducted by J. F. Funk and J. Hygema. Text, Luke 18:15.

ITEMS.

A demented young farmer, named Henry Wellbrenner, drove to Sagamore Hill, the summer home of the President at Oyster Bay, L. I., late in the evening of Sept. 1, and after causing a disturbance that brought the President out on the veranda, was about to shoot at him at a range of less than one hundred feet, when a secret service man, who saw him, came up and knocked the pistol out of the would-be assassin's hand.

Pastor Denies Sins of So-called "Smart" Set.

"There are many ways to look at the selfish, wasteful, indecorous, bawdy and often insane class of the so-called 'smart set,' who seem to make a crusade to get their peculiar social antics in the newspapers, as enthusiasts impale butterflies for exhibition in a museum," said Rev. Dean Richmond Babbitt in a sermon delivered recently at the Church of the Epiphany in Chicago on "The Sins and Follies of Fashion." Continuing the parallel, he said: "The senseless class imitates them, the sober-thinking class has a pitying contempt for them, the earnest Christians blush for them, the patriotic American abhors them, and the genuine aristocracy of America and Europe laughs at them. Their example is pestilent to democratic America, their antics a violation of all normal sociality, and a standard of reprehensible behavior for Christian morals, their lives, with all their false glitter and brilliant frippery, are a personal degradation."

Child Murdering.

Dr. Murray, of the United States army, in a San Francisco medical journal, has the following paragraph on a popular "soothing syrup": "I ascertained that there are about one hundred thousand two-ounce bottles of it sold annually in this city, containing about one hundred and eighty thousand grains of morphine, which are given to the babies of this State."

A writer, in commenting on this, concludes that it is fair to assume that seventy-five million seven million five hundred thousand bottles, containing fourteen million grains of morphine—are annually used in the whole United States.

"Setting aside the direct cost of this nostrum, it could be scarcely possible to estimate the damages which the people of the United States sustain indirectly from its use. It aids powerfully in destroying the bodies of the innocent ones to whom it is administered. It brings on a premature old age; it benumbs the faculties, and renders success in life positively uncertain; and by its narcotizing qualities, it befools and lowers the moral sensibilities, making sin more sure and heaven less certain. How much the early resort of our youth to tobacco and alcoholic stimulants is due to the previous use of opium contained in this nostrum, is probably not realized; but that it has much to do with it, anyone can believe who has seen with what avidity the opium-eater, when deprived of his opium, will fly to alcohol, then hashish, tobacco, or anything that will lull the craving of the appetite for something other than wholesome food."

REPORT

Of Mennonite Old People's Home, Rittman, Ohio, for August 1903.

RECEIPTS

Balance, Aug. 1, \$41.96; M. E. & B. R. Elkhart, Ind., \$30.15; J. C. Miller, Sugar Creek, Ohio, \$5. Total, \$77.11.

Donations of various articles.—Two Sisters, Rittman, Ohio, sack flour, pears and plums; Norman Chafen, Rittman, Ohio, wild cherries, roasting ears; from unknown parties, Sterling, Ill., bed spread; D. C. Amstutz, Rittman, Ohio, apples and honey; Wm. Kieffer, Rittman, Ohio, apples.

EXPENDITURES

Coal oil, \$1.40; lamp chimneys, \$8; mending shoes, \$8; medicine, \$2.95; sewing machine oil, 15c; Vanilla, 15c; Dorah Auker, labor, \$12; Maryann Lehman, labor, \$8; Fredrick Fertilizer, \$4; Hipsher, \$8c; Sarah Stutman, \$1.10; McCormick S. S., \$3.03; Levi Horst, 25c; Susie Stutman, \$1.95; rubber rings, 10c; celery, 15c; dinner, 25c; gincliam, 15c; muckles, 5c; lemons, 10c; toilet soap, 50c; pants, \$3; hat, \$2; six spoons cotton, 30c; two dinners, 50c; shoeing, 10c; sugar, 25c; corn, \$4; meat, \$3.75; groceries, \$10.45. Balance, \$143.37. Total, \$77.11.

Anyone who has sent us money or anything else and has not received proper credit for same, will do us a favor by notifying us of the oversight.

Gratefully acknowledged,

J. G. Wenger, Supt.

REPORT

Of Mennonite Orphans' Home, for August 1903

RECEIPTS

M. E. & B. R. Elkhart, Ind., \$12; E. D. Yoder, West Liberty, O., \$8; E. B. Miranda, Lipincott, O., \$2.25; Benj. Stutman, West Liberty, O., \$1; Men. S. S., Nappanee, Ind., \$1.10; A. R. Holden, Mo., \$2; P. Metzler, Columbiana, O., 40c; Susanna Metzler, Columbiana, O., 50c; Mary Moyer, Columbiana, O., 25c; Nancy Harold, Columbiana, O., 40c; Amanda Wisler, Leetania, O., 50c; Leah Metzler, Calla, O., 50c; Brother and Sister, Bristol, Ind., \$1; Bethel Cong., Cass Co., Mo., \$10; Sister, Tiskilwa, Ill., 25c; D. D. Schrock, Goshen, Ind., 50c; Sister Augsberger, West Liberty, O., 50c; Hannah Osterstock, Akron, O., \$20; Wayland (Iowa) Cong., \$5; White Hall Cong., Neck, Mo., \$6; J. C. Miller, Sugar Creek, O., \$5; from sale of plums, produce, etc., \$11.84. Total, \$94.19.

Chicago, Ill.—Anna Annacher, box presents.
East Palestine, O.—Mrs. J. N. Spanabel, dozen tea-pots.
Nappanee, Ind.—Mrs. D. A. Leaman, six dresses, five handkerchiefs.
New Carlisle, O.—Two sisters, two pounds baking powder, two pounds corn starch, lapping rice, cocoa.

Columbiana, O.—Anna Eymann, pair stockings; P. Burkholder, three pairs stockings; Noah Metzler, overcoat.
Bellevue, Ohio.—Mrs. J. Hartzler, comforter, calico, gincliam, outfit, muslin; D. M. Kline, 21 eggs.

West Liberty, O.—J. B. Smith, apples; Mrs. R. Detweiler, basket cookies; J. Smucker, two gallons vinegar; Mrs. Troyer, cabbage, peas, gallon molasses, etc.; S. E. Alliger, 100 pounds flour; S. H. Detweiler, apples, dried apples; Sister, 100 pounds flour; Mrs. Wallace, apples; Jonas D. Yoder, two swines; I. Yoder, apples, two pairs of shoes, waist, hood; Joe Plank, tomatoes, apples, shoes, dried apples, etc.; Mrs. Augsberger, apples; Ella Hartzler, jelly; Mrs. Foust, clothing; A. Y. Hartzler, pickles.

Number of children received into the Home during the month, 2; number in the Home, 22.

Expenditures for the month, \$46.36. Amount in treasury, Sept. 1, \$170.55. We received our gas-oil complete the arrangements for pumping the water, and other repairs necessary. Who will cheerfully help to raise the \$150 needed, so we can lighten the work for our faithful, tired worker?

Gratefully acknowledged,

A. Metzler, Supt.

West Liberty, O.

The Rand-McNally Handy Atlas of the World, especially prepared for us, is something of great practical value. It contains nine beautiful maps 12½x19 inches, fourteen maps 8½x12½ inches, with a number of smaller ones, representing every country in the world. All these maps are printed in fine colors, and are very clear and distinct. In addition to these elegant maps, the Handy Atlas contains historical events, discoveries, explorations and inventions, chronologically arranged. It also gives the form of government in each country, its area in square miles, population, and the chief cities, with the population, etc. Among others it contains an excellent large map of Palestine, with points of special interest indicated; a large map of the United States, showing the territorial growth of this great republic; and a number of maps of prominent States, with population of principal cities and towns, etc. This Atlas will be sent by mail prepaid to any address for 25 cents, or for 30 cents we will send the Atlas and the Young People's Paper for one year. The regular retail price of the Atlas alone is 50 cents.

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and the shepherds, and the 12 sons, all the heads of the tribes, and they shall spend upon it covering of badgers' skins, and put to the staves of it.
12 And then Aaron and his sons have had an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.
13 And to the office of Eleazar the son of Aaron the priest pertaineth, the sons of Aaron the priest, and is only ¼ inch thick, 4½ x 7 inches in size, and weighs only 12 ounces.
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Published Weekly.

ELKHART, IND., THURSDAY, SEPTEMBER 17, 1908.

VOL. XL. No. 38.

EDITORIAL NOTES.

It is estimated that 2,500 people attended the Mennonite S. S. Conference near Bluffton, Ohio, the last day of the meeting.

Compromise may be the essence of diplomacy, and compulsion the essence of tyranny, but communion is the essence of spirituality.

Having more space at our disposal in the Herald just at present we are enabled to give just a little more space to the S. S. Conference reports received at this time, especially as some of the thoughts presented are so carefully condensed as to take but little space.

Shall we continue in sin that grace may abound? God forbid. Our weaknesses, failings and shortcomings no doubt often humiliate us, but we should not think of overlooking these mistakes ourselves with the idea that the commission of sin is the only, or even the right way, of keeping humble in God's sight. That very thing would tend to make us boastful of our humility.

It seems some of our ministers have failed to receive a copy of the "List of Ministers and their Addresses for 1903." Kindly notify us by card and a copy will be mailed free. We will also esteem it a favor if our ministering brethren will send in all changes necessary for the 1904 list. The new list will be printed in November and we should have all corrections by the 1st of that month.

One of the strongest arguments in favor of disarmament in Europe is the fact that with all the millions in the standing armies in the so-called Christian nations of Europe, the little Moslem Turk down on the Bosphorus does pretty much as he pleases with Christians. What sense is there in the talk about standing armies preserving peace and order among the European nations when conditions in Turkish provinces are practically the same with all their horrible details as they have been there for decades?

Intoxicants and Insanity.—There is a widespread idea that much learning still makes men mad, as

Festus thought Paul to be (Acts 26:24). But it is an established fact that physical causes are responsible for three cases of lunacy where mental strain sends one to the asylum. In all countries the largest number

of lunatics is made by the use of alcoholic liquors. It seems that insanity is one of the great and many woes which alcoholism holds out as one of the rewards for drunkards. Certain it is that the victim that is under the influence of alcohol is for the time being insane, and what can affect the brain to so marked a degree temporarily is almost sure to finally affect it permanently to a greater or less degree, if the habit of drinking to excess is continued long enough. Only a few weeks ago the papers contained an account of a child who became insane from having been made drunk by thoughtless playmates. Such cases, among young people, are by no means rare. Less than a month ago we read of a boy dying of brain fever which was brought on by drinking liquor at a charivari.

The greatest increase of insanity is found in Germany. A careful investigation shows that beer is almost wholly responsible for the alarming increase of the asylum population. The yearly consumption of beer in Germany is shown by statistics to amount to 57 gallons for every man, woman and child in the empire. When we think how little of it is drunk by the children, the amount which must be consumed by men—some men at least—must be enormous. And the statistics show, moreover, that the oft repeated assertion by drinkers that German and all other well brewed hop beer is harmless, is very far from true. For statistics show that to beer is attributed three-quarters of the cases of insanity in Germany.

In England one person in every 293 is a lunatic. One-third of these were made so by the use of strong drink. Another third of this misfortune is charged to heridity, which in very many cases means that the unfortunate one is the victim of a drunken father's or mother's besetting sin, the ill-begotten fruit of inflamed lust.

In Germany out of 340 suicides last year, 298 were confirmed drunkards. In France the number of suicides is enormous. In the United States the use of beer is greatly on the increase. So is insanity. How much of insanity is attributable to the use of intoxicants is not even approximately known, but no doubt it is responsible for nearly as large a percentage of insanity as it is responsible for crimes committed. Present legislation against liquor no doubt acts as a sort of check, but it is unreasonable to suppose that with the lax administration so general in this country, the craftiness and unscrupulousness of those who engage in the traffic,

and the hold which the liquor element has in most places upon politics, a great improvement in these matters can be expected. At best it can be but a sort of preventive. Law can teach the wrong of things (Rom. 7). The letter kills, and for that reason cannot do the work of reformation effectively, for the Spirit alone giveth life. There must, therefore, be an education that will change the individual, as well as public, opinion on the matter, a change of spirit. So long as men are ignorant or of indifferent to the awful misery wrought by the use of strong drink, so long will there be drunkenness, and the inevitable insanity which overtakes so many drunkards. So long as the task of improving moral conditions along this or any other line is left in the hands of legislation, so long will the work be slow and disappointing. True reform can come only through the enlightening influence of Christianity. It is therefore the plain duty of the Christian Church to "teach all nations," and show them, by precept and example, the better way of life. As Christianity grows, the need for insane asylums, jails and the like will decrease.

PERSONAL MENTION.

Pre. Geo. Lambert of Elkhart, Ind., spent Sunday, Sept. 13, with the congregation in Kent Co., Mich.

Pre. Moses Yoder and wife of Howard Co., Ind., are at present on a visit to the Amish brotherhood in Kansas.

Pre. Peter Unzicker of Cullom, Ill., preached two encouraging sermons for the A. M. Cong. in Champaign Co., Ill., on the 23d ult.

Pre. Andrew Miller of Charm, Ohio, and Pre. John Miller of Fayette Co., recently visited the A. M. Cong. near Arthur, Moultrie Co., Ill.

Bro. Peter Metzler, our esteemed correspondent from Columbiana, Ohio, reports that Bro. Noah M. Blosser of Poland, Ohio, is very poorly, in fact, he is entirely helpless.

Pre. Noah Metzler of Nappanee, Ind., left on the 11th for Harvey and McPherson counties, Kansas, where, the Lord willing, he will be engaged in evangelistic work for six weeks. The Lord bless both work and worker.

Pre. J. S. Lehman has returned to Austell, Ga., after an extended visit at his home in Elkhardt. He went by way of Pennsylvania, and hopes to see the new Sweetwater Industrial Mission, in the founding of which he has taken a deep interest, opened in the near future.

Prof. D. F. Jantzen, of Central Mennonite College, Ohio, and editor of the College Record, spent some time recently with relatives and friends in Elkhardt. Bro. Jantzen will be remembered as editor of the Mennonitische Rundschau some years ago, and it looked natural to see him in the office again.

For the Herald of Truth.

REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

IV.

7. Bible and Testament burned by Catholic Priest.—In the large and extensive German settlements on the Volga are to be found Lutheran, Reformed and even Catholic colonies. A peculiar fact to be noted in connection with this is, that members of the Lutheran and the Reformed denominations will live side by side in the colony, but that members of the Roman Catholic faith have their own settlements, unless it be a place of some importance whose mercantile and other advantages have brought together people belonging to different denominations.

The British Bible Society, as mentioned in a former article, has Bibles, Testaments and parts of the same in more than four hundred languages and dialects. Beside this work it issues a number of different translations of the Bible in several languages; for example, German Bibles and Testaments, according to Luther's translation, likewise of Leander Van Ess' and Kistemaker's translation of the New Testament. The last two translations have the sanction of the Roman Catholic church dignitaries.

Thus it occurs that in the Van Ess Testament a large number of Catholic bishops in South Germany are mentioned, who accept and recommend this translation. Unfortunately the Romish church is so narrow that in every bishopric only such books may be read as are recommended by the bishop of that district.

On the occasion of which I am about to speak my tour extended to evangelized as well as Roman Catholic colonies. Before I began colporteur work at any place I went to the civil authorities and made formal announcement of my arrival, and to obtain legal permission to conduct my business there. This I did also with the clergy. In Catholic colonies I went to the Padres or priests. It was not the first time that I did colporteur work in Catholic colonies, and with good success; for even among the Catholics not all members are and were blindly obedient to the Padre.

Upon my arrival at the priest's house, in response to an invitation, as soon as I had presented myself and explained the object of my coming, he at once attacked me with the statement, that Luther had been ungrateful to his mother church, and asked what good resulted from the dissemination of the Bible, and were not the consequences evident?—Is not the Protestant church divided into innumerable sects, had not infidelity and degenerating social influences, so prevalent everywhere, been fostered thereby? "You take a roomful of Catholic Christians," said

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September 17,

the Padre. "Are they not all of one mind on all religious questions? Did they not all understand the gospel alike? They are one. But you take two or three Protestant Christians, each one with his Bible before him, and every one has his own interpretation of every passage of scripture." I neither would nor could here repeat all that passed between us in our conversation, but the priest closed with the words, "Of course you can try among the people, but I do not think that you will sell anything."

I went, and began at the house adjoining that of the priest. When the people saw the books they retreated with frightened looks and left me with my books. My official permit, explanations and expostulations availed nothing. I could go or stay, no one paid any further attention to me. I went into the next house and was curtly requested to go. "But, dear people," said I. "Do you know these books? take them and examine them at least. Do not turn away from the revealed love of God, the Father! We can and should prove all things and hold fast that which is good! I will leave a book with you until tomorrow. Read some of it, and tomorrow when I come again, tell me if you will buy the book or return it. Notice the low price."

Meanwhile the housewife had gone away, and upon returning she gave me a case which I found was the cover of a New Testament.

"What is this? you had a Testament, where is it?" They answered, "The covers of the books were allowed to keep, but the books themselves we had to give up."

"Why did you have to give up the books? Who could compel you to do so, and where are the books now?"

"Our Padre had all our books brought together that were bought of you, placed them in a heap before the church and burned them."

"Had you not read anything in the book? Did not the divine truth that it contained appeal to you?"

"We cannot tell you that; when the Padre learned that we had bought from the colporteur we had to bring the books to him; he tore the books out of the cases, returned the case to us and the books were all burned in one week."

I asked whether they had not read the divine truth in the book and told them that we should obey God rather than men.

They replied: "Whether the books are from God or not we do not know, but we do know that if we buy such books again, we will fall under the curse of the church, and the books will be taken from us anyway."

What was to be done? From this house I went into the third, the fourth, fifth, sixth and so on. Everywhere I was met with that same shy avoidance or conversation to that already mentioned. I found people who were willing to buy, but they were afraid it might become known, the priest searched so carefully.

Several people had kept the New Testament offered them; others said they would buy Bibles or Testaments when they came to Saratov, but not in their houses; in that case they would have to lie to the Padre, and then their reading would not be a blessing to them.

According to the report of the Padre I was unable to sell any books in his parish.

This was the only parish, so far as I know, where Bibles and Testaments were burnt. This occurred in the year 1879. The same thing may have been done in other Catholic parishes after I left Saratov; this, however, is a matter for which the respective priests will answer.

8. Answer to an unusual prayer.—It was in the first years of my work as colporteur. In a general way I was very successful; I was, besides, still in the early years of my Christian life. With my increased success, my income also increased, for beside their fixed salary the colporteurs received twenty per cent. of the income from the sale of Bibles, Testaments, etc. Thus if my sales during any month amounted to two hundred rubles my income beside my salary amounted to forty rubles.

A number of colporteurs had however agreed that we would give ten per cent. of our income for the cause of Christ. We did so, but it was a comparatively small sacrifice and I always had some money on hand.

We had begun, especially during the winter, when we were not altogether tired out, to go into the restaurants and tea houses and do colporteur work among those who came and went. It was often the case that I sold more at these places in the evening than I sold during the whole day.

Thus it had become customary to spend the evenings at restaurants and tea houses instead of spending the evening hours in seasons of devotion and meditation, or reading the scripture and conversing thereon (when two colporteurs worked together), in order to receive strength and grace for the duties of the following day.

At these resorts there was always music, vocal or instrumental. But, had I not good reasons for making my visits to these resorts? Were there not people there to whom I could offer the word of God, and were not the Bible Society's instructions, "in season and out of season"? But—I should not have sat there—Psa. 1:1. For when I would return home late in the evening it was a task to take the Bible and read, or if I did read under these conditions, I found little light, little blessing in the words I read. My prayers became words and I felt condemned. Then I came to myself. I realized that notwithstanding my activity, I had lost the communion and disciplining influence of the Holy Spirit. A great sorrow overwhelmed me.

After an extended tour I had returned to my old quarters in Saratov. Although after a long absence I could enter upon my duties with fresh vigor and devote all my time to colporteur work I could not get rid of the consciousness of the condemnation already referred to. I asked the Lord to discipline me for my unfaithfulness and fill me with more power, fidelity and zeal.

One day while I was engaged in prayer (I had my room on the ground floor and had drawn the curtains) a letter was thrown into the room behind the curtains. As I was usually away during the day, I left one window open, through which the mail carrier delivered my mail.

The noise of the falling letter disturbed me very much. The impression came upon me: "There is the answer to your prayer."

I picked up the letter. It was from the Bible Society. I had no reason for being afraid as my relations with my superiors were most pleasant, my sales as well as my reports being commended by them.

But this time my nerves were unstrung before I opened the letter. The important part of its contents was this: "It has been decided by the management that as it was the example of our Lord to send His disciples by twos, and as the apostles likewise were sent out two by two, this rule should also be observed by our colporteurs, so that wherever possible, two are always to labor together; partly to render mutual aid in their work, and because they may be able to help each other in case of sickness."

As Bro. Bast *** is alone in the West, and as I was likewise alone on the Volga

1908.

and in Saratov, we, that is, Bast and I, *** were to meet in Rjasan in the middle of October and do colporteur work there, and in the surrounding territory during the winter. And as Bast *** is older in years as well as in the service of the society, he is to decide upon the route and the order in which the villages and towns are to be visited. ***

There was the answer to my prayer. I was disciplined.

This Bro. Bast was an older colporteur, but one with whom no one had remained very long. He had been appointed every year as salesman, for one month, in Nijn-Novgorod during the time of the fair at that place. I had formed his acquaintance there; for one week we occupied the same room. His manner and appearance had not drawn me to him and he was suspicious of himself and his surroundings. He was whimsical in his ideas, as for instance, he would get up during the night and begin to sing and pray. This was all very well, but he did not permit me to rest; I also had to get up and sing and pray with him. Or, during prayer, he would throw himself at full length upon the floor, saying that, in our communion with God, we were not worthy of raising our members above the dust. This also may have been right and good—for him, as his inclination impelled him. Because I did not follow him in these bodily exercises I was, in his estimation, proud, carnal, contended against the Holy Spirit, etc., in short—I do not wish to be presumptuous, but—I had learned during this short time to keep out of Bro. Bast's way, and now came the order that I should labor in company with him for half a year or more, and that I was to be under his direction.

I thanked my God for this discipline and prayed for wisdom and for divine help that I might be faithful in my service during this time. Some business and private matters had to be arranged before I could leave Saratov for an indefinite time.

Some time in October I started for Rjasan. Rjasan (or Rzhenn) is a chief city between Tambov and Moscow. Late one evening, at about eleven o'clock, I arrived there and received at the station Bro. Bast's greeting.

A short time before this there had been a heavy fall of snow, and now it was so cold that the snow crunched beneath our feet. That was cold enough for October.

As Bast had been in Rjasan some time before my arrival he had arranged lodging at a place where there was room for us and our stock of books. Arrangements were readily made.

But I must hasten to tell how Bro. Bast became my rod of correction. First of all we made our arrangements for meals. Our dinners were ordered brought to our rooms from a hotel. The other meals we prepared ourselves. As Bast thought he was not practical in his purchases I had to attend to this part of our household work. We closed accounts between us every week; but it often happened that he would not pay; this was a mystery to me. Beside this we settled accounts monthly when, after deducting our salary, commissions, traveling and other expenses, we sent the amount left to the headquarters of the society. Here also he was often short of funds; he was also not coming to me and saying: "You are carrying the bag, by this you show yourself the Judas."

In order not to lose the benefit of my disciplining, I remained silent.

(To be continued.)

If you have not yet renewed your subscription to the Herald of Truth for 1909, do it now. The old saying is, "Do not put off till tomorrow what you can and what you ought to do today."

HERALD OF TRUTH.

For the Herald of Truth.

GOD'S PROMISSORY NOTES.

By Alwine Behr.

The Bible is full of promissory notes signed by our heavenly Father, and they never fail of fulfillment to those who accept them.

Many, very many of us read and re-read these precious promissory notes; but how many of us make them really and truly ours by bringing them to their great author for fulfillment?

Merely reading them will not do. This book is full of promises to which the name of the living God is attached. Don't let us be content with just reading over His promises, but let us bring them back to God in a faithful and loving way, for the sunshine of perfect love illumines every one of the promises He has given us, and why should we hesitate to trust Him when we are so ready to believe in the promises of an earthly friend? Why cannot we, slipping our hands into His each day, walk trustingly through that day, be the appointed path thorny or flower, crooked or straight, knowing that evening will bring us sleep, peace, and home!

Garden City, Mo.

For the Herald of Truth.

THE NEED OF WORKERS.

By J. B. Brunk.

Since the raising of sugar beets is one of the chief industries of the Arkansas valley, there is necessarily associated with it much labor. The raising of sugar beets requires more attention and labor than any other grown crop in the valley. During the months of June and July, the time for beet weeding, thinning and cultivating, there was a general alarm about the scarcity of laborers.

The problem was with every beet raiser, Where can I find laborers? All knew that unless help could be obtained at the proper time the crop would fail, which would cause much loss. Beets are sown so thickly that at least nine-tenths must be pulled up or no crop will be raised. Also, the waters of the Arkansas river carry with them a great variety of noxious seed which is distributed with the waters all over the valley. Therefore the need of much attention and careful cultivation. On account of the scarcity of laborers it was predicted by some that many tiny beets would be choked out by weeds. But the wonderful vigilance and industry which these people possess is the only thing that saved the beets from destruction. All wide-awake farmers could be seen going to the towns and cities to gather up men and boys.

Many boys were brought from Pueblo, a distance of sixty miles. What a hustling there was throughout the valley! Yes, all this hustling was for the sake of the mammon of unrighteousness.

This very vividly illustrates the wakefulness and activity of these people in financial matters, but not so in spiritual things. Money making seems to be the main theme of consideration. True, practical religion is being choked out by worldliness. People in general have been rocked to sleep by the devil and are sadly in need of being awakened to that which pertains to their eternal welfare.

The mass of these people have come from the East in search of wealth. The majority of them make no profession of religion. church members go to town to worship, while many have grown cold and are being wrapped up with worldliness. Quite a number were good church members in the East,

but in moving West have severed themselves from church and Sunday school privileges and therefore became backsliders. Many people do not respect the Lord's day, but work excessively seven days in a week. Profanity is a common thing, and in fact most of the grosser sins abound in the country. I do not know of a single church in the country.

Therefore we conclude that the devil has the masses bound in the clutches of worldliness, hurrying them on to eternal damnation, with only here and there a feeble protest. The devil has it mostly his way. Where, where is the so-called Christian church?

Asleep, asleep, with the world, in a great measure. Let me come closer home. Where are our own dear people? Most of them are east of the Mississippi river and many nestled down in comfortable homes living in luxury and ease. Many can talk eloquently about houses, farms, money, cattle and horses, but when some spiritual question arises then they are silent and have no talent.

When I think of the activity and wakefulness which the world manifests, and then think of the inactivity and sleepiness of the professed followers of Christ, I am made to think of Christ's own words, "For the children of this world are wiser in their generation than the children of light."

Christian friends, I emphatically believe that the Lord is calling us to a higher plane of Christian living. Surely, there are many who are not having those blessed experiences which they might have if they would be where God would have them. Many are at ease in Zion and pass by many opportunities for doing good. Oh, that our people were as wide awake in the kingdom of God's dear Son as the beet growers of the Arkansas valley! Then workers would be found by the scores and sent by the Spirit and Church throughout the United States and into the uttermost parts of the earth. God is calling in various ways for workers, but the call is not heeded as it should be. The harvest truly is great and the laborers are few. It is high time that we become alarmed about the great harvest field of growing and ripening grain.

The mighty stream of iniquity is rushing over this land, bearing all kinds of noxious seed which will choke out true religion unless laborers can be found. Therefore it is very important that definite action be taken by God's people to recruit workers who are filled by the Holy Ghost and consecrated to the service of the Master. If the church would awake to her duty and see the need of immediate action, there would be a mighty warfare against the stream of iniquity, a glorious victory would follow, and many souls saved and God glorified.

Yet it is encouraging to know that some are being awakened and are heeding the Spirit's call, but the work has only begun in the western field. The forces and influences of evil are great. Therefore we appeal for many Spirit-filled workers to join us in the western movement of Christian work. If we have a religion that is of any value, let us impart it through the Spirit to mankind as much as possible.

If I were not fully persuaded that we are doing the will of God in moving west I would not appeal for others to follow us, but I feel that we are, without the least doubt, in God's service.

Now what kind of workers does the Lord want? He wants willing workers. He wants soldiers who are brave and true. He wants those who are willing if need be, to leave brothers, sisters, parents, friends and beautiful homes to enlist as soldiers of the

Concluded on page 301.

HERALD OF TRUTH.

September 17, 1903.

ABRAM B. KOLB, Editor.

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CORRESPONDENCE.

Noble, Iowa, Sept. 2, 1903.—Greeting in the name of Jesus. The pulpit in the Sugar Creek M. H. was occupied by Pre. John Egle of Hopedale, Ill., on Sunday morning, Aug. 31. Bro. Egle is over eighty-two years old, but regardless of his age he preached to us an able sermon. On Aug. 24 Bro. Jacob Yoder of Iowa county visited us and conducted services. May God ever be with him in his ministerial labors. Cor.

Columbiana, Ohio, Sept. 10, 1903.—Dear Herald readers: Those of you who are acquainted with Bro. Noah M. Blosser of North Lima, and know how he has been afflicted for a number of years, will regret to learn that in the last two weeks he has become entirely helpless. His mind seems clear, but he is not able to speak or move a hand or foot. Pre. David Burkholder of Nappanee, Ind., stopped here on his return from Martinsburg, Pa., where he attended conference, and conducted our services at Midway on Sunday morning. In the evening he preached at Lewistown, and today,

HERALD OF TRUTH.

the 10th, again filled an appointment at Midway. He intends to remain with us over the 20th. Pre. Allen Rickert also attended the conference at Martinsburg, returning on the 31st ult. Pre. Paul Whitmer, who has been in Chicago for some time, returned last Monday, but will remain only about three weeks, when he intends going to Goshen, Ind. Bish. John Burkholder is at present afflicted with rheumatism and was unable to attend service last Sunday. We held our harvest meeting at the Midway M. H. on Aug. 22, with a fair attendance. P. M.

Peabody, Kansas, Sept. 6, 1903.—Greeting in the name of Jesus, who is our Redeemer, friend and guide. Our church and Sunday school are still working with interest in the service of the Master. We have found to be very interesting and helpful, showing us what will result from obedience and from disobedience. We are hoping to have a number of meetings, to be held by visiting brethren this fall. Our prayer is that lost souls may be saved and that the church may be strengthened. It is now some time since ministers have visited us. May the God of peace and unity become our all in all, and may we become more Christ-like and manifest a deeper humility. Minnie A. Good.

From Johnstown, Pa.—On Aug. 19, Bro. and Sister J. A. Ressler came to this vicinity and the same evening held a meeting in the Blauch M. H., on the 18th at ten o'clock in the Thomas M. H., and at 2:30 in the Stahl M. H., and in the evening in the Weaver M. H. May the Lord richly bless the dear brother and sister in their work in America as well as in the foreign field. Bro. Norman Kaufman of Rockton, Pa., also visited us and preached several sermons. Bro. Allen Rickert of Columbiana, O., came to us on the 22d and on Sunday morning preached in the Blauch, in the evening in the Weaver and on Monday evening in the Stahl M. H. Bro. Rickert and Bro. Kaufman, with about forty brethren and sisters, left for Martinsburg, Pa., to attend the Sunday school and church conferences at that place. The conference was one of the best the writer ever attended. The mission spirit manifested itself to such an extent that some are "counting the cost." God help them to "quench not the Spirit," but let Him have His way. Levi Blauch.

From Spring Dale (Va.) Cong.—They were again revived by a short but pleasant visit from the ministering brethren Hiestand and Kolb, and deacon Walters, all of Bucks Co., Pa., who arrived here by private conveyance from Rockingham Co., on the evening of Sept. 1. An appointment for services was made the same evening. Though the notice given was short, through the convenience of the telephone system in this locality, nearly all the congregation received the word and a goodly number gathered for worship. Services were also held on Wednesday morning and evening. Thursday morning the council was held. All present expressed themselves to be in peace and union with each other. "Behold how good and how pleasant it is for brethren to dwell together in unity." "In union there is strength," and where there is strength there is power. So then there can be a great deal accomplished if all stand as one body in the Lord.

In the afternoon of the 3d the brethren left for the Hildabrand Cong., where they filled one appointment, then returned to Rockingham Co. May the Lord bless and strengthen these young brethren, and if it be His will, may He give them many days in His service. And, as they go about preaching the ever-

lasting Word, may it not return unto them void, but may it accomplish that for which it was given.

Correspondents, wake up! We must do better than last week. The Herald did not seem natural. Cor.

Quarryville, Pa., Sept. 8, 1903.—Last Sunday, Sept. 6, counsel was taken and approved to have a minister ordained in the Mechanics Grove congregation, and a deacon for the Mechanics Grove and Providence districts jointly. Votes will be taken at New Providence M. H. Sept. 13, and at the Grove M. H. Sept. 20; lots to be drawn Sept. 22. May the Lord give us the man of His choice, an earnest worker and laborer in His vineyard, like David of old, who rejoiced in the Lord's work. Our congregation is small and widely scattered and needs an extra worker to assist our present minister, Bro. Tobias Brubaker of Rowlinville, in his arduous work.

I have received the new Church and S. S. Hymnal and am very well pleased with it. I hope it may find ready sale among the brotherhood. Amos B. Miller.

Muddy Creek, Pa., Sept. 2, 1903.—Dear Herald readers: Greeting in the name of our blessed Redeemer. Bro. John B. Senger of Kinzer, Pa., was with us at Bowmanville M. H. on Aug. 30, and preached from Matt. 7:1-14. On Sept. 2 Bro. and Sister Ressler came to us and filled an appointment at the same place. Bro. Ressler chose for his text Acts 1:8. Both meetings were well attended, and the brother gave us an interesting talk on mission work. May the Lord ever guide them in their labors. J. M. Weber.

From Ada, Minn.—Dear brethren: Greeting in Jesus' name. I thank God that though we be separated in body we can be united in the spirit, and that all may have the Friend that sticketh closer than a brother. I am glad to know that through the love of God He has called me unto His grace. I am in a place where the people need much plain gospel teaching and it is my great desire to do what I can to acquaint them with our Mennonite principles, which I believe are in accord with the pure gospel. I would be glad to have the ministering brethren stop off here if so be that any pass close by this way, or, if some one should have the calling to come here, I would be glad to hear from him. I should be glad to give further information regarding this locality. Brethren, pray for us. May God be with you. David Kornhaus.

From Goshen, Ind.—Several Mennonite families have lately moved to this city, who, with those already here, urged that church services should be held, provided a suitable place could be obtained. They soon found that the First Christian church was without a pastor and were not using their place of worship except for Sunday school. By consent of that body the house was rented and on Sept. 6 we held our first services there. Bro. J. S. Hartzler preached from Rom. 11:33. In the evening we had a very interesting young people's meeting, with Bro. N. E. Byers as leader. Subject, "Paul as a Worker." Quite a large number attended these meetings and manifested a good interest.

Services will probably be held at the same place until the chapel room in the college building is completed. Should the Christian denomination succeed in getting a pastor, this place before that time it would be necessary to find some other suitable place. May the Lord bless these services to His glory. Cor.

September 17,

1903.

Rawson, Ohio, Sept. 11, 1903.—To the Herald readers: Our congregation at New Stark, Ohio, was blessed with a season of refreshing, aside from the S. S. Conference at the Zion M. H., by Bro. D. H. Bender of Springs, Pa., preaching for us Sunday evening, Sept. 6, and Bro. Paul Witmer of North Lima, Ohio, on the evening of Sept. 7 and 8. John Blosser.

THE NEED OF WORKERS.

By J. B. Brunk.

Continued from page 299.

cross in western fields or wherever He may call. Those who are willing to endure hardships, trials and misfortunes, most honor His name. A good soldier willingly endures hardships. Paul says, "Endure hardness as a good soldier of Jesus Christ." 2 Tim. 2:3.

God is the same today as He was in the days of Gideon. He called together an army of thirty-two thousand men to meet the one hundred and thirty thousand Midianites—not quite one to four. If you read the story you will find that he sent home all the cowards. He had no use for those who were fearful and afraid at such a time of fierce warfare. Furthermore you will find that he had no use for those who were not watchful. The Lord said, "Every one that lappeth of the water with his tongue as a dog lappeth, him shall thou set by himself; likewise every one that boweth upon his knees to drink water." Judges 7:5. Those who bowed upon their knees to drink were not watchful and therefore not aware of danger and did not know the position of the foe, while the three hundred who lapped the water to their mouths with one hand and had a weapon in the other were brave and watchful. They doubtless possessed the most watchfulness, courage, strength and endurance.

Some one has said, There are three classes of people in the church, viz., Workers, Jerk-ers and shirkers. God wants steady workers who push forward in adversity as well as in prosperity.

I think the reason why there are not more good workers is because they are not willing to take God's training lessons. God wants His people willingly to take lessons in hardships, trials and temptations, in order to make them efficient workers in His vineyard. We have David, Moses, the apostles and many others as faithful students in learning these lessons. These all became a power for God in the world.

Our prayer should be, "Lord, give me such experiences and lessons which will make me the most efficient in Thy kingdom, even though they are hard to learn and severe to human nature." It surely takes such training to refine us and cleanse us from dross.

Some day the question shall be asked, "Who are these which are arrayed in white robes, and whence came they?" Then the answer shall be, "These are they which have come up out of great tribulation and have washed their robes and made them white in the blood of the lamb." Through much tribulation we enter the kingdom of heaven. Acts 14:22.

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

La Junta, Col.

Multiply clarity by experience, subtract vanity, add peace, and divide the result by the whole number of days in your life, and the result will be worthy any child of God who has caught a noble vision of what life may be.

HERALD OF TRUTH.

For the Herald of Truth.

WHO IS OUR GOD?

By P. R. Lantz.

We find that after the children of Israel had crossed the Red Sea and had gone three days without finding water, they came to Marah and found the waters bitter. Moses cried unto the Lord and He told them what to do to sweeten the water. A little later when they were in the wilderness they again murmured because they thought they had nothing to eat. Is it not strange that they should forget the greatness of the Lord so soon?

But, is not the God of Israel our God? Isaiah tells us, "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

Why then must we have our buildings, live stock and perhaps our lives insured in some earthly insurance company? Is it not because we fail to fully trust the One whom Paul says will supply all our need? Or did our blessed Savior, when He was here before us, teach a new doctrine telling us to make everything safe so we cannot meet with any loss of property? Let us see (Matt. 6:25): "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Brethren, let us seek earnestly the life of trust that they may not deny the power of God.

Wauseon, Fulton Co., O.

For the Herald of Truth.

ARE WE ON DUTY?

By a Sister.

This question has often come to me, because I feel that so many Christian people fail to do their whole duty in the matter of inviting the unsaved to accept the Savior. We should be more in earnest to do what we can for them. They do not realize their own condition and I believe if we would show more interest in them, and, in love and through prayer, find the right time and way to speak to them, many would be gathered into the fold who now are standing outside.

I can say from my own experience that it was the invitation of one person that, through the Spirit, brought me to the Savior. In all my life before accepting God only one person ever said anything to me about my salvation. Now I cannot praise God enough that He made that one willing to speak to me. Let us think and act that none may be lost because of our neglect.

THE WOMAN'S HEAD-WEAR.

By L. W. Teeter.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." 1 Tim. 2:8, 9.

Paul's language here implies (1) that the men in the church were slack in praying; that they gave way to wrath, and that they were unsettled in faith. It implies (2) that the women in the church dressed themselves in immodest apparel; that they were too forward; that they lacked sobriety—they acted as if unsound in mind; and that they indulged in vainly ornamenting their bodies.

All this Paul admonishes against as improper, and unbefitting the humble followers of the meek and lowly Son of God.

It should be noticed in the foregoing that the men were as remiss and as guilty of evil, as were the women. The only difference is that they indulged, respectively, in the evils peculiar to their sex. The men in one class of evils, and the women in quite another class.

Present observation shows a marked similarity of traits and misgivings among men and women—now as then. Men, as a rule, are given to many evils. Women, as a rule, are not given to so many evils; but in a few, they, as well as men, carry them to great extremes. One of these is extravagant, vain and unbecoming dressing and ornamenting of their bodies.

The chief perplexity which most involves the women, especially of America, in the matter of dress is as to how they shall arrange and dress the head.

This perplexity arises from the fact that women have made themselves slaves to the tyrant of worldly fashion. They do not know what is the latest style, get it and wear it. If they do not, they will be rejected as out of style, and be laughed at. This is a galling yoke of bondage, without promise of a bit of rest. They must continually keep posted as to the latest styles, at their own expense. They must lay aside their last now-out-of-style head-wear at their own loss. They must get a new one without any assurance as to how long they may wear it, and pay for it themselves.

There being no end to the changes of fashion, there is also no end to this bondage, hence no further rest to anticipate.

How may women escape this cruel slavery?—They may be liberated at once, if they will come unto Jesus; if they will take upon them His easy yoke; if they will learn of Him; if they will walk by His rule; if they will obey His law of liberty they shall then surely find rest to their souls. Jesus will give them His Spirit. This will make them humble. They will no more want to follow the foolish fashions of the world. Indeed, they will now hate them. They will want to follow God, and walk with Jesus. They will "have the mind of Christ," hence will no more mind "high things, but condescend to men of low estate." Their rule for dressing will be no more worldly style, but gospel principles, such as plainness, modesty, neatness, economy, non-conformity to the world and conformity to Christ.

The plain bonnet is the most modest and becoming head-gear for all women, but especially for women professing godliness. We are asked to give reasons why our sisters are required to wear the bonnet. We give the following:

1. It is the most consistent head-garment with all gospel principles.
- (a) It is the most humble in appearance.
- (b) It is the most modest and simple.
- (c) It can be made by any ordinary seamstress.
- (d) It can be made the cheapest, and be worn the longest.

(e) It is best adapted to all kinds of weather. It is the best protection against rain, snow, wind, sun and dust, and in heat can as easily be removed as any other.

(f) It is best suited to the prayer-veil, or covering, which all sisters should wear on their heads in all religious services. It is the best protection of the prayer-veil to keep it from soiling.

(g) The bonnet becomes the woman as the hat becomes the man. It distinguishes her from the man, while the hat does not, always.

2. The gospel teaches that God's children should not be conformed to this world, but should be transformed from it. Therefore all should be unlearned; i. e., in the

For the Herald of Truth.
LIFE.

By Levi Sauer.

main, be dressed alike, like a flock of sheep, like the branches of the grape vine, and like the angels in heaven are represented. Therefore the bonnet has been adopted, by common consent, as the uniform head-garment upon which all classes could unite. The poor can come up to it, and the rich can come down to it.

Objections against wearing the bonnet answered.—It is said that the bonnet is too warm in the summer. The same may be said of the hat. It is too cold in the winter. Those who say the bonnet is too warm to wear in warm weather, destroy the force of their objection by wearing the hat in cold weather; hence there is nothing in this objection.

Again, the same class of objectors who say that the bonnet is too warm to wear in hot weather when they go out in society, are seen diligently wearing a good, large sun-bonnet while they are hard at work about the house, in the door-yard, in the garden, and when they go shopping, etc. Notice the inconsistency of these objectors. If the bonnet is too warm to wear in hot weather, why wear it when one is naturally overheated by work? It is adding heat to heat.

We have often observed that women, who, as a rule, wear the hat in society, often wear the bonnet to common gatherings, but would under no circumstances wear the bonnet on occasions of special and great gatherings. How must this difference be accounted for? How shall the foregoing inconsistencies be explained? The naughty and stubborn fact, kept in the background and unexpressed, at last will out. It is because they want to dress to please men, and follow the vain fashions of the world. This is the sum total.

In conclusion I will say that the modest bonnet, as usually worn by the sisters of our church, has become quite a distinguishing mark upon them. On many occasions their peculiar head-dress has arrested the attention of the best classes of society, whereupon a conversation followed concerning the church. Such would not have been the result, had they been dressed in worldly fashion.

Sisters should guard against all vain display or ornamentation upon their bonnets. Such manifestations appear disgusting to one who knows the sincere and humble character of their religion. It is a public exhibition of vanity, which their own profession totally condemns.

Hagerstown, Ind.

From Gospel Messenger.

MORALS, IMMORALS, AND THE DOCTOR.

By S. O. Barwick, M. D.

These are the words of a learned man on morals: "All sects are different because they come from man; morality is everywhere the same, because it comes from God."

Morals always have a specific tendency to direct the minds of men to the rules of right, while immorals gravitate the inclinations of men to vicious deeds which are inconsistent with the laws of rectitude.

Morals like intellect is the predominating power of the world—the real brain force of man. Take from man his morals and intellect and he is left a living barbarian; give back to him these forces and he becomes as it were a light-house of usefulness.

In St. Augustine we have a man of the moral, intellectual and religious type, while in both Nero and Cleopatra we have the immoral, vicious and brutish elements of cruelty.

The men who labored to establish our country wherein could be enjoyed, "life, liberty and the pursuit of happiness," and where people should "not be deprived of life, liberty or property without due process of law, nor to deny to any person within its jurisdiction the equal protection of the laws" were men of the moral and intellectual type. Men who were interested in the "inalienable rights" of mankind. Men whose moral integrity led them to believe in a government "of the people, by the people and for the people." No such government as ours could have been formed by men of low and immoral motives. History itself teaches this.

But now the question: What has the doctor to do with morals or immorals? What has he to do with "life, liberty and the pursuit of happiness?"

I answer and say, that a doctor has as much right to be interested in the moral condition of the community in which he lives as any man. As much right to be interested in the immoral disease of mankind as he is in physical diseases, and as much right to be interested in "life, liberty and the pursuit of happiness" as any one.

Too many people think the doctor should be a man of silence and act wise. This is a mistake. Why should a doctor be expected to keep down as it were on his hands and knees and crawl around in the slums and slime of this world just for the sake of a few shining dollars, or for fear of losing a few patients, "cork" up his intellect and pass through life deprived of his social rights.

Must a doctor confine himself to pills, powders and physic and say to his patients: "Take ye this and be healed," or amuse himself over the dry bones of the human skeleton, the length and divisions of a man's bowels, and keep his mind filled with nothing but big names; or must he be a manly, brave, intellectual man who is not afraid to publicly stand for the moral interest of the community in which he lives?

The practice of medicine should be far more than a financial scheme to squeeze out a few dollars from his patients and sign their death certificate with some big-sounding name. In the medical profession there is room for the doctor to be a man of inspiration, a worthy citizen, a Christian, who dare stand against the vices that are bringing so many people to ruin, and pity be to the ones who, in their lack of wisdom, condemn such order of manhood.

Too often is it necessary for people to push aside the private curtain of life and appear before the doctor in real life, and not as they appear to others. No one is so far from better the wiser of man as a doctor. No one has the advantage of studying the real social life of humanity as the physician. No one has a clearer understanding of the need of a higher standard of social purity than the men of the medical profession, and then why should it be so much out of the ordinary for a doctor to take a public stand for a better condition of society in the community in which he lives.

Certainly a doctor has the right to say in the morals and immorals of the town or community in which he is raising his children, and if a town or community is so far back in heathenism as to try boycotting him for his public stand, then it is time that such a town or community be placed under missionary rule and be brought from darkness to light. Wakarusa, Ind.

To bring up a child in the way he should go, travel that way yourself.—Mrs. Booth.

"O Lord, thou hast brought up my soul from the grave; thou hast kept me alive that I should not go down to the pit." Psalms 139:3.

We should thank the Lord at all times for preservation of life, as David did in the foregoing words. Sometimes we become discouraged and life is burdensome, but when we look to God we are relieved of our burdens and we enjoy life as He would have us enjoy it. The thought that "life is what we make it," comes to me very forcibly at this time. We see so many around us who by their actions show that they are not enjoying life, but instead live under clouds of misery and thereby make life's pathway rougher for those around them.

In order that our lives may be pleasing to God, we must treat life in the natural as well as the spiritual sense. Sometimes our life seems, from a natural view, to be a failure, but when we look to the promises given in the book of life, we realize that every life may not only continue in this world, but throughout eternity. Rom. 8:6.

Life is not complete without Christ. He says, "I am come that they might have life, and that they might have it more abundantly." John 1:10. Knowing, then, that Christ came that we might have life, we feel sad when we see so many sinners who do not heed His calling. Then, again, we see those who profess to be God's people around us who are dissatisfied under all circumstances. God does not allow anything but peace and joy in our Christian lives if we look at it as such. He allows man to live in sin, but when we speak of the "life" as it is in Him, He does not allow it for as soon as we are in sin we are not alive in Him. Let us all live closer to God and enjoy Him in this world and in the world to come.

Roaring Spring, Pa.

For the Herald of Truth.
REPORT

Of the Ninth Annual Mennonite S. S. Conference of the Southwestern Pa. District, Held at Martinsburg, Blair Co., Pa., Aug. 25 and 26, 1903.

After the meeting was called to order and organized, the following topics were discussed:

1. "The Twentieth Century Outlook for the S. S. and Church."—(a) Conditions; (b) opportunities; (c) how to meet them.
2. "The S. S. Workers' Responsibility."—(a) To God; (b) to each other; (c) to their scholars; (d) to the church; (e) to the unsaved.
3. "S. S. Helps."—(a) What they should be; (b) how they should be used; (c) how they may be abused.
4. "S. S. Music."
5. "Separation from the World."—(a) In business; (b) in politics; (c) in society; (d) in attire.
6. "Education."—(a) Its importance; (b) cautions.
7. "The Spirit-filled Life."—(a) How attained; (b) its manifestations.
8. "The Missionary Question."

The program was divided into four sessions. The discussions were interspersed with hymns and queries.

J. N. Kaufman,
E. J. Blough,
Secretaries.

REPORT

Of Mennonite S. S. Conference held near Neutral, Kansas, Aug. 31—Sept. 1.

Opened at 9 a. m. Devotional exercises, conducted by Bro. A. M. Unruh. Psalms 106. Prayer.

Officers.—Mod., Bro. S. G. Lapp; Ass't Mod., Bro. Charles Brenneman; Secretaries, Sister Emma Shepp and J. M. Kreider. Nine schools were represented. General condition good. Majority evergreen.

1. Is the Sunday school filling the mission of nursery to the church?—Yes and no.
1. Foundation, home training; 2. consecrated teachers; 3. unity of teacher and pupil; 4. pupils, an object of prayer; 5. individual work.

2. How should the way of salvation be presented to little children?—1. Lead them from known to the unknown; 2. not because of the child's goodness is he saved, but by the blood of Jesus. God so loved that He sent Jesus to die. 3. Present the word in love and simplicity. 4. When asked, carefully explain ordinances.

3. Essay, "Friendship."—Pattern after the friendship of Jesus; do not love yourself and then your neighbor, but love one another, "as I have loved you."—Standard.

Monday Afternoon.

Opened with song. Prayer by J. C. Driver. 4. The Sunday school worker as a Christian.—(a) In the home. The silent influence of the lives of parents, and their teaching of the children, hence the church. (b) In the church. 1. Live separate from the world. 2. Be Christians and not hypocrites. Great danger in inconsistent church members. 3. Abstain from all appearance of evil. 4. Be earnest. (c) His relation to others. 1. His daily life should be a symbol of the teachings of Christ. 2. In our dealing with others practice the law of love.

5. Essay, "Salvation."—Man saved because of God's great love to us. John 3:16. Saved unto the end by His power.

6. Temperance teaching.—(a) In the home. 1. Relative to strong drink teach total abstinence. 2. Teach temperance in all things. (b) In the Sunday school. 1. Temperance literature. 2. Temperance in Sunday meals. 3. Temperance in conversation. Resolved, That we as a conference advise total abstinence on the part of all Christian people, and temperance teaching at every opportunity.

Tuesday Morning.

Devotional exercises by A. M. Unruh. 7. Personal responsibility in Sunday school work.—1. With every opportunity comes a responsibility. 2. Be filled with the Holy Spirit. 3. Responsibility rests upon all. Let every one be at their post of duty.

8. Essay, "Discouragements."—1. "Let us not weary in well doing, for in due season we shall reap if we faint not." Gal. 6:9. 2. "If any of you lack wisdom, let him ask of God. He will pray without ceasing."

9. Origin and progress of Sunday school work. 1. The Sunday school is a place where the principles of the gospel are taught. 2. Originator, Robert Bates.

Tuesday Afternoon.

Devotional exercises, conducted by J. C. Driver.

10. "Prayer."—1. Prayer is the way by which mortals communicate with their Maker. 2. The study of God's word must be coupled with prayer. 3. Prayer should precede all religious work. 4. Let faith and belief be coupled with a strong hold on God. Thy will, not mine.

11. Sunday school missionary work.—1. Christ, our example. 2. All should be missionaries for Christ. 3. Missionary work should first begin at home. 4. Let no opportunities pass wherein we can do missionary work. 5. Be sure the call is of God.

Closing remarks and prayer by Bro. S. G. Lapp, admonishing us to take heed to the word of God, by daily living it.

J. M. Kreider,
Emma Shepp,
Secretaries.

CONFERENCES.

The Lancaster Conference will be held, the Lord willing, Friday, Oct. 2, at the Mellinger M. H.

The Franconia Conference will meet as usual on Thursday, Oct. 1, at the Franconia M. H., Montgomerie Co., Pa.

Semi-Annual Conference.—The fall session of Virginia Conference will be held at the Bank M. H. (Middle District) on the first Friday in October (Oct. 2, 1903). Visits are always appreciated on these occasions, and any who may desire to come by rail, will be met at Harrisonburg, by writing to L. J. Heatwole or Eli Brunk at same place.

C. H. Brunk, Sec.

The Amiah Mennonite Conference of the Western District will be held, the Lord willing, at the Sugar Creek M. H., Wayland, Henry Co., Iowa, Wednesday and Thursday, Sept. 30 and Oct. 1, 1903. A Sunday school conference will be held at the same place Friday, Oct. 2. A cordial invitation is extended to all faithful and willing workers, especially to all ministering brethren. Come Spirit-filled, and we will all receive a blessing. The nearest station is Wayland, on the Iowa Central Railway. Those coming on the C. B. & Q. will stop off at Noble.

The Lord willing, the Sunday School and Church Conference for Kansas, Nebraska, Oklahoma and congregations in Idaho and Oregon, will be held at the West Liberty M. H., McPherson Co., Kansas. Sunday School Conference will begin Oct. 13, 1903, and Church Conference on Thursday, Oct. 15. A cordial invitation is extended to all ministers, sisters and especially to the ministering brethren. Bring your Church and Sunday School Hymnal, your Bible and, above all, a clean heart and a pure mind, so that the will of the Lord may be done. Those coming by rail over the Atchafalaya, Topeka & S. F. R. R. will be met by G. R. Brunk at Conway; those coming over the C. R. I. & P. R. R., stopping off at Groveland, will be met by J. C. Herschberger, and at Inman by R. C. Yoder. Please notify these brethren in due time, so they will be able to meet you.

MARRIAGES.

Kaufman—Berkey.—On Aug. 2, 1903, by Pre. I. J. Burkey, Bro. Harvey Kaufman to May Berkey, both of near Goshen, Ind.

Mishler—Gardner.—On Aug. 9, 1903, by Pre. Fike, Ervise Mishler to Oly Gardner, both of near Middlebury, Elkhart Co., Ind.

Honderich—Boyer.—On Aug. 23, by Pre. John Garber, Bro. Henry M. Honderich to Sister Bertha Boyer, both of the Clinton (Brick) congregation, Elkhart Co., Ind.

Howard—Brunk.—On Aug. 30, 1903, at the home of the officiating minister, C. B. Brenneman, Allen Co., Ohio, Bro. Benjamin Franklin Howard and Sister Sarah Alice Brunk. May God bless this union to His glory. C. B. B.

Snider—Gingrich.—In Woolwich Twp., Waterloo Co., Ont., at the home of the bride's parents, Addison Snider of Floradale to Lucinda, daughter of Arthur Gingrich.

DEATHS.

West.—John Lincoln, son of Henry and Katie West, was born Feb. 12, 1902; died of inflammation of the bowels on Aug. 18, aged 6 m. 6 d. This little one only nudged on earth to bloom in heaven. Interment in the Leola Creek cemetery. Services by Samuel Letler, assisted by Wm. G. Slesher. Text, Amos 8:2. May the Lord comfort the bereaved parents.

Rhoads.—Eli Rhoads was born June 9, 1848; died Sept. 2, 1903, of inflammation of the brain, caused by self-inflicted injuries, aged 55 y., 2 m., 24 d. Interment at the Delaware M. H. near East Salem, Pa. His remains were followed to their last resting place by a very large concourse of people. Funeral sermon by the writer from Eccl. 12:13, 14, assisted by Samuel Letler and William Auker. May our Father in heaven comfort the bereaved widow in her sore affliction.

Buckwalter.—On the 6th of September, 1903, Ruth, only daughter of Hish, I. J. and Sister Emma Buchwalter, of Dalton, Wagon Co., O., aged 11 m., 28 d. She had always enjoyed good health until five days before her death when she was taken ill with cholera infantum, and passed away Sunday, Sept. 6, her spirit took its flight. Having accompanied Bro. and Sister Buchwalter on nearly all their journeys in their wide field of labor she had many acquaintances, and being to her sweet, angelic disposition she was loved and respected by them all. Her heavenly Father had already endowed her with those rare traits of character which are essential to the making of a useful being. The many beautiful hymns she sang, the kind words she spoke, and the love which she manifested to all shall long be remembered. While the bereft father, mother, brother Harry and the church are howling their heads in grief over the deep loss which they have sustained, may the wise God, through His comforting power, help all to be reconciled and to say, Not ours, but "Thy will be done." The funeral took place on her birthday at the Martin M. H. near Orrville, O., on Sunday, Sept. 6, her spirit took its flight. Services by Bro. Buchwalter's co-laborers, David Hostetler, David Martin, Amos Mumaw and Adam Brenneman, from the appropriate text, "She hath done what she could."

Witmer.—On Aug. 14, 1903, at Goodville, Lancaster Co., Pa., May L. L. Witmer, daughter of Cyrus R. Witmer, aged 57 y., 10 m., 10 d. The services were held at the Goodville M. H. and were conducted by Samuel Witmer, John Sander and Benjamin Weaver, from Num. 23:10, latter clause, the text selected by the family. Interment at Weaverland cemetery. She had suffered from dropsy for some years, but she especially labored with cancer, and she endeavored to bear with her distress and suffering without a murmur and always a smile and a good word for every one, her suffering could not be concealed from the family. She was a consistent member of the Mennonite church for many years, and one of the elderly sisters who with their presence assisted the Sunday school in this district. She leaves to mourn their loss a husband, four sons, three daughters and a brother. Her seat in church or Sunday school was seldom vacant. It was possible to be there. Her chair at home (the special chair in which she sat when directing her household affairs and which she occupied as long as she could) is now vacant. How sad for us all, and how she is missed! She will not return to us, but we may go to her. Her last concern was that her children might be in the fold, but she said, "I may not see this, but may be I must be taken to draw my children."

Harter.—On Sept. 3, 1903, near Wakarusa, Ind., infant son of William and Miranda Harter, aged 6 m., 2 d. He was preceded to the spirit world by one sister, while father, mother, four sisters, relatives and friends remain to mourn his early departure. Services by Jonas Loucks and Josiah Shank. Text, 1 Pet. 1:24, 25. Buried in the Olive cemetery.

Wenger.—On the 30th of August, 1903, near Fairview, Lancaster Co., Pa., of paralysis, Sister Elizabeth (Musser), wife of Pre. Joseph E. Wenger, aged 72 y., 7 m. Sister Wenger had not been well for several months, but she was confined to her bed only a little over two weeks, and during this time she bore her sufferings patiently. At one time when her physician pronounced her better she wept and said she desired to "depart and be with Christ, which is far better." Deceased is survived by her husband, a daughter, eleven grandchildren, two great-grandchildren, a brother and sister and a large number of sympathizing relatives and friends. One son and six grandchildren preceded her to the spirit world. Funeral services were held at the house by Isaiah Witmer and Noah H. Mack, at the Grossdale M. H. by the bishops, Benj. Weaver in German and Jacob N. Brubacher in German. Text, Phil. 1:23. The funeral was largely attended, and the church and community feel that they have lost a faithful, pious Christian friend. May her good example be a blessing to us and especially to those who were bound to her by the ties of nature.

Kaufman.—On July 25, 1903, at Shore, LaGrange Co., Ind., Sister Sarah E. wife of Daniel Kaufman, aged 21 y., 3 m., 3 d. She was the daughter of a hand and one little child to mourn her departure. Sister Kaufman had accepted Christ as her Savior and was faithful till the good Lord called her home. Funeral services were held at the Shore M. H., by Bro. A. S. Cripe in German and Bro. Y. C. Miller and Bro. Benjamin Lear of the Brethren congregation, in English. Text, Luke 8:52. Peace to her ashes.

against the attacks of his Lutheran and Reformed adversaries. Many of the Mennonites had become so faint-heartedly non-resistant at that time that they were very careful to hide away as far as possible all evidences of the existence of such people in the country. When the ministry learned of the offence that had been taken by the individual already mentioned, they threatened the "overzealous" brother who published the book, with excommunication if he would not at once deliver to them the whole edition of his work. The books were placed in one of the houses of worship and there they remained under the ban of the church for twenty years, when the heirs of the publisher demanded the return of their property. Whether they ever obtained the books, or whether the books were in a condition to be used after lying for twenty years in the damp basement of the church building, is not known. Pre. W. Mannhardt, who has recorded this incident, was unable to learn what became of the books, or whether any copies are still in existence.

PERSONAL MENTION.

Bish. Eli J. Borntrager of the A. M. Cong. at Grass Lake, Roulette Co., N. D., expects to visit in California in the near future.

Bro. Abel Horning of Telford, Pa., whose illness was mentioned some time ago, is, we are glad to say, able to attend to his duties again.

Bro. Joseph Schlegel of Lyon Co., Kansas, who visited the Amish brotherhood in Harper Co., that state, returned to his home on the 23d of August.

Pre. Jacob Byler of Geauga Co., Ohio, who has been spending some time in Mifflin Co., Pa., left that locality for home on the 3d inst. by way of Wayne Co., Ohio.

Pre. Amos Cripe and other brethren and sisters of the Shore Cong., Lagrange Co., Ind., spent some days with the congregation at White Cloud, Mich. The visit was greatly appreciated.

Pre. David Burkholder of Nappanee, Ind., who has been visiting among the congregations as far east as southwestern Pennsylvania, where he attended conference, returned about the middle of September.

Pre. Jonathan Hartzler of Huntsville, Logan Co., Ohio, had a very narrow escape while working in a gravel pit a few weeks ago, the gravel bank suddenly slipping down and nearly covering him. His right foot and side were more or less injured.

Bro. J. A. Ressler and wife spent a short time at Austell, Ga., recently, expecting to visit the new Sweetwater Industrial Mission near that town. The exceedingly rainy weather prevented them, however, and they returned to Virginia, where they will spend some time.

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Bro. D. S. Weldy, head of the shipping department in the Publishing House for a number of years, will start on the 24th of this month with his family for a visit to friends in Ohio. Bro. D. S. is always busy, and any business for the house entrusted to his care will be carefully attended to. A pleasant journey to you.

Pre. H. G. Allebach, editor of The Mennonite, of Berne, Ind., is at present laid up in a hospital in Philadelphia. The issues of Sept. 24 and Oct. 1 are to be gotten up by Pre. A. S. Shelly, Pre. A. B. Shelly and Pre. N. B. Grubb, all of eastern Pennsylvania. We hope to hear of our brother editor's speedy and complete recovery.

Bro. M. S. Steiner came to Elkhart last week to spend some time with the Coffman family, gathering data for his biography of Bro. J. S. Coffman deceased. Wednesday, the 16th, Bro. S. had an attack of his old trouble, rheumatism, and his wife was sent for on the 19th. He had expected to be with the Nappanee Cong. over Sunday, the 20th, but this part of the program had to be abandoned. We hope for him a speedy recovery.

For the Herald of Truth. REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

V.

He took pleasure in comparing our work with that of examples given in the Old Testament of a prophet and his servant. His zeal was the zeal of Elijah; I was to be his young "servant"; or he looked upon himself as Elisha and upon me as Gehazi. This may be suggestive of the fact that I was not always in a patient humor. Thus it occurred on one occasion that he was making himself busy with my stock of books. The circumstances have well nigh escaped my mind, but, in short, my blood was up in an instant, and the upshot of it was that he found himself lying across a table in a corner of the room. My anger had now subsided and I became quiet. On account of the suddenness of the act, and because of sundry painful impressions which he had received from the table and otherwise, he was unable to speak for a moment. Recovering his breath he said: "I am the victor after all. The Christian must win by submission. The Lord has restrained you so that you could not carry out upon me the Cainish disposition within you." I reminded him of the wicked and unchristian comparisons which he used at every opportunity to arouse my anger, and that he therefore could certainly not be allowing a good spirit to move him. He seemed to realize the force of my assertions, but his crotchety disposition prevailed.

One thing that was hard for him to get over was, when, at the end of the week, my report showed a larger distribution of books than his. In order to prevent this he would give away books, and thus it came that often at the end of the month he had not enough money to send in with his report of books sold. But since I, like Judas, carried the bag, I was to cover these incidental deficits. Thus the long winter passed by very slowly. I must not neglect to say that, notwithstanding

the difference of our opinions regarding our relative positions, as, for instance, my being Gehazi, Judas, and so forth, we nevertheless conducted our devotions together, and spent some time regularly every evening in the consideration of some portion of scripture. It was interesting to him to go into the Prophecies and Revelations, at which time it was not unusual for him to confess the weakness of his understanding, and to acknowledge and condemn his disagreeable disposition. But with all this, matters were not made better, for soon after his unpleasant disposition would once more gain control over him in such a marked manner that one felt justified in fearing for the sanity of his mind. These fears in due time were justified. I felt, however, that it was my duty to bow beneath the chastening rod which I had asked of God, but which was applied to me in a very different manner, and for a much longer period than I had wished for or expected.

I might relate many incidents to show the manner in which Bro. Bast did colportage work, but I must be brief: Bro. Bast had repeatedly presented a book, a copy of the four gospels, to a little girl that was begging on the streets. This poor little waif could not read, and evidently found customers for the books, who gave her a few coppers for them. Thus when Bast or I were seen on the street by this girl, whether she was near or far away, she would begin to make an outcry, and run toward us as fast as she could, nor would she go away until she had obtained another book. Bast called her "the Canaanitish woman."

9. Healing of sickness, relapse, and our separation.—The longer Bast and I were together the more evident it became to me that his mind was affected. He forgot everything, and was continually making errors in his accounts. If he put a letter in the mail box he thought he had forgotten to address it, or provide it with a stamp, etc.

In his more lucid intervals I reminded him of his condition, and that it would be to the interests of the society if he would take a rest.

One day we had Matt. 18 under consideration, and came to verses 15 to 20. We discussed our mutual relation, and how far our walk and conversation was from that of Christ. Bro. Bast could not get away from verse 19. Something was certainly weighing heavily upon his mind. Finally he said, "We have here before us a divine promise that our prayers shall be heard. I am suffering the consequence of a sin." I knew what he had to say, and begged him to say it, that we could then together bring the matter before the Lord.

He told me that for years he had practiced onanism, and that he practiced it unconsciously at night, and that, on the strength of Matt. 18:19, we would ask the Lord for help. His wish and confession filled me with a joyful assurance. We united in prayer in the name of Jesus, that according to Matt. 18:19 Bro. Bast might be freed from his sinful malady. At the close of the prayer I had the blessed assurance. The Lord answers your petitions. After this we went quietly about our duties. Day after day passed by; and we maintained a respectful demeanor one toward another, each one careful not to cause any ill feeling to arise. One week had passed by since our mutual prayer had been offered. Neither one of us had mentioned the matter. I must confess that in the meantime I prayed for Bast, but was afraid to speak of it. There had been no further friction between us. Thus the second week passed by, then one evening while we were sitting at tea Bast himself began to speak of the matter and said, that ever since we had

prayed together he had remained free from his secret sin. This assurance I had in my own mind, but thought he should not have spoken of it. After he had spoken a feeling of depression and of doubt came over me which I could not shake off.

Again two weeks had passed by. We had continued our devotions and meditations as before. Then in some way some little misunderstanding arose between us. In the evening I asked, "Bro. Bast, are you still free from your trouble?" He was frightened, but said that he had expected this question and acknowledged that within the past few days, in an unguarded hour, he had yielded once to temptation.

Had he taken the whole matter too lightly, or had I not been faithful in my prayers for him?

Winter was almost ended. The March sun made the snow melt more and more rapidly.

We received orders to prepare for a journey together to Siberia. This was all very pleasant, but to spend one or more years with Bast in Siberia awakened some misgivings within me. I took the matter to the Lord in prayer, asking Him to decide for me.

In Bast no improvement was manifest. He had become more forgetful again, was often exhausted, had to lie down, was at one time completely discouraged, then again over enthusiastic. I dreaded to start out on this journey, and I prayed God, without ceasing, to bring about a change in our plans. Nevertheless, the time for our departure from our winter quarters drew near.

We expected to spend the Easter holidays at the repository in Moscow in company with the man in charge at that place.

The journey to Moscow with Bro. Bast was already a critical matter. Although I looked after the tickets, baggage, etc., nevertheless Bast forgot which car we were to take, and entered the wrong one; he might even have forgotten to get aboard at all.

I was more or less anxious and troubled about Bast all the way to Moscow, and for this reason I had drawn the attention of the conductors to him so that in case of need they might come to his aid.

In Moscow we had taken quarters in a large hotel near the Bible Repository. Here Bast was enabled to take complete rest. Here we had to make out our monthly reports. In the course of this work the fact came to light that upon the journey from Rjazan to Moscow Bast had either lost or forgotten a large number of books or else had given them away. Later he had often said that I should no longer find in him the fiery zeal of Elijah, but the meekness of John. Moreover, he preferred in future to submit to my arrangements in all business matters.

The officer in charge of the station at Moscow took notice of Bast and forwarded his impressions to St. Petersburg. I did not care to play the role of plaintiff.

The day of our departure from Moscow was approaching. Our journey took us first to Nijni-Novgorod by rail and then by steamer to Kasan. In Kasan we had to make our final preparations for the journey in Siberia.

Our trip to Nijni and our embarking there on the ship were made in safety. I had cared for Bro. Bast as though he were an invalid; he had nothing to do but to take care of his own person. We had taken passage in the second cabin. I was busily engaged in colportage work; Bast also took books and went on deck to offer them.

Several hours had passed by. If I remember rightly I had lain down for a short rest, when one of the crew hastily came to me and

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called for me to come on deck. I instantly thought of Bast.

A crowd had gathered on the lower deck; the sailor led me through the throng, and there, lying unconscious on the floor, was Bast. We carried him to his berth. From the passengers and crew I gleaned the following: Bast was telling them the story how Jesus walked upon the water, and that He called Peter to Him. When he had said this he sprang to the side of the ship and was just about to spring into the water to walk upon the waves. Several women began to scream and some of the crew who were standing near seized him just as he was about to spring into the water. This act on the part of the sailors disconcerted Bast, while the people thought that he had lost his senses. Shortly after he stood up again and, after talking very incoherently for a while, his body became rigid and he suddenly fell to the floor. At this point the sailor called me. Bast remained in this condition until we reached Kasan. The colporteur and manager of the repository at that place had been informed of our coming, and awaited our arrival at the steamship company's depot.

Our effects were taken to the depot of the Society, and we followed afterwards in a conveyance. On the way there Bro. K. of Kasan had opportunity to observe Bast, and still more at the depot. Bast's actions at times were like those of a maniac. A consultation was held and the physician declared Bast insane from the practice of onanism.

We telegraphed to St. Petersburg to the agency of the Bible Society there and followed with a letter giving fuller details of the case. Bro. Bast had to be taken to the asylum.

I remained several days in Kasan and also visited Bast who seemed to improve, but who was very weak physically.

The journey to Siberia had to be delayed for the time being, so I prepared myself for a journey north to visit and do colportage work in the towns along the Kama, and in the iron, copper and gold mines in the Ural District.

Thus ended my association with my unfortunate brother. It was not what I had wished for. I must yet add that after several weeks he was dismissed from the asylum. I met him but once afterward; complaints were continually made about him, so that the Society was finally obliged to dismiss him.

(To be continued.)

For the Herald of Truth. PERSONAL WORK.

By John W. Weaver.

Believing that many of the readers of this paper are Christians, I come before you with this very important subject: Personal work or individual work with the unsaved. The need is everywhere felt. It has always been God's way of carrying on His work—working through human instrumentality. God has placed the work of saving lost souls into the hands of His Church. We are our "brother's keepers" to a great extent. Every individual in the Christian Church is responsible for the talents and opportunities God has given him or her. The spirit of the gospel implies that we are to be soul-winners. One of the last sentences in the Bible is, "Let him that heareth, say Come." Rev. 22:17.

My brethren and sisters, I appeal to us all, stop, think, and look back over our past lives. Do our lives show that we really be-

lieve that "except a man be born again he cannot enter the kingdom of heaven"? We claim to have heard the voice and to have enlisted under the blood-stained banner of our King. We rejoice in a Savior who is able to "save to the uttermost." But how often during this year have we asked some poor sinner to "come"? The very word "come" implies that he or she who gives the invitation should be going toward the promised place of rest. Are we as much interested in the spiritual welfare of the rising generation, our friends, and our neighbors as we should be?

Many are those living around us on every side who are trying to find joy where it never can be found; thousands of people in our Christian (?) America who do not attend church; thousands of little folks have never heard that blessed name of Him who need is urgent. "The laborers are few." There is a scarcity of laborers in comparison with the unsaved, with the number of professing Christians, and with the number of opportunities.

Every man and woman in the church has a work to do which no one but they can do. "To every man his work." Mark. 13:34. You are not to do my work, I can not do your work. True, we can help one another, but if I do not do the work God has assigned to me I will have to answer for it when we stand before the bar of God. Let us think over this matter seriously. Am I doing the work God has for me? Read the parables of the pounds and talents. They both bring out our individual responsibility.

John Wesley once said, "All at it, and always at it." What a stir the church would make today if such were the case! But, oh! how we begin to make excuses, wishing for somebody else's talents and opportunities. We are responsible for what we have and not what someone else has.

Our aged minister, Bro. J. M. Zimmerman (who has lately gone to his reward), often said, "Nothing more is asked of any one but to do his best; but anything short of that will not do." Yes, someone may say, We know we ought to try more to bring lost souls to Christ, we ought to speak more of His great love; but—but I can't talk like this or that one. I am not gifted. But hear them talk about politics or neighborhood gossip, or helping to circulate some slanderous reports, etc. How they can wonderfully display their talents! But ask them to lead in prayer or speak a word of exhortation—Oh no, I can't speak along that line.

"Have you no words? Ah, think again. Words flow apace when you complain. And fill your fellow creatures ears With the sad tale of all your care. Were half the words thus vainly spent To heaven in supplication sent, Our cheerful song would oftener be. Hear what the Lord has done for me."

Let us shine for Jesus. If we cannot be like a lighthouse, let us be a lower light. Many want to do great things, but are not willing to do little things. Many would be willing to take their place beside some poor wandering sinner and lead him to Christ. Personal effort, after all, is what counts for the salvation of the lost. We find no better example of this than in the life of Christ Himself. Look at that wonderful sermon

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ABRAM B. KOLB, Editor.

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3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
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8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
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CORRESPONDENCE.

Woodside, Pa., Sept. 15, 1903.—The pulpit in the Masontown Mennonite M. H. was occupied, Sept. 13, both morning and evening by Bro. Aaron Loucks of Scottsdale. The morning text, Acts 13: 52; theme, the Christian's joy; evening text, a part of Luke 15, the prodigal son. Bro. and sister Shofe are suffering from typhoid fever. Sister David Johnson of Davisville has not yet recovered from her illness. Cor.

Spring Dale, Va., Sept. 17, 1903.—"Rejoice in the Lord, O ye righteous: for praise is comely for the upright." There has been great rejoicing and encouragement in our midst. On Sept. 10, the long expected and anxiously looked for Bro. and Sister Ressler came and also Bro. A. D. Wenger and wife. The appointments for meeting were at two o'clock and at night, both being well attended. The gospel on mission work was clearly taught, and a few narratives were told pertaining to their trials and also encouragements in the great work. May the Lord safely lead them all the way. Bro.

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Wenger preached for us on Friday, Saturday and Sunday evenings. The good Spirit has been striving with some of our young people for some time and we are glad that we can report that there are twelve at present who have confessed the Savior, and hope and pray there may be more.

There are also some at Union Chapel. The greater number of them are quite young. The wise man, Solomon, has said, "Remember thy Creator in the days of thy youth." Trials and temptations are many, especially for the young. But the glorious promise has been given that Jesus can and will help us to bear all our trials, and will not allow us to be tempted above that which we are able to bear. Knowing He can do so much for us, let us at all times look to Him for all our needs, and all that is best for us will be supplied. Cor.

Farmersville, Pa., Sept. 13, 1903.—Dear readers of the Herald: Greeting. "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Ps. 62: 8. An instruction meeting was held at Groffsdale this morning before the regular preaching service. The brethren, Noah Landis and John LeFever were with us. Bro. Joseph Wenger, who has been absent for some time, was with us again today. We praise God that another soul has found the Savior. God willing, instruction meeting will be conducted at Metzler's on Sept. 20, at Groffsdale, on the 26th. On the following Sunday morning the council will be held and in the afternoon the baptismal services will take place. We need the prayers of God's people. Lizzie M. Wenger.

Reid, Washington Co., Md., Sept. 15, 1903.—Bro. J. A. and Sister Lina Ressler arrived in our community on Monday, the 7th of September, and held meetings as follows: In the evening of the 7th at Maugansville; in the morning of the 8th at the Reiff M. H.; in the afternoon at the Miller M. H., and in the evening at Maugansville again. The meetings were well attended with good interest. The brother did not fail to clearly define the nature of missionary work in India; the missionaries' responsibility; our duties and privileges as Christians toward the missionary cause. Dear readers, especially those of us who heard Bro. Ressler's discourses upon the missionary cause—will we now be about our "Father's business" and prove ourselves equal to the situation? If it is to go into the field, let us be willing to go; if it is to stay at home by the "stiff" (1 Sam. 25: 13), let us be willing to do that. But let us remember if we stay at home this is not all we have to do; we need to pray for the cause, and also give of our means, so that the cause may be continued. Without our efforts, both spiritually and naturally, the missionary cause cannot be successfully maintained. We have reason to believe that our people contributed freely to the cause during Bro. Ressler's visits; but allow us to say just a few words by way of admonition. Were we only prompted so to do through the brother's visits, or had the brother remained in India and given us the same conditions and Bible truths at intervals through the columns of the Herald of Truth, would we have been as willing to contribute as we were so? Dear readers, this is something to be considered. Let us not again wait until some missionary from India comes to stir us up before we will be willing to give to the Lord's cause. But let us have a certain amount and an appointed time to give to the Lord. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. 16: 2. May the

September 24,

Lord bless Bro. and Sister Ressler in their work, is our prayer. Benj. B. Weber.

White Cloud, Mich., Sept. 16, 1903.—Greeting in the Master's name. Our little congregation recently enjoyed a spiritual feast—On Aug. 30, Bro. J. S. Shoemaker and Bro. Brubaker, both of Freeport, Ill., came into this vicinity very unexpectedly, Bro. Shoemaker preaching to us the same evening, leaving again on the morning train for Mears. On the 8th Bro. Amos Cripe of Shore, Ind., was with us and remained till the 14th, preaching to us six sermons which were soul-refreshing to the little flock at this place. May God bless the brethren that they may be able to expound His word wherever they go. A number of brethren and sisters from Shore and Nappanee visited us recently. God's blessing be with you all. Jacob P. Miller.

Pleasant View Cong., Stark Co., O.—Dear Herald readers: Greeting in the Master's name. On the 13th inst. Bro. and Sister Wenger of the Groffdale (Pa.) congregation were with us in our Sunday school and also in our singing meeting in the evening. Bro. Wenger favored the school with an interesting talk and also led part of the singing, giving the class some practical instructions in the art of singing. The new Hymnals are used here and all are pleased with the book. We feel that we have made marked improvement in our singing since adopting the Hymnal. Bro. C. K. Hosteler made a few calls in this congregation today in the interests of the Goshen College. We feel grateful for these visits. We extend an invitation to others to come. Henry Horst.

Neutral, Kansas, Sept. 7, 1903.—Our annual church and S. S. conference, the report of which appeared in last issue of the Herald, closed Tuesday, Sept. 1. We feel very thankful to our heavenly Father for the spiritual blessings enjoyed during the meetings; also, for the pleasure of having with us about sixty-five from abroad to share in the feast. The spirit of power and unity which prevailed during the entire session made the proceedings very impressive to both saint and sinner. Notwithstanding some few points of difference, all discussions terminated in peace and unity. We were reminded of the words of Isaiah, "Come and let us reason together, saith the Lord"; and again those of David, "Behold, how good and how pleasant it is for brethren to dwell together in unity." May we remember that with increased blessings come also increased responsibilities. Just one week before conference began Bro. Daniel Kauffman announced every series of meetings which continued every evening until the close of conference, during which time ten souls confessed Christ, six of whom were received into church fellowship on the following Sunday afternoon. The baptismal services were especially solemnized by the influence of the Spirit upon the hearts of the friends and relatives of the applicants, many of whom were unconverted. Our prayer is that the convicting Spirit may continue to trouble the hearts of these dear unsaved souls until they too shall be constrained to accept salvation and share in the blessings of the "life hid with Christ in God."

We earnestly ask an interest in the prayers of all God's people that the work may continue in this as well as in other fields of labor. More earnest prayers and consecration on the part of believers surely means an increase in the number of souls won for Christ. May we all be quickened to a keener realization of our great responsibilities in these last days. Cor.

1901.

Columbus Grove, Ohio, Sept. 18, 1903.—It is not because our people in the Zion congregation near Bluffton, Ohio, have been idle during the summer that we have not written.

We were visited since our last correspondence by a number of brethren and sisters. The brethren John and N. O. Blosser of the New Stark (O.) congregation both preached edifying sermons to us. Bish. J. N. Durr and wife of Martinsburg, Pa., stopped one appointment for us. Bro. Moses Brenneman of Lima, Ohio, spent one Sunday with us and preached one encouraging sermon to us.

We were also made glad to have with us our friends, Bro. and Sister Ressler, for several days the latter part of June. Bro. R. filled one appointment at the St. John church and one at Zion, both of which were much appreciated.

Our ministers in turn filled a number of appointments at various places, and a goodly number of our people visited in different localities and returned home seemingly encouraged to go on in the faith.

The S. S. Conference, which was looked forward to with great anticipation, is now a thing of the past. Everything passed off pleasantly. We trust the influence may, in one way or another, be of a lasting benefit to those who were permitted to attend.

The brethren D. H. Bender of Springs, Pa., and P. E. Whitmer of North Lima, Ohio, remained with us over Sunday after the conference. Bro. Whitmer preached for us on Saturday and Sunday evenings, and Bro. Bender filled the Sunday morning appointment, after which he went to New Stark. A number of young brethren from other places gave good talks in the Y. P. M. before the Sunday evening service. We praise God for all His blessings to us.

Clara E. Steiner.

For the Herald of Truth.

LESSON FOR SUNDAY, OCT. 4, 1903.

By W. P. Coffman.

DAVID BRINGS UP THE ARK.

2 Sam. 6: 1-12.

Golden Text.—Blessed are they that dwell in thy house.—Psa. 84: 4.

A Revival of Religion in Israel.—The children of Israel, although they were the chosen people of God, were, through the perversity of human nature, and the natural inclination of man toward evil, continually backsliding. Scarcely had they been delivered from the bondage of Egypt and been miraculously led through the Red Sea, before their ungrateful minds turned away from the God who had so kindly delivered them, and they made the golden calf. In all their wanderings through the wilderness and their subsequent existence as a nation there was a continual repetition of their wandering away from the true God, only to be brought back again by some great adversity or affliction, or by the raising up of a mighty leader.

In the lesson immediately before us, the spirituality of Israel had reached a low ebb. This estrangement from the true God began when they rejected Him as the head of their government, and made a request of their holy, upright, godly judge, Samuel, to "make us a king to judge us, like all nations." Alas! a king to judge us, like all nations! Although Saul, as king, started out admirably, it seems he was either unable or unwilling to stem the tide of religious indifference which was carrying Israel away. God forsook Saul and in a measure withheld His blessings from His people. They continued to wander away, and finally David, who at first becomes king of Judah, and later through many struggles and conflicts becomes king of a united Israel, sees the neces-

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sity of once more bringing forcibly before the minds of his people the religion of the true and living God.

David had now subdued his enemies, was firmly established in his kingdom, had made peace with the neighboring nations, and had fortified Mt. Zion, and, as he looked about him, he decided to make Jerusalem, which was his political capital, also the religious center of his people. Accordingly he made arrangements to bring the Ark of the Covenant to Jerusalem from Kirjath-jearim, where it had been under the care of a private family for many years. He also applied himself to the elevation of the priesthood and to swelling the ranks of the Levites and singers. Under Saul very little attention had been paid to religious affairs, and after his massacre of the priestly order, it is probable that the Aaronites and those connected with the tabernacle and its worship were not very active in following their vocations.

In His memorable Sermon on the Mount our Savior admonishes us to seek "first the kingdom of God and his righteousness; and all these things shall be added unto you." All these things shall be added unto you, Solomon, following this same principle, asked first for wisdom, and all other desirable things were given him. Are we to infer that David made a mistake in first settling the political disturbances, and then restoring the worship of God? While David no doubt carried out this principle—God first, temporal affairs next—in his individual life, as anyone who studies his character can plainly see, yet he desired to bring the nation as a whole back to God, and this he could not do until he had them all under a united government.

God always finds a man for great emergencies. Saul had been a failure; some one must now be found who was "a man after God's own heart" to bring back His people. David, through his naturally religious disposition, his adherence to principle even under trying circumstances, his loyalty to God, and his willingness to benefit by the training through which God put him, was the man for this emergency.

Special effort at special times is necessary for the accomplishment of great results. This is true of nations, church denominations, congregations and individuals. It is a good thing to call together large assemblies of people for the consideration of religious advancement; it is a blessed thing when rulers take the lead in such matters; it is a benefit to individuals to attend such assemblies.

The Ark of the Covenant.—The Ark of the Covenant represented to the children of Israel the presence of God. By their long association with the Egyptians and their religion, with its visible and material objects of worship, it became necessary that they have something visible to represent to them the presence of God. For this reason God gave them the fiery cloud by night and the cloudy pillar by day to lead them out from Egypt. The ark also served as a visible manifestation of the presence of God to the people and nations with whom the Israelites came in contact, and who in time came to look upon it as their god.

The ark was the most sacred object among the Israelites, and was placed in the holiest place of both the tabernacle and temple, in the "holy of holies." The ark in itself, however, possessed no virtue, for when the Israelites in the time of Eli took the ark into battle against the Philistines, not only did they lose the battle, but the ark was captured by the enemy, and the priests, sons of Eli, were slain.

On the other hand, when the children of Israel were obedient to the Lord, and His presence in reality, not in appearance only,

was with them, they were able to accomplish great things. The ark was placed in the middle of the Jordan while the Israelites were passing through on dry land; it accompanied them on their marches around the city of Jericho; in the narration of the lesson before us it proved a great blessing while it remained in the house of Obad-edom. While the ark in itself possessed no virtue, yet it was sacred from the very fact of what it represented, and any familiarity or lack of reverence, either wilfully or through ignorance, was cause enough to bring the displeasure of God.

Through long neglect the Israelites had become ignorant of God's directions regarding the moving of the ark and had no doubt become lax in their reverence for sacred things, and it became necessary to take severe measures, even the taking of the life of Uzzah, in order to re-establish the proper respect for divine things. God sometimes deals severely with a few for the good of many.

Through the death of Uzzah David was seized with fear. It is reasonable to suppose that this fear was prompted not so much by the thought of harm coming to him individually, as it was by the fact that he recognized that something had been done that displeased the Lord. This was an indication of true wisdom on the part of David. A loving fear of displeasing God often leads to the knowledge of what He demands of us. Before the law ignorance is inexcusable. God demands of us that we have zeal, but it will avail but little unless coupled with a sufficient amount of knowledge. The strongest characters and most efficient workers in the church are those that have made a thorough study of the Word. Zeal is often, not always, inspired by this very knowledge. David had the zeal, but it was necessary that he wait until he found out just how God wished him to proceed before he could complete the task undertaken. Elkhart, Ind.

For the Herald of Truth.

REPORT

Of Sunday School Conference of Indiana and Michigan, held in the house of the Shore Congregation, Lagrange Co., Ind., Sept. 3 and 4, 1903.

After opening, devotional exercises by Jonathan Kurtz, conference was organized and the topics discussed as follows:

1. The key to success.—Henry Culp, D. H. Coffman.
2. Little things.—Eva Kauffman, essay; Simon Yoder.—God's order is, large things through little things. Little sins draw us away from God.
3. Sister Kurtz, of the Welsh Mt. Mission, gave an interesting talk on the work at that place.
4. The ideal Sunday school.—(a) The superintendent, J. E. Hartzler; (b) the teacher, Daniel Mast; (c) the pupils, G. M. Miller; (d) the church, Oscar Hosteler.
5. The power of example.—Essay, Emma Zook, S. E. Weaver.
6. God's method of training teachers.—Samuel Honderich.—Moses was trained by coming in touch with God; the disciples by coming in touch with Christ, and we are trained by coming in close touch with the Holy Spirit. Noah Metzler.—God trains in the spirit of love.
7. Non-conformity.—(a) In business relations, Harry Hartzler; (b) in marriage relation, D. D. Miller; (c) in attire, Jonathan Kurtz.
8. Implanted principles.—Magdalene Beutler, essay; J. M. Kurtz.—Methods are

many principles are few; methods may change, but principles never do.

8. The young Christian.—Jacob Bixler.
9. How to shine.—Edgar Harshbarger.—The Christian shines by the reflected light of Christ. Samuel Kaufman.—Our daily life is our light.

10. Children's meeting.—Malinda Garber.
11. Talks to parents by parents.—Silas Yoder.

12. Behold the field!—(a) The home, A. H. Leaman; (b) the foreign field, N. E. Byers.—The kingdom of heaven grows, therefore will go beyond the home field: If we are Christians we are interested in this growth.

General discussions followed the topics and many helpful thoughts were presented. Friday afternoon a collection amounting to \$40.00 was given for mission work.

The following program committee was appointed for next year: Jonathan Kurtz, Jacob Bixler, D. H. Coffman, A. B. Kolb, D. D. Miller.

At the close of the exercises an invitation was extended and three souls confessed Christ. After a short talk and prayer by the moderator, the meeting was dismissed.

J. M. Kurtz,
Amos Eash,
Secretaries.

OHIO SUNDAY SCHOOL CONFERENCE.

Another annual Mennonite S. S. Conference of Ohio has come and gone. It is no more only as it exists in the memories of those who were present, or as it may now be read in the secretary's report. This conference was held near the Zion M. H., Bluffton, Ohio, Sept. 3 and 4.

Interest and enthusiasm have grown with each coming conference, and by Wednesday evening, Sept. 2, visitors and delegates to the number of about five hundred had already arrived to be present at the opening session on Thursday morning.

The meeting was called to order promptly at 9:00 a. m. After the singing of a hymn and devotional exercises, an organization was effected, D. H. Bender of Springs, Pa., being elected moderator. In a few well-chosen words he stated the purpose of the conference. M. S. Steiner then, in brief and well-directed remarks, bade the strangers welcome, and was appropriately responded to by N. A. Lind, Wadsworth, Ohio, after which the regular program was taken up.

A number of several very good essays read.

It was remarked by some that the singing was so much better than that at any previous conference. There is a cause. Prior to the publication of the Church and Sunday School Hymnal, nearly all the different Sunday schools used different books, some the Pentecostal Hymns, others the Pentecostal Hymns, and so on. Now all use the same book, and as a result the majority of the songs were familiar.

The conference did much to break down local prejudices. Members of neighboring congregations and surrounding towns expressed themselves as well pleased. Earnestness and spiritual activity were characteristic of the entire two days' session.

Two free-will offerings were taken to defray the expenses of the conference. Although no appeal was made for contributions, these collections aggregated nearly one hundred and fifty dollars, leaving in the treasury about fifty dollars for mission purposes.

The attendance reached high water mark on Friday evening, when it was estimated that there were fully two thousand five hundred people on the grounds. Good order was maintained. This vast throng was dismissed, and thus came to a close one of the richest spiritual feasts the Mennonite Sunday schools of Ohio have ever been permitted to enjoy.

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H. L. Eby, Sec.
Rawsen, Ohio.

CONFERENCE PROCEEDINGS.

The Annual Mennonite Conference of the Southwestern Pennsylvania District met at the Martinsburg M. H., Aug. 27 and 28, 1903. Five bishops, ten ministers and four deacons of the district were present.

The brethren, David Burkholder of Nappanee, Ind., Allen Rickert of Columbiana, O., and Jacob Ramer of Port Trevorton, Pa., were accorded the privileges of members of conference.

The conference sermon, based on Ps. 55:14, was preached by S. G. Shetler. The rules and discipline were read. Unity prevailed in testimony by the ministry, and the laity expressed the same by a unanimous rising vote.

A summary of reports is as follows: Fourteen congregations, six mission stations, six bishops, nineteen ministers and sixteen deacons in the conference district.

During the conference year there were sixty-six accessions by baptism, seventeen received from other congregations, three from other denominations, and three reclaimed.

During the same period of time, fourteen deaths occurred in the brotherhood, seven withdrew, five were excommunicated, and six were granted letters to transfer membership to other congregations. Total membership, 1,068. Total amount of contributions, \$3,712.04.

The mission stations are places where there are a few members away from regular organized congregations. There are 29 members at these stations, and 77 sermons were preached during the year.

The district evangelist reported special meetings held in twelve congregations and one mission station of the district. In these meetings there were 64 confessions. These converts, except a few, became members of the church.

S. G. Shetler was re-elected district evangelist for the next conference year.

The following mission stations are to be continued: Union and Benscreck, under the care of L. A. Blough; Schellsburg, S. G. Shetler; Forks, Gnegy and Gortner, Ed Miller.

J. N. Durr was appointed to have the bishop oversight of the Rockton congregation, and Aaron Loucks of the Masontown congregation.

The bishops and executive committee considered the following questions favorable for open conference:

1. How should we deal with gross and flagrant transgressors?

Resolved, That persons guilty of gross and flagrant transgressions shall, upon being forgiven, be received into the church in a public way. 2 Tim. 5:20; Titus 1:13; Deut. 13:11.

2. What are some of the discouraging and encouraging features of last year's work? Answers: Discouragements—Popularity, worldly attire, misuse of money, indifference, and seeking enjoyment in the things of this world.

Encouragements—Accessions, interest in Bible study, workers on whom we can depend, the growing mission spirit, and the bishops' interest in keeping the church supplied with workers.

3. What further efforts can be made for the salvation of the lost?

Resolved, That we urge all the workers, especially the ministry, to be more active, make greater sacrifices, and to be more consecrated in the work to which they are called. 1 Tim. 4:13-16.

4. What means may be used to better establish the brotherhood in the faith?

Resolved, That we do more close pastoral work, feed the flock, and get the brotherhood better acquainted with the discipline as based on the Bible. John 21:15-17; Rom. 12:2; 1 Thess. 5:14; Col. 3:16.

5. Should we have a Bible conference in each district each year?

Resolved, That we favor the holding of more than one Bible conference in the conference district each year, and that we authorize the Bible conference committee to arrange for the holding of such conferences. John 5:39; Acts 17:11; 2 Tim. 2:15.

(Note.—For the sake of brevity, itemized reports, treasurer's report, conference expenses, names of ministers present, committees, and other minor points, have been omitted in this report, but appear in the regular records of conference.)

Conference was marked for the unity that prevailed, and all interested in the welfare of the church enjoyed a spiritual meeting.

Conference rejoiced that Bro. J. A. Ressler who is a member of this conference, was permitted to be present during conference session after an absence of five years while engaged in missionary work in India.

Conference adjourned, to meet in the Masontown M. H., Fayette Co., Pa., the last Thursday in August, 1904.

September 24,

1903.

A FEW SERIOUS QUESTIONS ON A SCRIPTURE TEXT.

"For that which is highly esteemed among men is abomination in the sight of God." These are Christ's own words in Luke 16:15, to the covetous Pharisees who held riches or wealth in high esteem. But do these words of Jesus apply only to the possession of earthly riches? Do they not also apply to all other earthly things that are "highly esteemed" and popular with the world and worldly-minded Christian professors?

If they are also applied to these last named, then let me ask you, kind reader, is it highly esteemed and popular among men to have fine houses, richly furnished with fine and costly furniture, carpets and lace curtains, or a piano or organ? To dress according to the latest fashions, or to adorn one's self with ornaments of gold or silver or precious stones, or other useless or superfluous trinkets?

To have a high classical or college education? To attend worldly entertainments, church fairs, shows, theaters, etc.?

To have photograph albums filled with the pictures of one's self and friends, or enlarged photos or other fine and costly pictures hanging on the walls? Let the reader answer these questions for himself.

Webster defines the word "abomination" as "an object of disgust." Dear reader, if we are consecrated and willing to do the whole will of God, we will examine ourselves to see whether we have anything or do anything or favor or help along anything that is an object of disgust to God, and if we find such to be the case, we will at once try to rid ourselves of the evil and ask God to pardon us of our sins.

Garden City, Mo.

MISSIONS.

LETTER FROM INDIA.

Dhantari, C. P., Aug. 20, 1903.

Dear Readers—Greeting. Through the English school we also reach some of the higher caste people. "I have planted; Apollos watered; but God giveth the increase." Of Mohammedans and Hindus from the highest caste to the lowest, there are now about 35 in regular attendance. The apathetic minds of some keep them from being regular. While we are trying to help them cultivate their minds we are not neglecting the privilege of bringing the gospel message to them. There are four classes. The first and second meet together at one hour, and the third and fourth at another hour for Bible study.

The first few days of reading the Sacred Book the boys were somewhat faint-hearted. Each would rather have the other read. But after a few days of reading the Gospel of John, interest overcame fear. Many lessons of practical every-day life were presented during the study. Among some of the things which seemed most foreign to the boys were: Jesus riding into Jerusalem on a young ass, Jesus washing the disciples' feet, etc. That the incarnate Supreme Being should do such things, was a wonder to them. While trying to impress them with the truth of the great love that God has toward man, several of the boys said they believe on Jesus. "But what will become of our caste?"

Yesterday we held the examination of the first and second classes. Out of eighteen boys present, six answered all the questions, four failed. Some of the others missed one question; a few more than one. While it is

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an English school, yet the Bible teaching is done in Hindi, as the boys are not able to understand much English yet.

Some of the boys have learned scripture references, such as John 3:16, etc.

Many problems arise in the minds of the new learners, but the Holy Spirit guides into all truth. May He continue with us all.

Irvin Detweiler.

PHILADELPHIA MISSION.

Mennonite Home Mission, Cor. Dauphin and Amber Sts., Philadelphia, Sept. 11, 1903.

Dear Herald Readers: We are glad that "our God whom we serve is able to deliver," for all about us are those who are bound with sin. While there are two who hope to be received into church fellowship on the 4th of October, there are others who are almost persuaded. Continue to pray for definite work.

We hope to have Bro. Geo. Lapp with us the evening of the 15th, and Bro. and Sister Kessler of Dhantari, India, on the evening of Sept. 22, at 8 o'clock. We invite all who are interested in the work, and those who wish to know what the work in India really is, to come and hear from one who has been in the field for four years.

On Monday we were called to visit, for the last time, one of God's "shut-ins" (some of the readers will likely remember their visit with us to this dear old lady who had been in bed for about eight years). She was conscious, but could hardly speak to be understood, though she asked us to pray and sing as she had often done before. In a few hours her eyes were closed on earth, to open in heaven.

Wednesday evening we were called to a different home on a different occasion. The father was so drunk that he had lost all manliness, and while he is going down the broad road, we were reminded that Jesus said, "Ye are condemned already, because ye have not believed on the name of the only begotten Son of God." Therefore, unsaved moralists, see to it that you do not spend eternity with the drunkard. We are glad that "Jesus came to seek and save that which was lost."

We gratefully acknowledge receipt of \$15, from Chester Co., Harvest Home offering; also \$2.50 from Lampeter S. S., by Bro. Hershey. "Blessed be the Lord who daily loadeth us with benefits."

"Finally farewell. Pray for us." The Sisters.

IN THE VALLEY.

By Alice May Douglas.

I'm in the valley, Lord,
And yet am not alone,
For Thou, too, hast been there,
The place to Thee is known.

I'm in the valley, Lord,
"Neath clouds I bide thy walk,
Yet I will not despair,
For with Thee can I talk.

I'm in the valley, Lord,
No gleam of light, no cheer,
Here must I work for me,
Else, Lord, I were not here.

Bath, Me.

CONFERENCES.

The Lancaster Conference will be held, the Lord willing, Friday, Oct. 2, at the Mellinger M. H.

The Franconia Conference will meet as usual on Thursday, Oct. 1, at the Franconia M. H., Montgomery Co., Pa.

Semi-Annual Conference.—The fall session of Virginia Conference will be held at the Bank M. H. (Middle District) on the first Friday in October

(Oct. 2, 1903). Visits are always appreciated on these occasions, and any who may desire to come by rail, will be met at Harrisonburg, by writing to L. J. Heatwole or El Brunk at same place.

The Amish Mennonite Conference of the Western District will be held, the Lord willing, at the Sugar Creek M. H., Wayland, Henry Co., Iowa, Wednesday and Thursday, Sept. 30 and Oct. 1, 1903. A Sunday school conference will be held at the same place Friday, Oct. 2. A cordial invitation is extended to all faithful and willing workers, especially to all ministering brethren. Come Spirit-filled, and we will all receive a blessing. The nearest station is Wayland, on the Iowa Central Railway. Those coming on the C. B. & Q. will stop off at Noble.

The Lord willing, the Sunday School and Church Conference for Kansas, Nebraska, Oklahoma and congregations in Idaho and Oregon, will be held at the West Liberty M. H., McPherson Co., Kansas. Sunday School Conference will begin Oct. 13, 1903, and Church Conference on Thursday, Oct. 15. A cordial invitation is extended to all brethren and sisters and especially to the ministering brethren. Bring your Church and Sunday School Hymnal, your Bible and, above all, a clean heart and be pure mind, so that the will of the Lord may be done. Those coming by rail over the Atchison, Topeka & S. F. R. R. will be met by G. R. Brunk at Conway; those coming over the C. B. & Q. will be met by J. C. Herschberger, and at Inman by R. C. Yoder. Please notify these brethren in due time, so they will be able to meet you.

The Indiana-Michigan Mennonite Conference will be held in the meeting house of the Boyne Cong., Kent Co., Mich., Thursday and Friday, Oct. 8 and 9, 1903. The nearest station is Elmira on the Pere Marquette Express. A cordial invitation is extended to all who are willing to labor for the upbuilding of Christ's kingdom; ministers especially are invited to attend. All questions intended for discussion at the conference should be sent to the secretary, David Burkholder, Nappanee, Ind.

The Lord willing, a Bible Conference will be held in the Pennsylvania M. H. at Troupsdales, Harvey Co., Kansas, beginning on the evening of Oct. 19, and closing Oct. 27, 1903. A cordial invitation is extended to all brethren and sisters. If you are interested and would like to have a program, write a postal card to T. M. Erb, Newton, Kansas, and we will gladly mail you one. If you wish to attend and are coming by rail on the Mo. Pac. R.R., you can stop off at Troupsdales, where brethren are close by to take care of you. If you come on the A. T. & S. F. R.R., stop off at Newton, but write first to either Jacob B. Erb or T. M. Erb, who will be glad to meet you at the depot.

MARRIAGES.

Wenger—Rohrer.—On Wednesday forenoon, Sept. 9, 1903, by Bish. Benj. Weaver, at the residence of the bride's parents, Bro. Michael Rohrer of Upper Leacock, Lancaster Co., Pa., Bro. David M. Wenger of New Holland and Sister Lizzie L. Rohrer. May God's richest blessing attend them in their new relationship.

Groff—Ebersole.—At the home of the bride's parents near Sterling, Ill., on Aug. 18, 1903, by Christian Good, Bro. Jonas B. Groff, formerly of Ephrata, Pa., and Sister Hattie, daughter of Bro. Henry and sister Emma Ebersole. S. E. Good.

Weaver—Landis.—On Sunday, Aug. 24, 1903, by Bish. Benj. Weaver, at the residence of the bride's parents, Bro. Elam Landis of Ephrata, Lancaster Co., Pa., Bro. John H. Weaver of Weaverland and Sister Lena M. Landis. We wish them God's richest blessings. Lizzie M. Wenger.

Wingard—Knavel.—On August 9, 1903, at the home of the groom's parents, by S. G. Shetler, George Wingard and Catharine Knavel.

Thomas—Berkey.—At the residence of the officiating minister, S. G. Shetler, on Sept. 3, 1903, Bro. John Albert Thomas and Sister May Berkey.

DEATHS.

Thomas.—On the 1st of September 1903, in Johnstown, Pa., of a complication of diseases, Florence, daughter of Milton and Hulda Thomas, aged 1 y., 4 m., 1 d. Services were held at the house by Pres. Stoner of the Christian church and S. G. Shetler. The remains were laid away in Sandvale cemetery in the city.

Bauer.—On the 2nd of September, 1903, at the residence of her son, Michael Bauer, in Olive Twp., Elkhardt Co., Ind., of paralysis, Elizabeth Ramer, widow of Christian Bauer, aged 64 y., 3 m., 2 d. She was the mother of thirteen children, of whom

three preceded her in death. Her husband died Dec. 24, 1891. She was stricken with paralysis about two years ago and has since been in feeble health. She was a zealous and consistent member of the Mennonite church for many years. She passed through many trials and afflictions, but her trust was steadily stayed on Him who is a very present help in every time of need, and in her departure from the sufferings and trials of earth, we need not mourn as those who have no hope. Her kind, self-sacrificing devotion to those she loved and those who needed her help will be long remembered. She was buried on the 15th at the Olive Memorial M. H., where appropriate services were conducted by John F. Funk and Abraham Yoder from Matt. 24:44.

Prize.—On the 7th of Sept. 1903, in Paulding Co., O., of croup, Oliver, son of John and Charly Prine, aged 4 Y., 6 M., 1 D. Buried on the 9th at Pike M. H. in Allen Co., Ohio. Funeral services by C. B. Breneman. Text, John 11:40.

C. B. B.

Ferry.—On the 1st of August 1903, at the house of the parents, Pre. Theodore B. and Amanda Perry, in Windsor Twp., York Co., Pa., of pulmonary afflictions, Clarence G. Perry, aged 23 Y., 9 M., 3 D. He is survived by his wife, his parents, two brothers and two sisters (a third brother having since died). His infant daughter Thelma, aged nine months, preceded him to the spirit world his three days. His desire to go to the home of his parents was fulfilled, although he was very weak, but his stay there was very brief, for he died the following evening. He was formerly engaged in teaching school. He united with the Evangelical church a few weeks before his death. Funeral services in the Red Lion Evangelical church by the pastor from Rev. T. J. and by Abraham Witmer from Matt. 21:42, latter clause: "This is the Lord's doing, and is marvelous in our eyes." Interment in the burial ground adjoining the church.

Ferry.—On the 22d of August 1903, at the home of his parents, Pre. Theodore B. and Amanda Perry, in Windsor Twp., York Co., Pa., of pulmonary afflictions, Bro. Allen Walter Perry, aged 21 Y., 10 M., 12 D. Besides his parents he is survived by two sisters and two brothers. He was confined to his bed for some time and was a great sufferer, but he thanked God for His saving grace, realizing that one day in eternity would put all his afflictions into oblivion. He was patient and submissive to the end. He united with the Mennonite church several weeks before his death, although he longed to do something for his Master, he longed to go to that house not made with hands, eternal in the heavens. He had been engaged in teaching public school, but on account of failing health he was unable to finish the winter term. Since then he had been slowly failing. Funeral services at the Witmer M. H. near Stony Brook, by Bish. Abram Herr from Psa. 90:14 and Bro. Abraham Witmer from Job 15:21. Interment in the burying ground adjoining the meeting house. Although it was hard for the family to part with their loved ones, cut off at the beginning of a promising life, yet they mourn not as those who have no hope. May the Lord comfort the bereaved ones.

Winger.—On Aug. 23, 1903, near Southville, Wayne Co., Ohio, Mabel Fern, only daughter of F. D. and Emma Winger, aged 12 Y., 2 M., 19 D. She was a very modest and devoted child and her highest interest seemed to be in the Sunday school where she was always found as long as health permitted her to be there. Her death is a sad loss to the Sunday school and to her grief-stricken father, mother and siblings, but we hope she is losing her eternal gain of heavenly rest and sunshine. The funeral took place on the 31st at the Paradise M. H., where a large concourse of friends and neighbors assembled to pay a last tribute of respect to her whom they all loved. Services by D. Hostetter and John Greaser from the text, "Suffer the little children to come unto me, and forbidd them not; for of such is the kingdom of heaven." Peace to her ashes.

Solley.—On Sept. 14, 1903, at McClellandtown, Sister Anna Solley, widow of the late Jonathan Solley, aged nearly 89 years. She was a constant member of the Mennonite congregation and was loved by all who knew her. She is survived by one son and seven daughters. The funeral was conducted on Wednesday by Bish. J. N. Durr of Blair Co., Pa., from Psalm 23. A large concourse of friends followed her to her last resting place.

ITEMS.

The Mennonite Home.

A meeting of the persons interested in the Mennonite Home was held this week in Lancaster. Application has been made for a charter. Another meeting will be held on Thursday, Sept. 25.—Mt. Joy (Pa.) Herald.

On Account of Her Garb.

The Earl school board has set aside the appointment of Mary Taylor as teacher of Linden Grove school, because she would not sign an agreement to refrain from the wearing of the plain garb of the German Baptists.—Mt. Joy (Pa.) Herald.

High School Initiation Resulted in a Death.—Ralph McBride, aged seventeen, died Sept. 15 at Bluffton, Ind. As the result of initiation into a high school secret society, Ralph and four other students of the Bluffton high school were given the initiation last spring, and it was said the ordeal caused the injury to the bone of McBride's leg, the immediate cause of death being septic inflammation. The grand jury returned indictments against nine students in connection with the affair.

The Waldenses.

The Waldenses were more remarkable than any other people on the face of the earth, for the large portions of scripture which they committed to memory. Scripture was their all, and as the Jews treasured the manuscript of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies, to part with them only with their lives, so these Waldenses laid up rich portions alike from the Old and New Testament in their hearts, so they could not be taken from them.—Union Gospel News.

Snow Storm in Manitoba.

The central and western portions of Manitoba were visited on the 13th of September by probably the worst storm ever experienced in the month of September. The territory far west of Manitoba was likewise visited. The snow was from 2 to 10 inches deep, and nearly all of the uncultivated grain was destroyed. The same storm visited the Dakotas, Minnesota, Wisconsin, Wyoming and other portions of the United States. The storm moved eastward to the Atlantic Coast, heavy rains falling everywhere. Much damage was done to shipping along the Atlantic Coast, and a number of lives were lost.

To Seek Tomb of Abraham.

President Harper has obtained the consent of the Sultan of Turkey to an expedition of the country in the vicinity of ancient Babylon, according to advice just received at the University of Chicago. This marks the successful issue of an attempt begun in July 1900, when application was first made for university exploring parties to enter the district. It is understood that a party has been formed and that it will leave the university this fall. The place where the exploring parties will have special privileges is Tel Ibrahim, long regarded as a part of Babylon. In this vicinity are supposed to be the ruins of the temples, in which Nebuchadnezzar offered sacrifices, and the explorers hope to find the tomb of Abraham.—The World.

SUNDAY SCHOOL REWARDS.

A number of Sunday schools have already placed their orders for Rewards to be distributed at the end of the Third Quarter. Any others wishing to distribute rewards will please write us at once. We have a good line of books especially suited for that purpose, at very reasonable prices. Address, Mennonite Publishing Co., Elkhart, Ind.

The Rand-McNally Handy Atlas of the World, specially prepared for us, is something of great practical value. It contains nine beautiful maps, 12x19 inches, fourteen maps 8x12 1/2 inches, with a number of smaller ones, representing every country in the world. All these maps are printed in fine colors, and are very clear and distinct. In addition to these elegant maps, the Handy Atlas contains historical events, discoveries, explorations and inventions, chronologically arranged. It also gives the form of government in each country, its area, its population, its principal cities, and the chief cities, with the population, etc. Among others it contains an excellent large map of Palestine, with points of special interest. It also contains a large map of the United States, showing the territorial growth of this great republic; and a number of maps of prominent States, with population, principal cities, and other facts. This Atlas will be sent by mail prepaid to any address for 25 cents, or for 30 cents we will send the Atlas and the Young People's Bible for one year. The regular retail price of the Atlas alone is 50 cents. Address, Mennonite Pub. Co., Elkhart, Ind.

BOOKS, BIBLES, ETC.

We have now on hand a fine assortment of Bibles, Testaments, Hymn Books, Sunday School and Miscellaneous Books, Sunday School Reward Cards, Mottoes, etc. If you want anything in this line write us, and we will send you full description and prices. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Pub. Co., Elkhart, Ind.

One-Half Rates to Cincinnati, O., and Return, Via Big Four Route, Sept. 7-9, 1903.

Round trip tickets will be on sale from all points on "Big Four" of a greater distance than 135 miles from Cincinnati at rate of one fare for the round trip, Sept. 6 and 7, 1903. Tickets will be good for continuous passage in each direction, good returning leaving Cincinnati not later than Sept. 15, 1903, on being validated by joint agent, for which a fee of 50 cents will be charged. The joint agency will be conducted under the supervision of Mr. F. C. Donald, and will be located in rotunda of Gibson House, Walnut street. Office hours, 6 a. m. to 9 p. m. Passengers desiring to leave Cincinnati later than 11 p. m. and before 8 a. m. following morning, should present receipts for tickets between 7 p. m. and 9 p. m.

For full information and particulars as to rates, tickets, limits, stop-over privileges, etc., call on agents "Big Four Route," or address the undersigned. Warren J. Lynch, Gen. Pass. & Ticket Agent, Cincinnati, Ohio. W. P. Deppe, Asst. G. P. & T. A., Cincinnati, O.

TO CALIFORNIA.

Why not go in October, when the rates are low? Only \$62.50, Chicago to San Francisco or Los Angeles and return, Oct. 8 to 17, via the Chicago, Milwaukee & St. Paul Railway. Three trains a day Chicago to San Francisco. Tickets on the Overland Limited valid on this line. Complete information on request. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland, Ohio.

LOW RATES WEST AND NORTHWEST.

Via Chicago, Milwaukee & St. Paul Railway, every day until Nov. 30, 1903. \$35, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle and many other Pacific Coast points. \$30, Chicago to Salt Lake City, Ogden, Grand Junction and many other points in Utah, Colorado and Wyoming. Low rates to hundreds of other points. Through train service, Chicago to San Francisco. Only \$6 for a double berth, tourist sleeper, all the way. To the Northwest via St. Paul or via Omaha. Write today for folder. E. G. Hayden, 217-218 Williamson Bldg., Cleveland, Ohio. 9-24-11-15, 03.

VERY LOW RATES

To many points in Arkansas, Indian Territory, Louisiana, Missouri, New Mexico, Oklahoma, Texas, Kansas, Colorado, South Dakota and Wyoming, via Big Four Route. One way colonist tickets will be on sale on July 7 and 21, August 4 and 18, and September 1 and 15, 1903. For full information and particulars as to rates, tickets, limits, call on agents "Big Four Route," or address the undersigned.

Warren J. Lynch, General Pass. & Ticket Agent, Cincinnati, O. W. P. Deppe, Asst. G. P. & T. A., Cincinnati, O.

THE MAIN TRAVELED ROUTE

to the Northwest is the Chicago, Milwaukee & St. Paul Railway. It is the best road, has best train equipment and best sleeping car and dining car service. It is the route of the United States Government Fast Mail trains and of the famous Pioneer Limited trains. If you go to the Twin Cities of Minnesota or beyond go via "The St. Paul Road" and ride on the best train in the world. All ticket agents sell tickets via Chicago, Milwaukee & St. Paul Railway. For descriptive literature address F. A. Miller, General Passenger Agent, Chicago.

ECONOMY IN CALIFORNIA TRAVEL.

A double berth in a tourist sleeper, Chicago to San Francisco, costs only \$6. The service via the Chicago, Milwaukee & St. Paul and Union Pacific line is thoroughly comfortable and satisfactory. Through tourist sleepers to San Francisco leave Chicago at 10:25 p. m. daily. If you're interested write for folder. E. G. Hayden, General Passenger Agent, Chicago. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland.

Michigan Homestead Claims.—Some good ones. You can locate 160 acres near town and railroad. No taxes for five years. Write to R. H. Hutermeister, Homestead Bureau, St. Charles, Mich.

Agents Wanted.—The Mennonite Publishing Co. wants several good agents. Address, Mennonite Publishing Co., Elkhart, Ind.

HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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EDITORIAL NOTES.

Doubtful actions are sinful actions.

Let us be sure that we make God our religion, not religion our God.

If we do not enjoy secret prayer we should not make saintly professions.

Communion services were held in the A. M. Cong. at Croghan, Lewis Co., N. Y., on the 27th of September.

The Sunday school in the Towamencin M. H., Montgomery Co., Pa., will close for the year on the 4th of October.

Ask the man who makes sport of faith in God, to read Hebrews 11. If your faith grows weak, read that chapter yourself.

The Deep Run M. H., Bucks Co., Pa., has recently undergone some repairs, during the course of which no services were held there.

The man who snaps his fingers at the offer of salvation, is liable to plead with outstretched arms for mercy some day when mercy is no longer to be found.

In God's sight no human life is small. He sent Jesus to die for every individual, and the least of those for whom He died cannot fail to be precious in God's estimation.

Those who expect to attend the Indiana-Michigan conference at Elmdale, Mich., Oct. 8 and 9, will please notice the instruction given in this issue regarding train service from Grand Rapids.

Bro. J. A. Ressler states that, the Lord willing, they will sail from New York on the 27th of October, direct for Naples. There will be no stop before Naples. From there they change steamers for Bombay.

The General Conference Mennonites have now an organized congregation in Allentown, Pa. Wm. H. Grubb was ordained pastor of the new congregation on the 13th of Sept. by his father, Pre. N. B. Grubb of Philadelphia.

Christ is the only true foundation. Other foundation can no man lay than that is laid. Strange that with such a well laid foundation men should take a spoonful of supposition and try to build thereon a mountain of human theory and brand it as fact.

The biennial meeting of the Mennonite Aid Plan will be held, the Lord willing, on the 23d and 24th of October at Mountain Lake, Minn. A large delegation from Kansas will leave via the Santa Fe on the 20th, reduced rates, good for 21 days, having been secured.

My grace is sufficient for thee. Sufficient for thy frailties and imperfections, thy perplexities and cares. But trust thou in that divine grace, ask for it, expect it, and receive it thankfully when it is offered. It appears to all men, but will not enter where the heart's door is closed, or where the heart is not prepared to receive it.

Although in her 93d year, Sister Barbara Hershey of Lancaster Co., Pa., is deeply interested in mission work and has taken a practical way of expressing it by sending a very liberal contribution to the Chicago Mission. The Lord bless our dear sister, and all who by their prayers and contributions are helping in the cause of Christ.

Some time ago mention was made in these columns that Sister Barbara Kauffman (deceased) of Millfin Co., Pa., had bequeathed a portion of her estate to the Mennonite Evangelizing and Benevolent Board, a part of the bequest being paid over at that time. The remainder of the bequest, \$234.42, has been paid over also. The Executive Board has divided the amount into three equal parts, one third going to the India Mission, one to the Chicago Mission fund and the third to the Evangelizing fund.

To do persistently that which we strongly doubt to be right is one of the strongest attacks on the citadel of conscience. More than that, it betrays lack of love to God. It is dangerous business to thus violate our conscience, for it is just such a course of treatment that finally sears the conscience, and a man or woman robbed of a tender conscience is robbed of one of the greatest assets of life. Not how near we can come to violating our consciences, but how unsullied we can keep them, should be our motto.

John Hill Jr. of Chicago estimates that "one hundred million dollars is about the sum that this highly civilized nation is consuming to the 'get-rich-quick' and 'safe investment' swindlers." About \$20,000,000 of this vast sum is spent in newspaper advertising, about an equal amount for postage stamps, and vast sums for circulars, book-

lets, stenographers, fine offices, telegraphing, attorneys' fees, etc. About nineteen out of every twenty concerns who advertise their mines and oil wells and promise rich and quick returns are mere paper speculations, and the dividends of such concerns come, not from mines and wells, but from the pockets of those who through much smooth talk and well oiled and gilded inducements are prevailed upon to give up their hard earned dollars, and said dividends do not go back into these pockets, but into the pockets of those who operate the swindle from "headquarters." Enough money has been paid out by our people, and lost, to buy out the Mennonite Publishing House, or to pay off all the debts on the various missions, charitable and educational institutions supported by our church, and our people are not looked upon as of the speculative class.

The number In an interesting paper on the subject, "How large was the number of

martyrs?" Dr. Cramer of Amsterdam, Holland, comes to the conclusion that the number of Mennonites in the Netherlands who, between the years 1527 and 1600, were put to death for their faith, was not over 2,000. The statements, therefore, that have been made by different writers, that 50,000 or more (one writer places the number at 100,000) of our forefathers in the faith were put to death in Holland, is absurd. An old Mennonite "Martyrs' Mirror," printed in Harlem, Holland, in 1631, gives a list of 1,441 who suffered death for their faith, but fully half of those mentioned are German and Swiss martyrs. Nevertheless it is an established fact that later researches in the archives of Holland show the number of our people who suffered death for their faith to have been larger. The unsettled state in which our people constantly lived in the 16th century makes it difficult to gather accurate statistics, especially as it is known that very many family Bibles and other books in which such records were kept, were destroyed by the persecutors. For instance, our martyr books record only two executions of believers in Utrecht in the period already mentioned, while other reliable sources show conclusively that 54 of our people suffered death there in that period. Other cities show almost as great a contrast as this. Moreover it is impossible ever to learn how many of our people lost their lives in the barbarous raids that were made in the northern Netherlands about the year 1535, and in the frightful massacres by the Span-

lands at Naarden, Zutphen and other places, where people were slaughtered indiscriminately without regard to their confession, but no doubt the number is quite large, as the Mennonites—or "Aufgesinnten," as they were then and are sometimes still called—were numerous in those localities.

Another item of interest in Dr. Cramer's paper is the large number of women of our faith who were martyrs as compared with the number in other denominations, such as the Reformed and Lutheran, who died for the faith. A comparison of statistics shows that in every hundred martyrs there were five times as many women among the "Aufgesinnten" as there were among the other two mentioned. This would go to show that our sisters at that time figured more prominently in religious work than did those in the other denominations.

The editor of the "Mennonitische Blaetter" of Hamburg-Altona, Germany, in commenting on Dr. Cramer's statistics, states that during the same time (1531-1597) the number of our brethren and sisters in southern Germany and Switzerland was considerably larger. Possibly some day, some person in Germany or Switzerland will take the trouble to gather data on this subject.

PERSONAL MENTION.

Pre. John Slabach of Lagrange Co., Ind., is spending a few weeks in Oklahoma.

Bro. C. K. Hostetler, who has been spending some time in Ohio in the interest of the new school at Goshen, Ind., returned home last week.

Bro. M. S. Steiner, who has been lying at the home of Bro. and Sister W. P. Coffman in this city, has so far recovered that he hoped to be able to return home the beginning of this week. He is obliged, however, to change some of his plans for the present, as he will need to rest, his present illness having been brought on largely by overwork.

Bro. George Lapp, after spending the summer in the eastern part of Pennsylvania, made a short stay in Elkhart on his return to Chicago, where he attends a medical school. He expects to prepare himself for the practice of medicine in the mission field. A medical missionary is greatly needed at Dhamtari, India, and there is now hope that this long felt need will be supplied.

For the Herald of Truth.

REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

VI.

10. Off for the North.—The first days of June had already passed by before I left Kasaan on my trip northward up the Kama. My plan was to make my headquarters at Perm, and as circumstances would permit, make visits to the various mines in the Ural mountains, and possibly cross the Ural

range to visit the nearby towns on the Asiatic side.

In due time I reached Perm. According to local requirement I presented myself at the bureau for registration and to obtain permission to carry on my work, and after acquainting myself with the general plan of the city, I set to work.

My first day's work in Perm was long a wonder to me. As no colporteurs had ever been at work in the city before, I had many inquiries and made many sales.

It was long past midday, and I had repeatedly filled by book-bag, and had now almost emptied it again, when I realized that there was something wrong with the "inner man." This trouble was soon overcome by a visit to a near-by restaurant, and again the work of selling Bibles went on.

I had again returned to my quarters for a new supply of books. I wended my way toward the market place, the demand for books still being brisk, but I began to feel fatigued and my limbs were stiff from the activity of the morning; I noticed, moreover, that many of the business places were closed, although the sun was still high. I also decided to quit for the day and returned to my quarters.

The samovar (almost every Russian house owns a samovar or urn, commonly of copper, for boiling water which is heated by charcoal in a tube extending from top to bottom, the water being thus heated for making tea.—Ed.) was before me on the little supper table, and I was busily engaged with my supper when I looked at the clock, then at the sun which was throwing its friendly rays on my table. I looked at the clock again, but—impossible—ten o'clock p. m. and the sun still above the horizon!

After supper I put on my overcoat and hat and once more went out. I was anxious to see the road upon which prisoners were taken to Siberia. Yes, at that time this was a novelty to me; but a few years later I had the opportunity of selling or giving away Bibles in Siberian cities, such as Tobolsk, Omsk, Semipalatinsk, and other places to which exiles were formerly transported. But even here in Perm there was a place where exiles had settled. Even higher officials had in times past been sent here for punishment.

My evening stroll was soon ended, for I was tired, so I went home and lay down to rest. Although the sun had set the daylight continued.

I must finally have fallen asleep, for I was awakened by loud and long continued snoring. I sprang up alarmed—surely there must be a fire; the hour hand of the clock pointed to 2, but it was bright as day.—After this experience I was wise enough to have the shutters at my windows closed, for I was not accustomed to the continuous daylight of the summer months in this far northern latitude.

In Perm I became acquainted with many German people. They are to be found in every large Russian city. Our German people are to be found scattered all over the globe. The sight which the city of Perm, with its many towering church spires, presents to the traveler as he approaches the city, is an imposing one. Back from the wharves along the Kama are terraces more than a hundred feet high. These are for the most part covered with beautiful trees and shrubbery, reaching to the city lying above the embankment. Along these terraces are many resting places with tables and benches, and at one place there is a summer restaurant. From the top of the embankment there is a magnificent view across the river, over field and forest, as far as the eye can reach. Indeed there are many beautiful places in this northern part of Russia, and

much is being done everywhere to enhance the beauty which nature has been so lavish in bestowing.

I had been in Perm for some time when an assistant was sent to me—a married man, residing in St. Petersburg, where he had worked at wood engraving. He had taken up colportage work only for a period of three months. There was a strange contrast between us when we walked together, I being very short of stature and inclined to embonpoint, while he was very tall and slim—about two heads taller than I. His success, however, did not bear the same relation to mine as did his stature.

Shortly after his arrival we made a side trip northward to the head of navigation. We went first to Ussolje and then on to Solikamsk. The people living there had not originally settled there voluntarily; they were exiled the same as all the original settlers in the government of Perm. These people are farmers, merchants and even officials in their northern home. Theirs is a very simple life; their flour is not always of the best, and the bread we got there was very heavy. Fruit cannot be raised there, but apples and melons are brought there by steamers and sold at high prices. The people being mostly of the lower classes, family life is not what it is further south. A man who had formerly been a colonel of a Russian regiment had been living in Solikamsk for many years. The poor fellow had sunk into the depths; he took whatever he could get for the sake of obtaining the indispensable vodka (whiskey). We soon returned to Perm. Although no difference is noticeable today between Perm and other cities in European Russia, yet in former years the whole government was a district to which exiles were banished.

At the time of my stay there the Siberian exiles were brought by steamer to Perm, from which place the journey was made on foot via Jakaterburg on to their various destinations. During the summer months exile steamers were sent twice a week from Nijni-Novgorod. About the time when the exile steamer with a barge in tow was expected at Perm we were accustomed to sit at the wharf to watch the exiles as they landed. It was evident that different classes of exiles were treated very differently, as for instance political exiles and others who were sent to Siberia for a certain period, were given much consideration and care, while the worst criminals, such as robbers, thieves, etc., were clad in the coarse garb of the exile and were chained together for their toilsome journey on foot to their destination.

We saw instances where, upon the arrival of such a steamer, the prisoners were received by the chief of police; then iswostschiki (carriages), five or six in number, were ordered and these, filled with passengers of both sexes, and accompanied by a chief, were driven to the city. On the way the exiles began to laugh and sing and were not in any way interrupted by the police. I learned that all of them were young people, students, and people belonging to the higher classes. These exiles proceed by rail from Perm to Jakaterburg and Tioumen. In Tioumen they embark on the steamer, and are taken as far as Semipalatinsk. A few years after this I was for several days in the company of a number of young exiles in the second cabin of a steamer, but not an exile steamer, as these run only between Nijni-Novgorod and Perm.

Regarding the transportation of common transgressors I shall probably write later, as I met many of these caravans, also visited the exile quarters and sold and gave away copies of the scriptures among them. I only wish to say here that of all the terrible things

which I have read regarding these exile caravans, I have never seen anything, although I spent several summers in Siberia and made it my business to meet these caravans in order to do colportage work among the unfortunates.

I have just said that I had left Perm, I shall therefore hasten back and add—since I shall not just now relate anything about the transportation of exiles—how I have seen people throw money to the exiles as they marched through the towns and villages. When such an exile train passed the bazaar (market) I have often seen butchers cutting off large slices of meat and giving them to the prisoners; the bakers gave them bread, the fruit dealers gave them apples, etc. I was never able to see one instance where the police or military guard prevented the people giving the prisoners these things, or that they prevented the prisoners from accepting the gifts. On the contrary I have seen the guards pick up money or other gifts that had fallen to the ground, and give them to the prisoners.

The largest field of labor outside of Perm was in the mining regions of the Ural mountains.

11. Colportage in the iron and copper mines in the Ural mountains.—A necessary preparation for colportage work in the iron mines and furnace regions of the Ural mountains was a thorough knowledge of the geography of the country, for there are many villages scattered about and not all of them are poor. The largest place, Nijni-Tagil, has about sixty thousand inhabitants, and contains many beautiful buildings two and three stories high, also monuments, etc. It has the appearance of a prosperous, clean city, although it is not, strictly speaking, a city, but is known as an immense iron works. There are probably twenty or more such places in the Ural mountains that owe their existence to the iron and copper mines.

I had ordered a consignment of books sent to Perm, and we made ready for the journey. At that time the railway went from Perm to Jakaterburg and touched at a number of mining places, but most of them could only be reached by wagon.

We went some distance by rail, stopping at the first mining town. This was a small, but cleanly place. The houses had large windows; and the floors of the rooms were all nicely carpeted. The arrangement of the rooms was convenient and pleasant, commodes and cupboards were seen everywhere. In no place in the interior of Russia did I find such well arranged dwellings.

Upon our arrival at the registration office we were told simply to present ourselves to the chief of the works, that he would render us every necessary assistance. We did so, I with my colportage outfit in front, my tall friend Jacobson behind.

This official made the following proposition: He desired that a large number, and if possible all the workmen might take copies of the Bible or Testament, especially at such cheap prices; he would therefore have a list made out in which every employee who took a book should have his name entered, together with the price paid for the book; he would also send an official along to take us to the different departments of the works in order to inspire confidence in the workmen and to induce them to buy. After we had passed through the entire works we were to be paid for the books by the cashier. Such a favorable offer had never been made to me and was entirely unexpected.

We at once ordered a case of books conveyed to the works. The workmen had already been informed of their employees' proposition. Accompanied by one of the officials we now proceeded into the immense

works. The books were set out for display at a convenient place. There was no need of asking people to buy, or even to tell them the price, as that is always found printed at the bottom of the back cover. In a short time every one of the workmen had entered his name upon the list, together with the price of the book or books he had bought. Before we were through, the foreman of the other department came and asked whether those under him might come in to buy. Thus in the most orderly way small squads of workmen came, looked quickly at the books, the print and binding, made their selection in short order, and entered their names and amounts on the list.

We did not wish to detain the employees in the first department too long, so we went with our supplies to another part of the works. There the same scene as has just been described was repeated. I think there who did not obtain a book. The large case was almost empty. The remainder of the books were easily placed into our colporters' bags.

After they were all supplied we counted the number of names and the amounts. I think the total number sold was about three hundred copies and the total amount over one hundred rubles. This amount I received from the cashier of the works on the following day.

Friend Jacobson looked at me from under his blue spectacles, smiled and remarked, "This kind of colportage work is all right." Indeed it was, especially when one thinks of the commission, for to earn twenty rubles or more while you are looking on, is easy work.

Well, we visited a number of mines, but did not meet with such a cordial reception everywhere as we did at the first. Nevertheless, where the workmen were not allowed to buy their books in the same way as in the first place, we were after all allowed to enter the buildings, and everywhere the scriptures were in great demand. This, you remember, was in the iron works.

(To be continued.)

For the Herald of Truth.

MORE SERIOUS QUESTIONS.

By S. B. Wenger.

Since it is evident that not one-tenth of the people of America (to say nothing of other countries) know that there is such a body of Christian people as the Mennonite church, and much less know the principles of faith and doctrine held by them, and since it is evident that we are the oldest Christian church, tracing our origin back through the Waldenses and secret worshippers in the time of the dark ages to the time of Christ and the apostles, and since there is no other religious body to our knowledge holding to and practicing all these plain gospel principles—we as we as a denomination doing what we can to maintain these principles and to preach the gospel to every creature as directed by our Savior? "Teaching them to observe all things whatsoever He commanded us." Is our church nearer the Bible than other denominations? If so, it is right for us to put forth every effort for the conversion of sinners and for the establishment of these principles and doctrines held by the church. If we are not, what can we hope to gain in the little, weak efforts put forth by our people? And what advantage would there be in maintaining them even if we were wielding a great power in the world? Doubtless through persecution this body of believers which was known by different names in dif-

ferent ages of the world, lost much of the missionary spirit which our Savior had established in the hearts of the early disciples. So much has been lost through the indifference of the church in regard to the commands of Christ to "preach the gospel to all people and to teach them to observe all things," that we are made to wonder if it can ever be regained. A small per cent. of our people see the need of aiding in the great work of enlarging the borders of Zion. Many of us are not only opposed to going to preach where we do not have members, but are even opposed to opening new fields where we have scattered members. Some of us say there is no use to preach where our principles are not known. Is this a fact? Do we preach the gospel? If the doctrine we hold is not the gospel, let us at once stop our work, get gospel faith and work in that direction. If we preach, teach and live out the doctrines that Christ left to us, He has promised to "be with us even unto the end of the world." I believe He meant what He said, and if He is not with us, it is our fault.

What can we do to get our people to wake up to a sense of their duty? What can we do to get the church to send out more laborers into the Lord's vineyard? "The harvest truly is great and the laborers few." What can we do to get many of those who are members of our church to live out the principles they profess? Oh, how sad it is that so many of us are so little concerned! How sad it is that we do not live out the gospel more closely in the use of our means and talents! There will be a day of reckoning of accounts with the Lord of the harvest, and "who shall be able to stand?"

South English, Ia.

For the Herald of Truth.

CHRISTIAN UNITY.

By Fannie E. Ebersole.

It is the will of God that His people should be one in spirit and in purpose even as the Father and Son are one. Unity means oneness; therefore Christian unity is oneness with Christ and all who are His followers. Where there is unity there is strength and this unity is greatly needed by the church that it may carry on the great work, not single-handed, but with the united strength of God's true followers. If there were no officers in charge of the armies in battle and each soldier were allowed to fight in his own way there would be no strength and consequently no victory on account of the lack of unity. So with the army of the living God, if each one in the Christian service would stand alone to meet the conflicts and opposition of the world, without Christ and the church. But by the guidance of the divine Leader and Christian fellowship with one another we are enabled to work the works of God in perfect harmony.

In heaven all is love, peace and union, and as it is in heaven, so should it be on earth among God's people. Three times in that great highpriestly prayer, shortly before His betrayal, our Lord speaks of this unity as a reflection of His own oneness with the Father. "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; And the glory which Thou gavest me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one." John 17:21-23.

This one desire for His disciples was to see them a united flock, all kept together by the almighty hand of love. The hidden unity of

(Concluded on Page 317.)

HERALD OF TRUTH.

October 1, 1908.

ABRAM B. KOLS, Editor.

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3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
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11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
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16. Alberta, N. W. T., Canada, 1903.

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CORRESPONDENCE.

Adamstown, Pa., Sept. 13, 1903.—Dear Brother:—This is probably the first correspondence that has appeared from this place, therefore the readers of the Herald may be interested to know something of the history of this congregation.

The Gehman Mennonite M. H. in Berks Co., near the Berks and Lancaster Co. line and near Adamstown Borough, was built in A. D. 1844. Services were held here every four weeks and to the writer's knowledge no meetings have ever been held in this place at any other than the regularly appointed time with the exception of a few funeral occasions. Council meetings, communion, and other like meetings are not held in the Gehman M. H. The half dozen Mennonite families who live in this locality would be glad if the ministers from other places would visit them often. It is a rare occurrence for any other than the home ministers to preach here. And yet we must say with the disciples of Jesus, that He supplieth all our needs, for our home ministers admonish us always, in love and humility, to obey Jesus,

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and what more do we need? We have sometimes thought that the old Gehman congregation is no more of interest among our ministers, yet we may be mistaken, for this summer we have been visited by Bish. Wm. Auker, Pre. John Bucher, Dea. B. Hess and our bishop, Benjamin Weaver. Our little band rejoiced that these brethren preached to us the same Jesus that our own ministers present to us. Come again, brethren, we have not forgotten you. May God bless, keep and guide us all. N. M. W.

Blooming Glen, Bucks Co., Pa., Sept. 21, 1903.—Dear Brother and Herald Readers:—Greeting in Jesus' name. We are glad to tell you of another visit by ministering brethren. On Sept. 4 we had services in the afternoon appointed for Pre. John and Pre. Sanford Landis, both of Stumptown, Lancaster Co., Pa. Bro. John Landis delivered the introduction and was followed by Bro. Sanford Landis, who chose for his text, "How shall we escape if we neglect so great a salvation?" Their remarks were well chosen and to the point and should have been beneficial to the spiritual welfare of all who heard them. On Sept. 20, Pre. Jonas Mininger of Montgomery Co. preached to us from Luke 10:42, "One thing is needful." We believe every true child of God is thankful for the visits of the brethren and we hope many more will do likewise and visit our congregation, as well as others.

On Sunday evening, Sept. 13, quite a number of friends and relatives gathered at the home of Bro. Abr. Rosenberger, to bid farewell to Bro. Geo. Lapp before his return to the West. The evening was pleasantly spent in singing hymns, prayer and remarks by the following brethren: Bish. Henry Rosenberger, Pre. H. C. Anglenoyer, Dea. Samuel Lapp of Nebraska, Bro. William Gross and Bro. George Lapp. The main thought in the remarks was about brotherly love and consecration to God. We understand that Bish. J. A. Ressler will fill appointments at Doylestown Sept. 24, in the forenoon, and at Blooming Glen in the afternoon; Friday morning, Sept. 25, at Line Lexington and in the evening at Souderton. We expect the meetings will be well attended. Cor.

West Liberty, Ohio, Sept. 23, 1903.—While we believe in scattering the workers, we realize that the little congregation here at Bethel is not far behind in heeding the Savior's command, "Go!" Within the past three years one of our number (Sister Mary Burkhardt) went to India as a missionary; Pre. David Hilty and family, with several others of our workers moved to Oregon and Idaho, and now Bro. S. H. Plank and family, accompanied by Sister Eri Yoder and daughters Annie and Katie, will start for Goshen, Ind., tomorrow to take charge of the dining hall at the college—the latter two to attend college. Another young sister expects soon while several others will attend the Goshen college, making the number of our members that leave us during this month, eleven, five of them being S. S. teachers at present at Bethel and two of them choristers.

While we are sorry to see so many of our zealous, influential members leave us, we can still rejoice to know that they are only entering into other fields of useful labor, and if anything their work and influence will be more far-reaching than it would be if all were "bundled" together here at Bethel. We rejoice, too, to know that the Lord is always raising up others to take the place of the faithful ones that leave for the places to which God has called them. The work here is not suffering for the want of earnest, con-

secrated workers, and our earnest prayer is that God may keep us humble and consecrated at His feet that all may be of service to Him.

Pre. A. Metzler of Blair Co., Pa., expects to begin a series of meetings at Bethel, Oct. 10th, at which date Bro. and Sister Ressler also expect to be here. Pray for the little band of workers at Bethel. Cor.

Concord, Tenn., Sept. 19, 1903.—According to previous arrangements, Bro. J. A. Ressler and wife arrived here Saturday morning, Sept. 12. Truly it was a God-send. Bro. Ressler delivered three sermons to an attentive and much interested audience. We were glad to find him equipped with the shield and sword, not the sword that Peter used to cut off the ear of Malchus, but the shield of faith and sword of the Spirit. Paul instructed the Ephesians to take the word of God which is quick and powerful and sharper than a two-edged sword. We are truly thankful to our kind heavenly Father that He has granted this blessing to us. The brother instructed us as to our duties toward the unchristianized world and told us how we can aid in the mission work in India. His visit at this place has made a deep impression on some of his hearers. May the good Lord continue to guide him on his journey in America and keep him till he again reaches his home in India. We especially appreciated Bro. Ressler's visit, as we are often missed by the good ministering brethren, whom we hear are traveling from place to place. We extend a hearty invitation to all good ministers of our faith who might be able to scatter some good seed in Tennessee, and sincerely crave your prayers that God's kingdom may grow and prosper in the South. Jno. F. Good.

Lancaster, Pa., Sept. 21, 1903.—On Sunday, Sept. 13, at our regular services we held church counsel in regard to adopting the new Sunday School and Church Hymnal. It was adopted without a dissenting voice. The Lord be praised. The many good, well selected English hymns, together with the old familiar German ones, make it a very desirable song book. Cor.

Windom, Kansas, Sept. 19, 1903.—According to the earnest requests of praying ones in Kansas, Oklahoma and Colorado, our evangelistic work has begun and is moving forward. The brethren David Garber, Noah Metzler and J. M. Shenk have labored with us. Some precious souls have already made the good confession and many this week were "wondering with great admiration" (Rev. 17:6) at the messages from the Father as delivered to us by Bro. Metzler in our meeting house near Trousdale. Cor.

For the Herald of Truth.

LESSON FOR SUNDAY, OCT. 11, 1903.

By I. S. Johns.

GOD'S COVENANT WITH DAVID.

2 Sam. 7:4-16.

Golden Text.—Thy throne shall be established forever. 2 Sam. 7:16. The events connected with this lesson took place about B. C. 1042, not long after the ark was brought to Jerusalem.

In our last lesson we found David bringing the ark from the house of Obed-edom; now that he had brought up the ark into the tabernacle or tent which he had pitched for it, we find him sitting in his own house of cedars engaged in thought.

David at this time had rest from his enemies, and he sets himself about to enjoy the rest God had given him. Though he was a man of war, he was for peace (Psa. 120:7).

While sitting there, meditating in the law of God, the thought of building a temple to the honor of God came to him. He had built a palace for himself and a city for his servants, now he thinks of building a habitation for the ark, thus making a grateful return for the honors God had placed upon him.

The true child of God, when highly favored and blessed, will show his gratefulness by striving to do much to His honor and glory.

David could take little pleasure in a house of cedars for himself, unless the ark had one; so the true child of God cannot enjoy his own ease and comfort and be satisfied by not doing anything when the church of God is suffering for want of workers.

David immediately communicated his thought to Nathan the prophet. Could not David have gone about it himself? Was it not a good work? Yes, but "in the multitude of counselors there is safety." David might have answered these questions himself and set about to do the work, but he was not yet certain if it was God's will. It was God's design that a house should be built, but it was not His design that David should build it. Let us always ask God for His divine guidance and not depend upon ourselves, for "he that leaneth upon the arm of flesh shall fail."

And it came to pass that night (V. 4), i. e. the night following the conversation that took place between David and Nathan, that the Lord spake unto Nathan and revealed unto him His will concerning the building of the Lord's house. Although it differed from his own and David's ideas, yet he was willing to accept it and correct his error. When it is proven unto us that we are in the wrong, let us be willing to follow the example of the prophet.

God might have shown this to David immediately, but He chose to send it by Nathan, in order to preserve a due regard for the prophets. Though David be the head of the nation, yet the prophets must be the means by which the will of God is revealed unto him.

God was well pleased with the purpose David had in his heart, yet He told him that he should not build the house, yet he only prepare for it. God had yet other work for David to do. First, he was to enlarge the borders of Israel; secondly, David was a sweet psalmist and his duty it was to prepare psalms for the use of the temple when it was built, etc. But the building was to be left to his son who was better qualified for that special work. "As every man hath received the gift, so let him minister."

The tabernacle was a movable habitation. It was no permanent abiding place. So Christ, while on earth, had no permanent abiding place, and so the church and the disciples have no "abiding city here," but let us press forward toward a "city not made with hands, eternal in the heavens."

David is reminded of the great thing God had done for him to let him know that God favored and blessed him even if he was not employed in the special service of building the temple.

The Lord had given David a great name. Those who have a great name have reason to be thankful for it and should endeavor to use it to good purposes; but those who have it not, need not be ambitious of it; for a good name is more desirable.

A happy establishment is promised to

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God's Israel (Vs. 10, 11). God gives David to understand that what He designed to do for him was for Israel's sake, that they might be happy under his administration, and to permit him to see peace upon Israel when He had promised him that he should see his children's children (Psa. 128:6).

Blessings are also promised to the family and posterity of David. He had purposed to build God a house, and in return God promises to build him a house (V. 11). Whatever we do or sincerely desire to do, although we may sometimes be prevented from carrying out our purposes, we shall in no wise lose our reward.

The words, "And when thy days are fulfilled, and thou shalt sleep with thy fathers," intimate to David that he should come to his grave in peace, and then the promise, "I will set up thy seed after thee," was a promise with which neither Moses nor Joshua, nor any of the judges were favored. God promised David that He would establish his kingdom forever. This promise was fulfilled in David's descendants, and finally in Christ in whom the prophecy reaches the highest fulfillment (Luke 1:31-33).

David's house and kingdom have long since come to an end; it is only the Messiah's kingdom that is everlasting, and "of the increase of his government and peace there shall be no end."

These promises that God made to David He faithfully performed in due time. Though "David came short of making good his purpose to build God a house, yet God did not come short of making good His promise to build David a house. Such is the tenor of the gospel we are under; though there are many failures in our performances, there are none in God's."

"The covenant which God made with David was not merely for a few generations, but for all ages. Through Christ we are made partakers of the blessings of this covenant." Truly has it been said, "God gives to His children a glorious inheritance."

Columbiana, Ohio.

CHRISTIAN UNITY.

By Fannie E. Ebersole.

Continued from page 315.

the Spirit must be made manifest by the visible unity of love and fellowship, that it may convince the world that Christianity is divine.

The psalmist David says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." In 1 Cor. 1:10 Paul also entreates the brethren by the name of the Lord Jesus Christ, to speak the same thing and be perfectly joined together in the same mind and in the same judgment. This does not mean that they were to be united in precisely the same shades of opinion, for that would be impossible, but that as a church or body of believers they should live in harmony and co-operate for the good of the world.

Let us compare the body of Christ with the natural body. Each member of the natural body has its own special office and yet all the members work together in perfect harmony, the most minute organs being necessary to the health of the body. Each member of the body of Christ, also, has the special work that is essential to the welfare of the church, but sometimes the various members do not act in such perfect harmony and as a result it causes friction. This church friction may be prevented and all things made to run smoothly by using a little of the oil of charity and forbearance.

The church has a work—a great work to do, and by encouraging and sympathizing with one another, the members are able to go forth to meet the great adversary of souls who is continually seeking to divide the Christian army.

"Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:19. Our heavenly Father is no respecter of persons and this verse shows us that He wishes all His people—regardless of nationality—to stand and work together as an undivided army in the church and ripening harvest fields, ready to respond to the Master's call and subject to the influence of the heavenly King. Christ's oneness with the Father is our model, and may the church which He has established here upon earth, ever strive to rise higher, that it may be at least a reflection of that model union on high.

Lord Jesus, we are one with Thee!
O height, O depth of love!
Thou one with us upon the tree,
We one with Thee above!

Freeport, Ill.

For the Herald of Truth.

FAITH AS A CONDITION OF SALVATION.

By A. K. Kurtz.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. "By faith are we saved," says Paul. "Thy faith hath saved thee," was a very common expression of the Savior when healing the sick. It is the first step we take toward God; "for without faith it is impossible to please God," Heb. 11:6. Weak or little faith receives little, hence so many lean and weak Christians. Strong faith, on the other hand, asks for great things and receives in proportion to faith exercised. Jesus Himself says, "There is nothing impossible to him that believeth." Matt. 17:20.

Knowing then that God rewards us according to the faith exercised in Him we should especially be encouraged to ask largely of Him. We all know that God hates sin, because it cost Him His Son to atone for the sins of the world, and not only that, but God loves His creation, the human family, and has done much to restore us. His image and save us from eternal death. Therefore, knowing all these things and realizing how willing God is to save fully or to the uttermost, as Paul says in Heb. 7:25—why is it then that many who profess to believe on the Lord Jesus, do not expect to live free from sin in this life, and cannot understand why any one should claim to live a sinless life, after God has done so much to save us, and is so willing to save all who come to Him? We might as well say that Jesus was not a perfect Savior, and that God somewhere or somehow made a mistake in the plan of salvation. We honor our God by having that faith in Him that saves us from sin, and on the contrary, dishonor Him by a weak faith that says: I cannot live without sinning. The proneness or liability to sin lies in the carnal mind, which Paul says, "is not subject to the law of God, neither is it under the law of sin." Rom. 8:7. Now, this carnal mind is the law of sin that Christ has freed us from (Rom. 8:2). Then why live any longer under bondage to sin when the "spirit of life in Christ Jesus has freed us from the law of sin"? So long, then, as we live in sin we have not accepted this freedom from sin by faith in the Lord Jesus. We are not what

For the Herald of Truth.

TEACHING THE "ALL THINGS."

By J. B. Brunk.

A part of our Lord's command and will is contained in the great commission.

First, Christ tells His disciples to tarry at Jerusalem until they be endued with power from on high, and again He says, "Ye shall receive power after that the Holy Ghost is come upon you." Power for what? 1. Moral and spiritual power. 2. Power to overcome temptations and live a Christian life under the most trying circumstances. 3. Power to overcome all enemies and obstacles, though they are like mountains, to be cast into the sea. 4. Power to deny self and make sacrifices for the cause. 5. Power to lead men to the Savior. 6. Power to shake the kingdom of Satan so that it may fall, and to bring the kingdom of heaven. 7. Power to obey the great commission.

After Christ blessed the disciples He commissioned them to "go into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you."

How are we to teach the "all things"? We should teach by precept and example. This idea of teaching means a thousand times more than most Christians are aware of. It is possible for one to teach rightly by precept, and at the same time teach the opposite by example. The father who punishes his son for swearing and at the same time swears himself, teaches his son to swear rather than to cease swearing. Example is more forcible than precept. This principle applies in all the various phases of life. Many a teacher does not follow his own teaching, for it is easier to say what to do than to do it. Preaching and teaching is of much avail, but practice is far more effective. A godly life is the strongest argument one can offer to the skeptic. We can do more good by being good than in any other way. There is power in example. We reform others unconsciously when we set a noble example.

Franklin once said, "None preaches better than the ant, and she says nothing." Solomon considered the example of the ant and saw in her a lesson for the sluggard. The question may therefore arise, Why have preachers and teachers not more power? It is a fact that cannot be denied that if Christians would teach by example as much as they do by precept there would soon be a wonderful reformation all over this land and throughout the world. We should not call for less teaching by precept, but should emphasize much more teaching by example.

In conclusion, I would to God that the Christian Church would speedily awaken to a sense of her duty and learn that the best way, and God's way, to teach the "all things" that Jesus commanded to be taught throughout the world, is to live a deeply pious, consecrated and godly life before the world.

La Junta, Col.

For the Herald of Truth.

UNCERTAINTY AND CERTAINTY.

By Peter Metzler.

"There is but a step between me and death." 1 Sam. 20: 3.

In 2 Tim. 3: 16, we read that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And I believe the above words are given for the same purpose. If we consider them in the right

spirit and meditate on them with a prayerful heart we can well get a lesson that will be profitable to us.

The words portray to us very forcibly the uncertainty of life and the certainty of death. This truth we have had proven to us over and over again when hundreds of souls have been suddenly hurled out of this world into eternity. Accidents of various kinds, such as mine disasters, explosions, railroad wrecks, fires and floods, have snatched souls into eternity without giving them time enough to say, "Lord be merciful to me, a sinner." That "there is but a step between me and death," is a fact that concerns all as individuals. None can escape, for some time each one of us shall meet death, the rich, the poor, the high and the lowly. None of us can be sure of seeing another setting sun. But whenever the time may come let our whole concern be to be watching and ready to enter the joys prepared for all the faithful.

Columbianna, Ohio.

NOT FAR FROM US.

Sel. by Ellen Garber.

He is not far from every one of us. He will live and abide in our souls if we will give Him room. Think what it means to see Him and to talk with Him "as a man talks with his friend."

That burden whose crushing weight you have felt you could not bear, does it seem heavy as you look up into His face who bore the load of your sins, the sins of the whole world, even unto the end, and that end the cross?

Is it not enough that the disciple should be as his Master, the servant as his Lord? The bitterness in your heart toward the one who has wronged you—you have felt justified in that—but how is it now? As you look into those loving eyes and remember that you have often pierced those hands that heart, with the cruelty of your ingratitude, can you bear malice toward a fellow creature? Must not be forgive to whom much has been forgiven? Your fears, your anxieties, where are they? As you feel

"His mighty strength uphold you,
His tender love enfold you;"

as you hear His "Fear not, for I am with thee," and "are you not of more value than many sparrows?" you know the Father who cares for them will surely care for His child.

Are you sorrowful? It is comfort indeed to see Him when the heart is torn and bleeding. How well He knows just where to find the hurt, what balm to apply! With what tender sympathy He binds up the wounds! He has gone this way before. The Man of Sorrows is well acquainted with grief. "Let not your heart be troubled," He says. "This but a little while."

Nampa, Idaho.

UNDER COVER OF THE BIBLE.

Many people, especially honest and devout students of the Bible, are getting their eyes open to the enormous iniquities and injustices that have been done, and are still done, through false, mechanical and irrationalist interpretations of the Bible.

Thomas K. Davis, of Oberlin, in an article on "The Interpretation of Scripture," says: "It is appalling to think of the abuses and evils afflicting society which have been defended and perpetuated by appeals to the letter of the Bible—such as race-prejudice, caste, governmental oppression, war—irrational, inhuman, horrid war, militarism in

time of peace, dueling, polygamy—so that it has taken ages for the spirit of Christ working in the hearts of men to rid Christendom, even partially, of some of these monstrous abuses, while others of them are in full blast today among Christians, darkening the earth and destroying the people."

The trouble is that men have made the New Testament (the final and only standard of doctrine for Christian men) after the likeness of their own thoughts, instead of searching in it for the actual mind and thought of Jesus Christ. In the light of what He has there taught, war, to say nothing of the other kindred evils, cannot live an hour.

For the Herald of Truth.

TRUE REST.

By Alice May Douglas.

Christ soothes me as in days gone by
My mother stilled each childish cry
I lean upon His gentle hand
He gives me rest. He gives me rest.

Every promise is built upon four pillars: God's justice, which will not suffer Him to deceive; His grace, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—Salter.

MISSIONS.

For the Herald of Truth.

ITEMS FROM RUDRI, INDIA.

Dhantari, C. P., India, Aug. 27, 1903. We have much to praise God for. He strengthens us for the work we have to do. The far we have had plenty of rain. The crops are looking well. The village men say there is enough water in the fields now to make a good crop.

The building work is going on as fast as it well can, taking into consideration that this is the rainy season. This week the walls of the dining room will be finished; then the large store room, grinding room, kitchen and dining room walls will all be finished. We expect to commence on the foundation of the bungalow next week, and we hope to have it finished so we can live in it next hot season, as it is not safe for us to live where we are now when it is so hot.

We have kept very well up to this time. A few days ago my companion was taken with sore eyes. She has suffered very much, but hope she may soon recover. Sore eyes seem to be very contagious. I think Sarah got them from treating the little girls.

A few weeks ago one of the native workers, who has been here ever since the Mission started and was my "stand-by" since we moved to Rudri, was found to have been committing sin for some time past. When found out he took his family and left. This increases our work quite a good deal, but when God takes an Achan out of the camp, He will give strength to do the work he has been doing. Our daily prayer is that he may repent.

The village people around here are finding out that we give medicine to sick people, and they are coming every day. We will be very glad when a medical missionary is ready to come to India.

Your prayers for our work here are being heard. May God bless you. We are happy in the work at Rudri.

Yours for the Master,

M. C. Lapp.

CONFERENCES.

The Indiana-Michigan Mennonite Conference will be held in the meeting house of the Bowne Cong., Kent Co., Mich., Thursday and Friday, Oct. 8 and 9, 1903. The nearest station is Eldorado on the Pere Marquette System. A cordial invitation is extended to all who are willing to labor for the upbuilding of Christ's kingdom; ministers especially are invited to attend. All questions intended for discussion at the conference should be sent to the secretary, David Burkholder, Nappanee, Ind. Bishop J. P. Miller gives the additional information that the hishops will meet on Thursday morning, and conference will convene at 10 o'clock. Those coming by way of Grand Rapids should come on the 7th, as they will not reach Eldorado before 6 p. m. If they wait until the 8th, the fast train leaving G. R. at 11:25 a. m. does not stop at Eldorado. The Bowne Cong. extends a cordial invitation to the brotherhood at a distance. Those expecting to come will write to Bro. Peter Keim, Eldorado, Mich.

The Lord willing, the Sunday School and Church Conference for Kansas, Nebraska, Oklahoma and congregations in Idaho and Oregon, will be held at the West Liberty M. H., McPherson Co., Kansas. Sunday School Conference will begin Oct. 13, 1903, and Church Conference on Thursday, Oct. 15. A cordial invitation is extended to all brethren and sisters and especially to the ministering brethren. Bring your Church and Sunday School Hymnal, your Bible and, above all, a clean heart and a pure mind, so that the will of the Lord may be done. Those coming by rail over the Atchison, Topeka & S. F. R. Ry. will be met by G. R. Brunk at Conway. Those coming over the C. & N. W. R. Ry. stopping off at Groveland, will be met by J. C. Herberberger, and at Indian by R. C. Yoder. Please notify these brethren in due time, so they will be able to meet you.

The Lord willing, a Bible Conference will be held in the Pennsylvania M. H. at Troutdale, Harvey Co., Kansas, beginning on the evening of Oct. 19, and closing Oct. 27, 1903. A cordial invitation is extended to all brethren and sisters. If you are interested and would like to have a program, write a postal card to T. M. Erb, Newton, Kansas, and we will gladly mail you one. If you wish to attend and are coming by rail on the Mo. Pac. Ry., you can stop off at Troutdale, where brethren are on hand to look for you. If you come on the A. T. & S. F. Ry., stop off at Newton, but write first to either Jacob B. Erb or T. M. Erb, who will be glad to meet you at the depot.

MARRIAGES.

Hostetler—Troyer.—On Sept. 18, 1903, by Pre. A. S. Cripe, at his home, Bro. Paul Almon Hostetler to Sister Ida Troyer, both of Lagrange, Mo., Ind. May God richly bless this union to His glory.

Shadinger—Moyer.—On Sept. 5, 1903, at the home of the bride's parents, Bro. and Sister Henry G. Moyer, by Bish. Henry B. Rosenberger, Bro. Griffith Shadinger to Sister Jennie Moyer, both of Blooming Glen, Bucks Co., Pa.

Kauffman—Otto.—On the 17th of Sept. 1903, at Georgetown, Ohio, by Bish. J. K. Yoder of Smithville, Ohio, David Kauffman and Emma Yoder, both of Georgetown.

DEATHS.

Kereshing.—On Sept. . . . 1903, in Henston, Kansas, where he was known and highly respected as a zealous Christian worker for many years, Daniel Kereshing, aged 79 y., 9 M., 3 D. At the age of 28 years he was ordained to the ministry in the Mennonite Brethren in Christ church. The aged wife who survives him has also been a faithful worker in the church, but was unable to follow her husband to his final earthly resting place. Funeral conducted at the Mennonite M. H. near Troutdale, Sept. 23, by J. M. Weaver from Rev. 7:14. A large number of sympathizing friends gathered to pay a last tribute of respect to the departed brother, upon whose life and work we looked as a worthy example in the Master's service.

Riehl.—On the 30th of August 1903, at Topeka, Ind., Sister Nancy Riehl, formerly of Pennsylvania, aged 61 y., 2 M., 1 D. Funeral was held Sept. 2, services conducted by Pre. Jonathan Kurtz and Pre. John Lehman. Text, Matt. 14:44. She leaves two sisters, one brother and many friends to mourn her departure, yet we need not mourn as those without hope. She was a faithful member of the Amish Mennonite church for many years. Her death in the church was a great loss, but health permitted her to be there. We have reason to believe that she is resting now in the realms above, where all is joy and happiness.

Her Niece.

Yoder.—Joseph J. Yoder was born Feb. 8, 1825; died near the Townline M. H., Sept. 1, 1903, aged 78 y., 6 M., 23 D. He was united in marriage with Susanah Gaah in 1848, in Somerset Co., Pa. To this union were born eight children, two of whom have preceded him to the grave. Six children survive him, also forty grandchildren and thirteen great-grandchildren. In 1876 his first wife died, and on the 22d of August 1886, he again united in marriage, with Elizabeth Hostetler, who survives him, having lived with him in matrimony seventy-seven years. His funeral at the Townline M. H. on Sept. 3d was largely attended. Services by A. S. Cripe and Jonathan Troyer. Text, Ps. 16:6. His friends mourn not as those who have no hope.

Kuhns.—On Sept. 14, 1903, very suddenly of heart trouble, Mrs. Aaron Kuhns, aged 68 y., 6 M., 8 D. Sister Kuhns attended the funeral of Mrs. Jacob Snavely in the morning and was just starting to service in the evening when the call came to depart this life. She was a member of the Mennonite church for a number of years. Her place in the church and in the home is now vacant, and the dear mother will be greatly missed. She is survived by her husband, three daughters, one son and nine grandchildren. Funeral on the 17th at Kraybill's M. H. by Bro. J. C. Herberberger. Pre. Henry Longenecker and Pre. Eph. Niskey, from Matt. 24:42. Peace to her ashes. A. C. G.

Hostetler.—On the 14th of Sept. 1903, in Cass Co., Mo., of a complication of diseases, ending in consumption, Emanuel J. Hostetler, aged 61 y., 3 M., 15 D. He moved to this county from Indiana about 22 years ago. He leaves a sorrowing widow, 14 grandchildren and 19 great-grandchildren to mourn his departure, but they mourn not as those who have no hope. He was twice married, his first wife having died in Indiana. He was a faithful member of the Amish Mennonite church for many years. Funeral services in the Sycamore M. H. on the 16th by Levi Miller and J. J. Hertzler in German and by B. F. Hartzler in English. Buried in the Clearfork graveyard.

Schrock.—On the 15th of Sept. 1903, near Arthur, Moultrie Co., Ill., Samuel, son of Jonas Schrock, aged 20 years. Deceased came to his end by his own hand. No definite cause is given for the commission of the terrible deed. He had been seen with a rope shortly before breakfast on the morning of the above date, and as he did not appear at the breakfast table, a member of the family was sent out to look for him. He was found that he had hanged himself to a rafter in the barn. The rope was cut at once, but all efforts to revive the young man were in vain. The remains were buried on the 16th in the Stephen Miller graveyard. The grief-stricken family has the sympathy of the entire community. The fearful step taken by this young man to free himself of trouble, real or imaginary, is universally deplored.

Erb.—On Aug. 27, 1903, of Preston, Ont., of Bright's disease, Magdalena Erb, aged 66 y., 1 M., 23 D. Sister Erb, during her sickness and death was visiting at the home of her niece, Mrs. Daniel Wenger of Okotoks. It was her wish to leave this world and be with her Redeemer. She also wished to be buried at this place and accordingly on the 29th her remains were laid away in the Mountain View cemetery. The funeral sermon was preached by Norman Stauffer from John 14:13.

Daniel Wenger.

ITEMS.

Anti-Saloon League's Work.

The 92 counties of Indiana are being organized by the Anti-Saloon League of Indiana, so that pressure may be brought upon the legislature to make some changes in the present liquor laws. It is proposed to have the Nicholson law amended so as to make it necessary for an applicant for a license to secure the names of all voters in a ward or precinct in which he intends to do business. This will make a re-memorandum unnecessary. The limiting of saloons to one for every 1,000 inhabitants and fixing the license fee at \$1,000 is another proposition which the league is pushing.

The "Railroad Trust" against the Saloon.

Railroads throughout the country are waging war against the use of intoxicating liquors and tobacco by employees engaged in operating trains. According to the Chicago Record-Herald, the flat has gone forth generally that employees who drink, or who frequent places where liquor is sold, are not safe men to entrust with the lives of patrons nor with the valuables transported by the railroads. Total abstinence is essential to service in the operating department of every railroad, centering in Chicago, and so far as known of every important railroad in the United States.

The rules which have recently been inaugurated against the use of tobacco are not so stringent as

those against liquor, but generally they proscribe the use of tobacco while on duty and when about stations and on the property of the railroad companies. As for the cigarette, the order against it is almost as severe as that against whiskey. Excerpts from new rules.—The revolution which is being effected in these respects is shown in the new rule books which many of the managements of the Chicago roads have just issued. Without a single exception these books contain the following or rules which are similarly framed:

"The use of intoxicants by employees while on duty is prohibited. Their habitual use or the frequenting of places where they are sold, is sufficient cause for dismissal."

"The use of tobacco by employees when on duty on all railroads, some are more severe than others in their enforcement. Not all the railroads assume to say whether an operating employee may drink when off duty, while heretofore not a few, the Rock Island for example, will discharge men for frequenting saloons whether on or off duty."

In the old days of railroading, the engineer, fireman or trainman who could carouse the most and report for duty was considered by his fellows as the best man on the line, and was not frowned upon by his superiors. As the traffic of the country grew amazingly, however, and the public demand came for faster time and better service, the train crews which were sent most frequently in train were credited with the greatest number of wrecks, and general managers began to do with the thinking. Intoxication was at first prohibited by one or two roads with ill success, the men insisting that their morals had nothing to do with the railroad service, and the rule against the use of liquor became a dead letter. By concerted action through the General Managers' Association of Chicago the lines have been drawn tighter until the old rule practically has become a new rule through its general and rigid observance.

FINANCIAL REPORT

Of the Mennonite Evangelizing and Benevolent Board for the Month of August, 1903.

RECEIVED.

Evangelizing.—Scottdale Cong., Pa., \$10.10; J. C. Miller, \$5. Total, \$15.10.
Chicago Mission.—Liberty Cong., Ia., 75c; Scottdale Cong., Pa., \$13.95; Metamora Cong. and S. S., Ill., \$14.26; Lydia Huber, \$2; Jacob Weid, \$5; J. C. Miller, \$10; Solomon Good, \$5; Samuel Brunk, \$5; Levi Brenneman, 50c; Emma Brenneman, 50c; C. B. Brenneman, 50c; John Schertz, \$5; Joseph D. Schertz, \$3; rents, \$25. Total, \$94.46.
Chicago Mission Building Fund.—Lillie Minnich, \$5; Minnie and Norma Cook, \$3; J. P. Cook, \$4; S. B. Wenger, \$3; A. F. Grove, \$1; G. W. Cook, and wife, \$2.50; W. T. Lineweaver, \$2; David Good, \$1; J. R. Shank, \$1; S. G. Lapp, 25c; collected by S. W. Lapp, \$7.75; Mrs. Geo. Cook, \$1. Total, \$13.50.
India Mission.—Mahoning and Columbiana Cos. (Ohio) Congs., \$70.11; (A. M.) S. S., Belleville, Pa., \$13.80; Scottdale Cong., Pa., \$18.70; Folk Cong., Pa., \$40; Casselman Cong., Md., \$19.25; Olive Cong., Ind., \$42.05; Culion S. S., Ill., \$5; Johnston Dist., Pa., \$79.94; Martin's Creek Cong., Ohio, \$22.19; Martin's Creek Cong., Ohio, \$15; Walnut Creek S. S., Ohio, \$2.45; Walnut Creek Cong., Ohio, \$50.02; Sugar Creek Cong., Ohio, \$18.33; Louisville Cong., Ohio, \$2; Crown Hill Cong., Ohio, \$24; Sonnenberg Cong., Ohio, \$46.40; Salem Cong., Wayne Co., Ohio, \$16.05; Pleasant View Cong., Ohio, \$30.61; Martin's Cong., \$29.61; Pleasant Hill Cong., Ohio, \$25; G. W. Lawrence Co., Pa., \$20.86; Vineland Cong., Ont., \$61.61. Total, \$654.76.
India Orphans.—Geo. Smith, \$10; John Kempf and A. S. Eash, \$7.50; Upper Deer Creek S. S., Ia., \$8; Liberty Cong., Ia., \$1.35; N. Dauvers Y. P. S. C. E. Dauvers, Ill., \$30; Aaron Loucks, \$15; J. S. Loucks, \$15; Peter D. Schertz, \$15. Total, \$101.85.
(Sent direct to India by donors. April, May and June, 1903.)—Anna V. Yoder, \$1; A. M. Garber (Mission), \$15; A. M. Garber (Mission), \$15; Barbara Ruvenacht (Orphans), \$15; Roseland (Neb.) S. S. (Orphans), \$18.23; Mary Denlinger (Lepers), \$6.42; Levi Hooley (Orphans), \$20; Oak Grove Y. P. M., Ohio, \$20; A. K. Kurtz (Orphans), \$15; A. K. Kurtz (Mission), \$31.83; R. F. Hartzler (Orphans), \$107.19; Fannie E. Plank's S. S. Class, Nampa, Idaho (Orphans), \$15; Doylestown S. S. and Cong., Pa., \$20.84; J. K. Zoek (Orphans), \$3.13; Katie Yoder (Orphans), \$5; C. F. Classen, \$10; Peter Garber (Orphans), \$105; Peter Garber (Mission), \$35; Peter Garber and Miscellaneous Books, Sunday School Reward Cards, Mottos, etc. If you want anything in this line write us, and we will send you full descriptions and prices. Or send for a catalogue, from which you can select what you desire. Address, Mennonite Pub. Co., Elkhart, Ind.

Orphans' Home.—Liberty Cong., Ia., 45c; Mr. and Mrs. M. L. Steiner, \$5; Roanoke Cong., Ill., \$15; Scottdale Cong., Pa., \$10.65. Total, \$31.10.

HERALD OF TRUTH.

Old People's Home.—Liberty Cong., Ia., 25c; Mr. and Mrs. M. L. Steiner, \$5; Roanoke Cong., Ill., \$15; Scottdale Cong., Pa., \$9.55. Total, \$30.10.

PAID.
Evangelizing.—D. S. Loucks, for work in S. W. Pa. Conf. Dist., \$10.10; S. G. Lapp, \$5.30. Total, \$15.40.

Chicago Mission.—Taxes on Mission building, \$322.66; living, 24.68; domestic, \$6; car fare, \$2.05; plumbing, \$1; soap, \$1.08; brush, \$1.35; basin, \$2; repairing, \$1.25; postage, \$1.32; laundry, 2.12; tea, 95c; cooking utensils, \$3.43; oven, 15c; charity, 50c; feed, 65c; gas, \$6.50; express, 75c; S. S. supplies, \$2.50; telephone, 50c; paint, \$2.15; sundries, \$4.33. Total, \$336.75.

India.—American Mennonite Mission.—Orphans, \$135; Mission, \$365; J. A. Bessler, for expenses on trip in America during August 1903, \$34.69; per payment on ticket to India, \$150. Total, \$684.69.

Old People's Home.—J. G. Wenger, \$30.15.
Orphans' Home.—A. Metzler, \$31.40.
Gratefully acknowledged.
G. L. Bender, Treas.

AUTUMN VACATIONS

In the West are growing more popular each season. The resorts are not then crowded, and the climate is delightful. This is especially true of Colorado and California. The new overland service via the Chicago, Milwaukee & St. Paul and Union Pacific Line brings these resorts within the trip inexpensive. A fifty-six page book, "Colorado California," sent for six cents postage. C. E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland, Ohio.

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Why not go in October, when the rates are low? Only \$62.50, Chicago to San Francisco or Los Angeles and return, Oct. 8 to 17, via the Chicago, Milwaukee & St. Paul Railway. Through trains a day Chicago to San Francisco. Tickets good on the Overland Limited via this line. Complete information on request.
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Via Chicago, Milwaukee & St. Paul Railway, every day until Nov. 30, 1903. \$33, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle and many other Pacific Coast points. \$30, Chicago to Salt Lake City, Ogden, Reno, and many other points in Utah, Colorado and Wyoming. Low rates to hundreds of other points.
Through train service, Chicago to San Francisco. Only \$6 for a double berth, tourist sleeper, all the way. To the Northwest via St. Paul or via Omaha. Write today for folder. E. G. Hayden, 217-218 Williamson Bldg., Cleveland, Ohio. 9-24—11-15, 03.

SUNDAY SCHOOL REWARDS.

A number of Sunday schools have already placed their orders for Rewards to be distributed at the end of the Third Quarter. Any others wishing to distribute rewards will please write us at once. We have a good line of books especially suited for that purpose, at very reasonable prices. Address, Mennonite Publishing Co., Elkhart, Ind.

The Rand-McNally Handy Atlas of the World, especially prepared for us, is something of great practical value. It contains nine beautiful maps 12½x19 inches, fourteen maps 8½x12½ inches, with a number of smaller maps, representing every country in the world. All these maps are printed in fine colors, and are very clear and distinct. In addition to these elegant maps, the Handy Atlas contains historical events, discoveries, explorations and inventions, chronologically arranged. It also gives the form of government in each country, its area in square miles, population, and the chief cities, with the population, etc. Among others it contains an excellent large map of Palestine, with points of special interest indicated; a large map of the United States, showing the territorial growth of this great republic; and a number of maps of prominent States, with population of principal cities and towns, etc.

This Atlas will be sent by mail prepaid to any address for 25 cents, or for 30 cents we will send the Atlas and the Young People's Paper for one year. The regular retail price of the Atlas alone is 50 cents.
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For full information and particulars as to rates, tickets, limits, call on agents "Big Four Route," or address the undersigned.

Warren J. Lynch, General Pass. & Ticket Agent, Cincinnati, O.
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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 8, 1903.

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EDITORIAL NOTES.

The will of John B. Landis, late of Upper Leacock (Lancaster Co., Pa.), filed at Lancaster last week, makes a bequest of \$400 to the trustees and deacons of the Mennonite church at Stumpston.

The new Mennonite colony in the Terek district in Russia seems to be prospering. A detailed account of its progress appears in the last issue of the "Gemeindeblatt" of Baden, Germany, in which it appears that irrigation and thorough preparation is teaching the Tartars of that district the value of good farming and right living.

As announced in last week's issue, the Young People's Paper for October was sent to every subscriber of the Herald. We hope it was looked over carefully. We are authorized to state that the Herald and Young People's Paper will be sent to one address for \$1.50. Those who subscribe now will get the paper from the time the subscription money is received to the end of 1904. If your subscription for the Herald expires in December 1903, and you would like to have the Young People's Paper in your family also, send us \$1.50 now and we will send you that paper, with the Herald, to the end of 1904. Notice also the offers made on page 5 of the Young People's Paper to those who are willing to work for new subscriptions.

The Mennonite Brethren (Brudergemeinde) have been conducting mission work among the mountain whites in the South for some years. They also do mission work among the colored people. At Elk Park, South Carolina, Jacob M. Tschetter seems to have gained a good foothold among the colored people, and his efforts in their behalf seem to be greatly appreciated by them. That such work can become a great blessing is evident from the reports, gained from different sources, of the Welsh Mountain Mission in Lancaster Co., Pa., and others of a similar nature.

A soldier must be armed, and then he must know how to use his arms. He must be strong and courageous, and not allow himself to be put to flight; he must stand and fight valiantly the great battle of life. There are far too many would-be "soldiers of the Cross," who in the first attack turn their backs and flee, and give everything they

have over to the enemy. But this is not the way Jesus wants us to be. When the tempter comes the apostle says, "Resist the devil and he will flee from you." "Take unto you the whole armor of God that ye may be able to withstand."

Bro. A. C. Kolb, head of the Book Department of the Publishing House, has just placed on our table a copy of the new 96-page 1903-4 illustrated catalogue, issued by the Mennonite Publishing House. The books are properly classified under 52 topics, making it easy to find a book on any of these subjects, while a complete index is added, by which it is easy to find description and price of any one of the 1,500 or more books listed in the catalogue. Those who wish to put good books for Christmas will find a large and varied list to select from in this catalogue, which will be sent free to any address.

In the world we have enemies to contend with, and these enemies are strong and wily, so that we need more than human strength to overcome them. The apostle tells us to put on the whole armor of God that we may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. 6:11, 12. In Christ alone we have strength for these spiritual conflicts. He who trusts in himself will be defeated, but he that trusts in the Lord, will triumph over his enemies and gain the crown of life.

Our readers will remember the short account published in the Herald of the sad death of Sister Sarah Alice Troyer (Mrs. John Young), missionary at Kih Cheo, China, at the hands of the "Boxers," on the 16th of July 1900 (during the great Boxer uprising against the foreigners in China, when many missionaries and native Christians became martyrs for their faith. Through the kindness of D. J. Troyer, City Attorney of Goshen, Ind., who is a brother of the deceased, the Herald of Oct. 15 will contain several letters written by her shortly before her death. These letters were handed to a Miss Gauntlett on June 5, 1903, by a Chinese boy, and were forwarded by her on the 6th of June to a sister of the deceased living at Milford, Neb. Her last letter bears the date of July 11, just five days prior to her death.

Bro. S. F. Coffman, of Vineland, Ont., second son of the late Pre. J. S. Coffman, was ordained, on the 26th of Sept., to the office of bishop for the Niagara District of the Mennonite church in Ontario, Bish. Amos Cressman, of New Hamburg, Waterloo Co., officiating. The congregations that will be under his care are: Moyer, Mountain, Bertie, Clearance (N. Y.), South Cayuga and Rainham. After laboring for some time at the Chicago Mission Bro. Coffman was ordained to the ministry there on the 21st of April 1895 by Bish. J. F. Funk of Elkhart. Since that time he has been actively engaged in the work of the ministry, most of the time in Ontario, although he spent some time in the new colony in Alberta, N. W. T., about three years ago, he having been sent there by the Ontario Conference. On his return he was united in marriage with Sister Ella Mann of the Elkhart Cong., on the 20th of Nov. 1901. They moved to Vineland, Ont., since which time he has labored there, assisting Bro. J. F. Rittenhouse in the care of the congregations. May God abundantly bless our young brother in the solemn responsibilities devolving upon him in the duties to which he has been called.

Sowing. Among the farmers throughout the country within the past few weeks "fall seeding" has been both theme and thrift. The land has been carefully prepared, the seed carefully selected and scrupulously cleaned not only of chaff, etc., but of poor wheat, and the seed sown at a season when as experience shows, it will produce the best results. They sow the seed knowing that it will be many months—with frost and snow intervening—before they can expect to reap a harvest. Nor do they know how much of a harvest there will be. But they sow in hope, and wait in patience. If the material is but a type, a figure, pointing to the spiritual, why do we not use more wisdom, rest more in hope, and exercise more patience in the matter of sowing spiritual seed, the seed of the Word? We sow the seed of the Word, and at once expect the full harvest, with the wheat gathered into the garner. We cast our bread upon the waters, and grow impatient if it does not at once return. And why are we not more concerned about the preparation of the many little heart gardens around us? Why do we think they can "run wild" for a time, possibly until they are all roadside, thorns, or stony ground gardens? Or, if

the ground has been well prepared, why are we not more careful about the seed that is sown therein? The any-kind-of-book-will-do way of giving literature into the hands of young people is certainly injudicious. The any-kind-of-servant-will-do employer of household or farm help (so the work is done) is just as injudicious, and both are dangerous for the welfare of the heart gardens placed in our care. It is bad enough that the enemy sows tares while we are asleep; it is ten times worse if we allow him to sow his pernicious tares while we are wide awake, but too indifferent about the eternal interests of immortal souls placed in our keeping, and still worse if we help him sow tares by getting into our homes literature that is pernicious. That man would be called an unwise farmer who, though he had carefully prepared the soil, would then sow his field with seed that was well mixed with chaff, wild oats, and the like, just because there was some good grain in the mixture. The figure is somewhat homely, we hope the lesson is plain.

The greatest Peacemakers.

James says that the "fruit of righteousness is sown in peace of them that make peace," and Paul admonishes us to "follow after the things that make for peace." Another editorial in this issue shows how a professor of sociology in the University of Chicago proposes to "keep the peace" between two nations, but we prefer Paul's way. The greatest peacemakers are not armies and navies, but those who will not fight. On this subject Samuel M. Jones, Mayor of Toledo, Ohio, in a recent article in the New York Independent says:

"As the non-resistants are the only force that is really making for an end of war and the beginning of 'peace on earth, good will toward men,' so the non-partisans in politics are the force that is eliminating war-hatred, envy, revenge, from the political field and making for the organization of the people on a basis of patriotism rather than partyism, and for the adoption of love and reason as the ruling and guiding motives instead of remaining subject to the dominion of hatred and revenge. The resistants, the fighters, are unconsciously advocates of eternal warfare, for it is clear and certain that there is no way to put an end to war except to cease fighting. The greatest victories of all time have been gained by the non-resistants, from the victory of Jesus on the cross at Calvary to the triumphs of the non-fighting religious orders and sects, as the Quakers, Mennonites, Dunkards, etc."

The non-resistant Mennonites were the first to protest against slavery in this country, and the Quakers and Dunkards stoutly maintained the same position; these same non-resistants, by their courageous endurance, became the pioneers of religious toleration and liberty of conscience, as well as of that true democracy of which this country claims to be the greatest exponent, and the principle of non-resistance, if faithfully adhered to, in spirit as well as in letter, is bound to accomplish infinitely more for the

HERALD OF TRUTH.

cause of national and international peace than all the armies of Europe and of the world. It is a poor, dishonorable kind of peace that comes only after one or the other or both belligerents are killed or disabled, or where one is continually cowed by the power or the threatening attitude of the other.

PERSONAL MENTION.

Change of Address.—Pre. J. M. Herr, from Allen, Pa., to Boiling Springs, Pa., R. F. D.

Change of Address.—Pre. Joseph F. Heatwole, from Harrisonburg, Va., to Dayton, Va., R. F. D. No. 20.

Pre. D. D. Miller of Middlebury, Ind., is holding a series of meetings at the Zion M. H., near Bluffton, Ohio.

Bro. J. S. Shoemaker and wife are at present in Wayne Co., Ohio, where Bro. S. will be engaged in evangelistic work for some time. They expect to stop in Indiana on their return.

Bro. D. C. Hershey, of Manheim, Pa., one of the directors of the Mennonite Publishing Co., spent the last week in Sept. in Elkhart and South Bend. His visits at the House are always appreciated.

Sister Lina Zook Ressler writes that they expect to be in Elkhart, Tuesday, Oct. 13, from whence they start on their journey to India. We shall be very glad to see them once more before they leave.

Pre. Solomon Gehman and wife of Blair, Ont., accompanied by a number of brethren and sisters from Waterloo Co., are at present visiting the brotherhood in Lancaster Co., Pa. They expect to return the latter part of October.

G. G. Wiens, the former editor of the "Mennonitische Rundschau und Herold der Wahrheit" and the "Christliche Jugendfreund," and former secretary of the Mennonite Aid Plan, is at present in California, where he expects to make his future home, although he is not as yet permanently settled.

Bro. M. S. Steiner and wife left Elkhart for their home near Bluffton, Allen Co., Ohio, on the 30th, Bro. S. having recovered sufficiently from his recent illness to make the trip. He has, however, cancelled all his engagements up to the 15th of November, and hopes to be able by a six weeks' rest to fully recuperate.

Bro. A. J. Steiner, editor of the Bluffton (Ohio) Leader and member of the Bluffton Publishing Co., has severed his connection with that paper, and Bro. E. B. Betzner, his partner in the firm and formerly of the Mennonite Publishing Co., assumes sole charge of the business. We have not learned what Bro. Steiner's plans for the future are.

October 8,

H. H. Ewert, for twelve years the Mennonite inspector of schools in the Mennonite settlement called the Western Reserve in southern Manitoba, was recently dismissed in a summary manner, owing, it is said, to political crookedness, and the opposition of the present educational authorities of that province to all classes of foreigners. The dismissed inspector had labored very successfully in a very difficult field and at a comparatively small salary from the government. Since his dismissal plans have been made, we understand, to establish a private institution by which he will be able to help the Russo-German Mennonite settlers on the Western Reserve in securing an English education in connection with the German instruction they desire their children to have in school.

For the Herald of Truth. REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

VII.

We now had the copper mines before us. We were told that we would not do so well in the copper mines as we did at the iron works. This we found to be true. The first copper mine at which we stopped did not impress us favorably. Although the buildings were large, and the windows in the dwelling houses high, yet the very first house had a number of patched window panes.

As there was no hotel in the place we took lodging in a private house.

Our first impression was well founded. We were told that formerly a great amount of rich copper ore had been found, but for many years the ore had not turned out so well. The dwelling houses and their contents reflected the condition of things; so also did the people, and our success corresponded with this condition. Not only in one mine, but in all the places that we visited the same condition existed. Last of all we turned to the gold mines.

The people did not even want to furnish us with conveyance to the gold mines, but upon being offered pay for their service they did it.

We had to leave the main road for a branch road, which we found very rough, stony and dusty. The drive was a long one, the horses weak, and the wagon a shaky affair. The whole outfit suited well together, but my poor back rebelled against the whole situation. I became tired, had pain in my back and a stitch in my side. But my friend and companion, Jacobson, became very disagreeable; he grumbled at the poor condition of the road, the wagon, and the horses. But then, as his back was considerably longer than mine, there was more room for aches and pains. Everything has an end, and we finally reached the end of our journey. We passed by a beautiful new building, everything in the best of order, and an immense amount of wood stored away. But everything was empty. Several veins of gold had been found; these had become more and more productive and on the strength of bright prospects for plenty of gold, a large amount of money was spent in establishing extensive works. Suddenly the veins gave out. A deeper vein which was struck did not contain enough of the precious metal to pay for the mining; and thus the massive, expensive buildings had to be left unused. And what a sight the whole surface of the ground

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presented through which we passed! Holes in the ground about ten feet deep were to be seen everywhere, many of them side by side, and around them, of course, the ground that had been taken from these openings. As the vegetation in these mountainous regions is not very luxuriant, almost all signs of it had disappeared, owing to the disturbance of the soil everywhere. The whole territory surrounding us looked like a desert "tohu wa bohu" (without form, and void). Thus the road wound its way through the desert area.

Finally we reached a settlement. Most of the houses showed neglect; windows were closed up with rags; roofs, partly tiling, partly straw. The whole scene bore the impress of hopelessness.

Our coachman took us to one of the best houses. We were cordially received and shown into a large room so that we had plenty of room for ourselves and our books. The inhabitants of the settlement were mining gold on their own account. Their operations extended along a little stream. Not far away a larger establishment was being operated. To this place we went first. We had concluded, however, that it was useless to expect much success.

To describe the way in which gold is washed out of the ground would make too long a story; but it is easy to understand that where only an ounce or two of gold can be obtained from two thousand pounds of "dirt," an enormous amount of water is required with which to "wash the dirt," which by "stamping" was first reduced to a mass of thin mud, in order that the minute grains of gold might settle upon the flannel-like cloth upon which the "dirt" was placed.

All the workmen were barefoot, and with sleeves rolled up above their elbows. It is evident that in all this splashing and washing of dirt, and that if I could wait, I should go shivering and shivering in my proposition was very favorable and agreeable, but I could not then bear the thought of waiting; and as I was just then doing colporteur work in Orenburg I at once balanced my accounts, sent back the unsold books, and awaited the arrival of the caravan.

It was not until September that our caravan, consisting of seventy-two large emigrant vans, finally reached Orenburg. I at once was numbered with this company. Slowly, delayed by many hindrances, the journey proceeded. Especially when we drew near the foothills of the Ural mountains there were numerous breakdowns, more than were looked for. Thus it was that frost and snow overtook us earlier than we had expected. Although it was still early in the season and we were going directly southward, the snowfall continually increased. The many rough places on this unfrequented road were covered over and the number of breakdowns increased daily.

There were other delays besides, so that the courage of the brotherhood fell with the thermometer. Every succeeding day we hoped finally to get out of our wintry surroundings, especially when we heard repeatedly: "Only about twenty versts farther you will find the snow all gone." But when we would finally cover these twenty versts a fresh fall of snow always seemed to precede us, and the cold likewise increased. Thus the disagreeable conditions continued to grow worse as winter approached, and by the time we reached the city of Turkistan, shortly before Christmas, the thermometer had fallen to twenty degrees below zero (Reamur). All were glad to have finally reached a stopping place again; all were tired of the journey, and it was decided to go into winter quarters at Turkistan.

I had kept a small number of Bibles for myself to sell or give away to Mohammedans and Jews on our journey. Here in Turkistan

Returning to Perm we went by rail to Jekaterinburg, did some colporteur work there and visited some other mines. By this time the month of August had passed by. Some of the days were already decidedly rough and we had to hasten on our return to Perm, from whence each one would take his own way, friend Jacobson, loaded with his "treasures" was going by Nijni-Nov-

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gorod and Moscow to St. Petersburg; while I, with the rest of the books on hand, would return via Kasan to my old headquarters at Saratov.

12. To Asia.—Why go to Asia when Russia is so large—large enough with its ninety million inhabitants to supply territory for many Bible colporteurs? True, but other circumstances had brought it about that my journey would lead me farther into the heart of Asia. I shall give the reasons therefor in as few words as possible.

On account of the ukase or law by which every able-bodied young man in Russia became subject to military duty, the attention of a part of our church in Russia was drawn by certain governmental officials to Central Asia. Although many of our people had already emigrated to America, the aforementioned part of the brotherhood preferred Central Asia. Of this number the writer of these lines was one.

I shall not touch upon the preliminaries to this eventful journey of our people to Asia. To many of the readers it is a familiar tale. (The readers will remember the interesting account of this journey by Bro. E. Riesen of Ak-Metsched, Khiva, Turkestan, in the Herald about eighteen months ago—Ed.)

When our caravan, consisting of two companies with between thirty and forty wagons from the Volga, and a still greater caravan from southern Russia, had arrived at Tashkend, I announced to the Bible Society that I also would join the company that was just then likewise preparing for the journey. I received answer that the Bible Society was willing to establish colporteurs in Central Asia as well as in Siberia, and that if I could wait, I should go shivering and shivering in my proposition was very favorable and agreeable, but I could not then bear the thought of waiting; and as I was just then doing colporteur work in Orenburg I at once balanced my accounts, sent back the unsold books, and awaited the arrival of the caravan.

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I had the opportunity of offering them to both these classes; since they constitute almost the entire population of Turkistan. From here I sent to the Bible Society an account of our journey. As the winter had set in with such severity that even the mail service was for a time abandoned, it was sheer folly to think of making any headway in the deep snow through a trackless waste, with our large van-like wagons; we therefore remained in Turkistan while the snow lasted.

Intermingled with joys and sorrows, sunshine and snow, peaceful days and stormy days, the winter passed by. Among the brotherhood the desire was strong to move toward the destination of our journey. The wagons were repaired, the axes greased well, harness cleaned and polished and many other preparations necessary and otherwise, made for the continuation of our journey. Finally, after a three months' sojourn, we left Turkistan. The mild air of spring brought more brightness to the faces and more joy into the hearts. The invalids became well and the caravan proceeded steadily.

Upon our arrival in Tashkend a letter from the Bible Society awaited me. The director of the Society wrote something like the following: "We do not believe that you have gone to Asia to follow the plow, but to scatter the precious seed of the word of God," etc. There was also a telegram informing me that a consignment of books had been shipped me; a smaller shipment had been forwarded by mail.

I now had to look for a suitable place in which to establish my Bible depot and make other necessary arrangements—of money there was no lack.

The city of Tashkend is divided into two parts. The old city contains over one hundred thousand inhabitants, and the Asiatic races, while the Russian part, which adjoins the ancient city, contains about twenty thousand soldiers, beside the governor-general, and is the official headquarters of the government of Central Asia.

As the distance from Tashkend to St. Petersburg is very great—about four thousand versts—and at least half of the distance without a railway, correspondence between the cities was long in transit and hence, especially that part pertaining to the establishment of a Bible depot, had to be done by telegrams. The chief of the telegraph office, a German, asked the reason for this frequent telegraphic communication to St. Petersburg, and was greatly surprised that it should be simply in regard to colporteur work. "Oh," said he, "then I can easily get rid of my old Bible; I shall bring it to you, and then you can sell that also." I had expected better things from an intelligent official, a Lutheran. It was, I may say, the first greeting I received in my colporteur work in Tashkend. In the meantime more books had arrived, and after I had properly disposed of my stock in the room already secured for the purpose of conducting the business, I was enabled to proceed with the sale and distribution of Bibles, and other books that were sent.

(To be continued.)

It is never well to deliberate long in things of doubtful propriety. The fact that it is of doubtful propriety is to the discredit of anything. There are too many things about which there is no doubt at all which one can do to leave any time for things of even doubtful propriety. This is enough to settle the question, and at this point the way of safety is to dismiss the matter from any further consideration at all.—Sel.

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October 8, 1903.

ABRAM B. KOLB, Editor.

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2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

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The Family Almanac will be out by October first. Orders will be booked in order they are received. Send orders now and they will be sent promptly as soon as we get them out of the bindery. Prices are as follows:

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Send orders for Bibles, Hymn Books, Sunday School Supplies, Lesson Quarterlies, etc., to Mennonite Publishing Co., Elkhart, Indiana.

CORRESPONDENCE.

Goshen, Ind., Oct. 3, 1903.—The Sunday school at the Clinton Brick M. H. on the 27th of September elected the following officers: Superintendent, H. Frank Gardner; assistant, Francis Graybill; choristers, John Beachy and Jacob Harshbarger; secretary and treasurer, Celesta Kauffman and Annie Graybill. Our school is in a prosperous condition.

Bro. Frank Thut of Ohio has been conducting a singing school at this place since the S. S. conference at the Shore M. H., with good attendance and success. He will close on the 3d of October and return to school in Chicago.

Vineland, Ont., Oct. 2, 1903.—During the last week we have been richly blessed with spiritual opportunities at this place. On the 24th of Sept. was held our annual S. S. conference for the York Co. and Niagara districts. We were favored with pleasant weather, and attendance and interest were good. Brethren and sisters from York Co., Rainham, S. Cayuga, Sherston, Clarence

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Center, N. Y., Berlin, Breslau, Waterloo, Glenheim, and Strasburg were in attendance. We trust that the discussion of the several topics was indeed edifying to all present.

The semi-annual conference for the Niagara district was held on the 25th. Peace and a desire to continue steadfast was the general expression of the conference. On Saturday afternoon the voice of the congregation at this place was taken, nominating candidates for the office of bishop for the Niagara district. Bro. Noah Stauffer and Bish. Amos Cressman of Waterloo county, having previously visited the congregations at Rainham, South Cayuga and Bertie, reported that all of the congregations were unanimous in the choice of one, who was then ordained by the laying on of hands by Bishop Cressman. May God give grace according to the needs of His servant.

On Sunday the communion services were held here. The meeting was held in the meeting house on the mountain. Many of the visiting brethren and sisters from other places were also present in this expression of Christian fellowship and faith, for which we were glad.

We ask the prayers of all in behalf of the cause of Christ at this place. Cor.

Woodside, Pa., Sept. 30, 1903.—The pulpit in the Masontown Mennonite M. H. was filled, Sept. 27, morning and evening, by Bro. Edward Miller of Somerset Co., Pa. His remarks were very pointedly and earnestly delivered. May God ever be his guide, so that when he goes from place to place he may be able to declare the whole counsel of God to both saint and sinner. There was a slight mistake in the notice of Sister Johnson's illness in the Sept. 24 issue of the Herald. The notice said, "Sister David Johnson of Davidville," and it should have been, "Sister David Johnson of David." Our Sunday school in the Masontown M. H. closed for the winter, on Sept. 27. We had an interesting talk from Bro. Edward Miller, giving reasons why we should have an ever-green Sunday school. Your correspondent has been urging this matter for a number of years and hopes for the time when all will be of one mind and will realize the good of keeping up the study of God's word in this way. Cor.

Mt. Zion Cong., Morgan Co., Mo., Sept. 30, 1903.—Greeting in Jesus' name. We have many reasons for praising God. He has showered many temporal blessings upon us in the year fast drawing to a close, in sending us the early and the latter rains. We trust and believe that His Spirit, also, is leading in many silent ways, strengthening us and making us grow in grace and the knowledge of Christ Jesus. We held our harvest meeting on the afternoon of Aug. 13 to give special thanks for a bountiful harvest. Our brother gave us some timely thoughts on the text, Matt. 4:10: "Thou shalt worship the Lord thy God, and him only shalt thou serve," showing us the danger of setting our thoughts and hearts more on natural blessings than on the Giver. The council was taken at the close of the meeting; peace, harmony and a desire to partake of the communion was expressed almost unanimously. May the love of God ever keep us humble and at the foot of the cross, so that Satan can find no means of sowing his seed of discord and discontent among us. A workers' meeting was started this Spring. It meets every Thursday night. The attendance has not been large, but the interest is good. The object of the meeting is to become better acquainted with the Bible and it has been very beneficial to those who have a desire in that direction and an opportunity

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of attending. The Y. P. M. meets every two weeks, Sunday school every Sunday, preaching every second and fourth Sunday. Oh, the precious truths of the Bible! The more we meet to learn the more we want to learn and the more we find there is to learn. We were expecting Bro. Steiner to begin a number of meetings in a few days and are very much disappointed to learn that he is not able to come. May the Lord grant to him a speedy recovery from his sickness. Our bishop leaves for other fields this week. May God's richest blessings rest on him and his labors, that saints may be encouraged to press on in the good work and sinners won to the fold. May we ever be found in the service of our Master and Redeemer.

Emma Shank.

Spring City, Pa., Oct. 1, 1903.—Dear Herald readers. The correspondence notes are always read with interest and we will try to contribute our share more faithfully in the future than we have in the past. Bro. Ressler was in our midst last Sunday. He preached in the morning at Coventry and in the evening at Vincent. We all feel that it was a day well spent. We wish Bro. and Sister Ressler a safe journey home. Francis Bechtel.

Freeport, Ill., Sept. 30, 1903.—Votes were taken in the Freeport congregation, Sept. 26, for candidates for the ministry, resulting in the selection of the brethren Alpha Buzzard and Simon Graybill as candidates. The day following the lot was cast, by which Bro. Graybill was called of the Lord and subsequently ordained to the ministry of the gospel. We are confident that the Lord has given us a noble worker to assist us in the work in our home congregation. May the Lord richly bless him and make him mighty for God. Bro. Nice of Morrison, Ill., officiated at the ordination. Cor.

From Larned, Kansas.—Sept. 1, Bro. D. Garber of Nampa, Idaho, came to us and remained two weeks, preaching every night. One young soul accepted Christ and was baptized. Others were almost persuaded, and we believe had the meetings continued some would have yielded. Some from other churches were well pleased with the preaching; especially was his sermon on baptism interesting to them as well as new to hear of any other mode than their own. Come again, brother. D. S. King.

ANNOUNCEMENT.

To Whom It May Concern—

I wish to make known to the brotherhood in general, and to all interested, that on account of irregular proceedings and partial and unjust decisions on the part of a certain committee, called to investigate the conditions of the Clinton Mennonite church, against which, as an honest man and a faithful servant of God, I must and ever do protest (such proceedings being contrary to the word of God and the order of the church), and having no means of redress, and desiring to keep a conscience void of offense, I, herewith, as the only alternative left me, withdraw from the Indiana and Michigan conference, from the Clinton and Shore congregations and from the School or college faction. Peter Y. Lehman.

Goshen, Ind.

An inactive church member is guilty of the sin of Pharaoh, recently untombed in Egypt, who had wheat in his hand which he had sown three thousand years he had not sown.

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For the Herald of Truth.

III. LESSON FOR SUNDAY, OCT. 18.

By A. Schiffler.

DAVID'S CONFESSION.

Psa. 51:1-17.

Golden Text.—Create in me a clean heart, O God.—Psa. 51:10.

In a wonderful way God trained David for the very responsible position as a leader and ruler over His chosen people. David was willing and ready to be guided and directed in the way God was leading him; his faith and trust in God increased and God could do great things through him. Step by step he was promoted until he was made king over Judah, and, about seven years later, king over all Israel.

God had prospered David in whatever he undertook, and turned the hearts of the people to him; his kingdom was established, he dwelt in Jerusalem, which is called by our Savior "the city of a great king."

But now, as David was exalted, in an unguarded hour he was drawn away of his own lust (Jas. 1:14), and fell into grievous sins. And as one sin brings on another, so with David; after he had committed adultery, he became guilty of murder, and no doubt would have fallen deeper and deeper, had not God sent the prophet Nathan to reprove him, and had he not so deeply repented of his sins. Nathan used a parable to get David's decision and pronounce sentence upon a man that had done wickedly; and when he had pronounced the sentence of death—lo, the sword of justice was turned on him, "Thou art the man"—and it did pierce the heart from whence this evil had proceeded. He acknowledged: "I have sinned against the Lord."

The more David now looked into his heart and life and what he had done, the greater his sins appeared before him and the heavier the burden became, and with a broken heart he called upon God for mercy (V. 1). He confessed his sins before Him, saying, "Against thee, thee only, have I sinned, and done this evil in thy sight" (V. 4). In verse 5 he does not want to or try to excuse his sin, but confesses and laments that not only himself but all men were sinners, and, as Paul declares in Rom. 5:19, that by one man's disobedience many were made sinners. David realized that to hide sins or to put the blame on some one else was not acceptable to God. Therefore he says, "Behold, thou desirest truth in the inward parts." And as he now saw in the light of God's holy law that body and soul were defiled, he asks the Lord to purge him, to wash him, knowing and believing that the Lord only could and would do this, and that so thoroughly that he would be made "whiter than snow."

Verse 8 we see how true penitence and godly sorrow for sin, not only causes deep distress and a sense of shame, but that it also affects the body. Paul ate nothing for three days. David had a hard struggle before he found relief, before joy and gladness (such proceedings being contrary to the word of God and the order of the church), and having no means of redress, and desiring to keep a conscience void of offense, I, herewith, as the only alternative left me, withdraw from the Indiana and Michigan conference, from the Clinton and Shore congregations and from the School or college faction. Peter Y. Lehman.

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unto the day of redemption." The Holy Spirit is grieved by corrupt communication, living in pleasure, by neglecting prayer and communion with God and the study of His word, by being selfish, honor-seeking, proud, puffed up, by being idle, not helping in the work of the Lord, thereby burying our talent and letting precious opportunities pass by unheeded. David longed for the joy and salvation of God with which he was blessed before he fell, and he asked God to restore it to him, and lest he should fall again, he prayed, "Uphold me with thy free spirit."

After a time of agonizing prayer for mercy and a free and honest confession of his sins, the time of refreshing came, the Lord pardoned his sins and filled his heart with joy and gladness; mourning and weeping was turned into praise (V. 15).

In verse 16 we can see that although under the law there were sacrifices and burnt offerings commanded for the atonement and cleansing of certain transgressions, but for sin like that committed by David, death was the penalty; no sacrifice of beasts could atone for such. But God accepted the sacrifice of a broken spirit, a broken and a contrite heart. Now since Christ was offered up as the Lamb of God to take away the sins of the world, grace abounds (Rom. 5:17). But to receive the abundance of grace, every applicant must meet the conditions as they are laid down in God's word: Repent and believe the gospel. And that sinners might become troubled about their sins and the danger of falling into the hands of the living God (Heb. 9:27 and 10:31), it requires faithful and fearless preaching and men like Nathan, who obeyed God and went right into king David's presence and delivered the message God gave him, and like Elijah, John the Baptist, Paul and many others.

It will never do to hold our peace when we see with open eyes how worldliness and sumptuous living is taking the place of plainness and modesty; if we as watchmen do not lift up our voice and cry aloud, but spare not the sinners' blood will be required of our hands. On the other hand, if we as ambassadors for Christ declare all the counsel of God and thereby be the means of saving souls and to restore transgressors, we will save both ourselves and them that hear us. Finally, brethren, let us be watchful and in prayer and supplication commit ourselves daily into the hands of our faithful God, who is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy.

Roseland, Neb.

REPORT

Of the Sixth Annual S. S. Meeting, Held at the Midway M. H., Mahoning Co., Ohio, Sept. 26, 1903.

After singing, devotional exercises were conducted by Bish. John Burkholder, after which the following topics were discussed:

1. Gleanings from the year's S. S. lessons.—Talks, Noah Christophel, Theodore Bare. God does not depend on numbers, but on faithful ones to do His work. "Wherefore let him that thinketh he standeth, take heed lest he fall."

2. The worker's example.—Essay, Henry Ziegler.

3. The minister's work in the Sunday school.—Talk, John Burkholder. It is the minister's duty to declare the whole counsel of God at every opportunity, in Sunday school as well as elsewhere.

4. Christian courtesy.—Essay, Esther Lehman; talk, Eli Blosser. To practice Christian courtesy we must have a Christ-like spirit.

Forenoon session closed with prayer.

AFTERNOON SESSION.

Devotional exercises by David Lehman. Children's meeting conducted by Martha Whitmer.

1. Stepping stones to a higher life.—Talk, E. M. Detweiler. Important factors which help us to a higher life are good habits, good associates and good literature. The all-important step is accepting Christ.

2. Essential elements of successful S. S. work.—Talk, S. D. Culp, M. W. Mellinger. Willing workers; humble workers not envying one another, but using their own gifts diligently; good singing and Spirit-filled teachers are essential elements.

Question box. Closing song and prayer.

EVENING SESSION.

Song service. Devotional exercises by Paul Whitmer.

1. Right views of life.—Essay, Margaret Rickert; talk, M. C. Lehman. Our purpose in life should be the ultimate happiness of others and to honor and glorify God. The Christian life is a life of sacrifice. Christ is our example. The standard of the Christian life is the life of Christ.

2. "Come unto me."—Talk, Allen Rickert. These are the words of Christ Himself, therefore are well worth our consideration.

General discussion followed the topics and a number of helpful thoughts were presented. Closing remarks by Paul Whitmer. After prayer by the moderator, the meeting was dismissed.

I. B. Whitmer,
I. S. Johns,
Secretaries.

REPORT

Of the Mennonite Conference, Held at Bethany M. H. near Neutral, Kansas, Aug. 27, 1903.

Conference opened at 10 a. m. by singing, scripture reading from Acts 20, 17-32, and prayer. Organization: Daniel Kauffman, moderator; J. M. Shenk, assistant moderator; S. G. Lapp, assistant secretary.

Conference sermon was delivered by J. M. Shenk, from 1 Cor. 3:9. He spoke of the importance of our laboring together in unity, all working for the honor and glory of God and the salvation of souls. He encouraged us to a greater activity in the work, pointed out the vastness of the field and what might be accomplished by active and earnest work with God's help.

The testimony of ministers and deacons revealed unity of faith and a desire to labor as God gives grace. The same feeling was voiced by the entire brotherhood present.

The reports from the different congregations showed some encouraging, also some discouraging features. We feel to praise God for the good and ask Him for grace that the evil might be overcome. Oh! truly, "the harvest is great, but the laborers are few."

Following is a list of questions, the answers being unanimously adopted:

Question 1.—What has this conference to recommend which at this time would be conducive to spiritual growth on the part of believers and the salvation of unbelievers?

Answer.—(a) More diligence in holding up the standard, "Get right with God."

(b) A more constant, diligent, and thorough study of God's word.

(c) Better preparation on the part of our ministers in presenting the gospel.

(d) More pointed preaching on matters of doctrine, spirituality, and popular sins.

(e) More brotherly love and less contention.

(f) More visiting with a view to spiritual edification.

(g) More promptness in attendance and attention.

(h) More individual work.

(i) A more complete separation from the world.

(j) An effort to provide more laborers for the field.

(k) A more hearty support of mission and other religious and charitable work.

Q. 2.—What may be done to provide more laborers for the field?

A.—Pray for more laborers. Matt. 9:38. Send more laborers. Acts 13:3; Rom. 10:14. Go. Mark 16:15. It is the sense of this conference that our bishops, in their capacity as overseers of the flock, should, whenever available brethren are found who have the scriptural qualifications for the ministry, by and with the counsel and consent of the congregations in which such brother is found, ordain them for service wherever needed.

Q. 3.—When a brother feels impressed that he has been called of the Lord to preach the gospel and makes the same feeling known, what course should be taken in the matter?

A.—In all questions of this nature, the following should be taken into consideration:

(a) The past life and present standing of the individual.

(b) Scriptural qualifications according to 1 Tim. 3:2-7; Titus 1:6-9; Acts 6:3.

(c) Surrounding circumstances and willingness to wait and work by authority and direction of the church and to labor wherever the field opens.

(d) His motive, springing from a deep concern for the spiritual welfare of the children of men.

When upon examination it is found that such conditions exist, the brother should, by and with the counsel and consent of the church, be sent forth to the field where the Lord has called him. Ref., Acts 11:25; 13:2, 3; Tit. 1:5.

Q. 4.—In the light of God's word, upon what condition is man saved?

A.—Condition of salvation is faith, which comes through a knowledge of God's word. Rom. 10:14, 15, 17; John 17:20. Justified by faith. Rom. 5:1, 3, 26, 28; Acts 13:39. By grace. Eph. 2:8; Rom. 4:16. Through faith. Eph. 2:8; Mark 16:16; Acts 16:31; Rom. 4:16; John 3:16, 36. Faith produces works. Jas. 2:17; 1 Thess. 2:13.

Q. 5.—Would this conference give an explanation on Matt. 5:23, 24, and Matt. 18:15-17?

A.—Matt. 5:23, 24, implies a duty upon one who has committed an offence. Matt. 18:15-17, implies a duty upon the one who was offended. Both, when followed in the spirit of the gospel, point the way to adjust all personal difficulties. Gal. 6:1; Rom. 12:10; 15:1-3; Phil. 2:3; Eph. 5:21; 1 Pet. 5:5; Heb. 12:14.

Q. 6.—Under what circumstances may trouble existing in any of our congregations be appealed to conference?

A.—Believing that the Bible points to a congregational form as the proper form of church government, we think that each congregation should see to the management of its own affairs and the discipline of its own members. That all our congregations holding to a similar faith and doctrine may be governed by the same rules and discipline, that a oneness in faith and doctrine and government may be practiced, and that we may be a common help to one another and standing together for the advancement of God's kingdom on earth, it is important that the general church should occasionally meet to confer along these lines.

The Bible is the one authority on questions of doctrine. The conference, based

upon this authority, should be the place where questions of church policy and discipline should be determined. The congregation should see that discipline is maintained in accordance with the rules and regulations agreed upon by the conference.

No attempt should be made to carry trouble between individuals into the congregation until the teaching of the Bible as presented in Matt. 5:23, 24; Matt. 18:15-17; Rom. 12:17, 18; Gal. 6:1, 2, etc., has been fully complied with.

No attempt should be made to carry any trouble from the congregation to the conference until all possible efforts have been made within the congregation to settle matters and the congregation has proven its helplessness to master the situation. In such cases the matter may be appealed to conference, which body shall name several brethren (as provided for in our rules and disciplines), whose duty it shall be to investigate the causes and circumstances of the trouble and take such actions in bringing about a settlement, as in their opinion the spirit of the gospel and the circumstance of the case may warrant. Their decision shall be final.

Q. 7.—What questions should be asked of one who is an applicant for membership, having been baptized by another mode—(a) who is satisfied with his or her former baptism; (b) who wishes to be re-baptized?

A.—(a) If they believe and are in harmony with the doctrines held and taught by the Mennonite church? If they will promise to uphold and practice the same? If they have been baptized on the confession of faith?

(b) If they give evidence of conversion, baptize on confession of their faith.

Q. 8.—To what extent should we unite in working with other religious organizations?

A.—Only to the extent that we do not sacrifice gospel principles, and give sanction to an influence that will draw people from those principles, and sanction a popular and frivolous line of church work.

Q. 9.—What advice has this conference to give in regard to fashionable funerals?

A.—We advise that our funerals be conducted without popular display, and consistent with the Bible doctrine of non-conformity to the world.

Q. 10.—Since this conference has always stood against fairs, circuses, soldiers' reunions, Fourth of July celebrations, etc., would it not be well to re-state our reasons for said attitude?

A.—The average fairs would be short-lived were they not kept alive by the race track and other sporting and gambling devices.

Circuses are notorious for indecent and immodest sights and costumes, vulgar language and various gambling devices that usually relieve the people along their trail of thousands that might be put to better use. The cases are rare where persons who attend a circus are not more or less tainted with immoral impressions.

All soldiers' reunions encourage and promote a military spirit which in itself is unscriptural. Most of them are noted for a mass of foolishness which is anything but edifying. Some of them are notorious for shameful practices which respectable people of all shades of opinion condemn.

Fourth of July celebrations should not be patronized by non-resistant people, because their professed object is to keep green in the memory of the people the Declaration of Independence, which was a declaration of war. It is inconsistent for non-resistant people to celebrate a declaration of war. Aside from this the average celebration consists of a combination of prayers, patriotism, foolish-

ness, races, dances—a medley of contradictions hard to be justified on scriptural grounds. How any one can patronize any of the gatherings mentioned above and justify himself on scriptural grounds, is more than we can comprehend.

Q. 11.—What is the attitude of this conference toward the Louisiana Purchase Exposition?

A.—We oppose the World's Fair—(a) Because the spirit prevailing in such places is decidedly worldly, and those who attend them become more or less contaminated by the same spirit.

(b) Because such gatherings always attract in a special way the vilest characters of all descriptions, which in itself is sufficient reason why Christian people should stay away.

(c) The hundreds of millions of dollars spent in promoting such enterprises could be spent in a better way (Isa. 55:2).

(d) Such gatherings always promote a spirit of display (Luke 16:15), and together with things that may be allowed, they promote and encourage things damaging to mind and morals, such as the lewd in art, questionable amusements, liquor interests, etc. (What concord hath light with darkness).

(e) The good which is to be derived from attending such gatherings is little compared with the evils arising from worldly influences, display of things which are not conducive to moral growth, and contact with criminal and vicious classes.

For the above reasons we advise our members to stand aloof from all such gatherings.

Miscellaneous:

1. Daniel Kauffman was chosen district evangelist for next conference year.

2. That the conference resolutions be presented to the different congregations by their ministers.

3. That this conference choose a date for next meeting.

4. That it be submitted to the congregations to fix a regular time of meeting.

5. Conference adjourned to meet at Bethel, Cass Co., Mo., the fourth Thursday and Friday of August, 1904.

Secretaries.

MISSIONS.

For the Herald of Truth.
NOTES FROM INDIA.

Dhanwa, one of our larger boys, has also been anxious for a wife. He had been married, or rather betrothed, to a little girl in infancy. Week before last, he heard that this girl had been thrown out of her home, so he wanted to go to see about it.

Nan Das was sent with him, and they set out on foot, a distance of about forty miles. They had been instructed how to do if the report was true. In about a week they returned with the girl, who was taken to the girl's orphanage, to be trained and taught, so that she may become a Christian. When there is evidence that she is prepared, further arrangements may be made and we trust their happiness completed.

Several of the men who are Christians expressed a desire to learn to read; so one of the larger boys has been teaching them evenings for some time. The other day one of them found a word and was not quite sure, but thought it was "mem-sahib" (a word applied to European women, corresponding to Mrs.). He was much pleased to find that it really was right. Imagine how much joy he will have when he can read the Bible for himself, which is the object of his learning. There are many difficulties for them, but we

hope they may be like Mary, who "hath done what she could."

Last week one of the boys of the Chamar school was met near his home when he should have been in school. When asked why he was not in school, he replied that he had had nothing to eat that morning and was very hungry. He was about ten years old, and had a blind brother older and one brother smaller. His father had died about three years ago, and his mother works for three pice (two cents) a day.

Keso, a boy who was dismissed from the orphanage for misconduct, came back after being absent over two months. He was very forward in manner, and had an idea that with his knowledge of blacksmithing he would get along finely. To make us believe that he was innocent, he, on seeing the brethren near the station next day, wanted to give a pice for the S. S. collection.

When he got away, people of whom he asked work wanted to know from where he had come and why; and when they found out, would not employ him. Thus he got quite hungry and also had fever a number of days. Later he was reported to us from Raipur, and word was sent for him to return. He came back very humble and has not even asked for a box. We need some strong object lessons.

Yours for His cause,

Bertha Detweiler.
Dhantari, C. P., India, Sept. 3, 1903.

For the Herald of Truth. PORT WAYNE MISSION.

1428 Franklin Ave., Ft. Wayne, Ind., Sept. 28, 1903.—Dear Herald Readers:—Greeting. The new mission station at this place now seems an established fact. For several years past some of the brethren have been contemplating the work of this kind, but nothing definite was done until this summer, when the work here and also at Gar Creek was given over to Bro. M. S. Steiner and Bro. John Blosser, who were to look after the filling of the appointments.

July 16 a hall was rented at 1921 Hanna street at a cost of \$75 per year without exclusive privileges, as several other organizations also hold their services at this place. The hall is large and airy, having seating capacity for about two hundred, is well lighted with electric lights and heated with the hot water system.

Since then preaching services have been conducted every two weeks on Sunday afternoon, after the Sunday school, which has had an attendance of forty-seven. Mr. Ahner, of the Brethren (Dunkard) church, has been superintending the Sunday school.

Sept. 12, Bro. M. S. Steiner came to the mission at Chicago, where the writer has been staying during the past summer, and requested me to come to Fort Wayne and help in the work. Feeling it was a call of the Lord, I consented and arrived here Friday last. I feel my weakness and ask that the brethren pray for the work here that many souls may be gathered in and saved from sin and the power of sin.

The outlook is bright, though it may be a plant of slow growth. Let us place our trust in God, knowing that we cannot fail as long as we follow His guidance.

We are greatly in need of workers, especially of those who can sing. We are also in need of song books. Should any of the congregations have any Gospel Hymns No. 5 and 6 to spare we would be thankful to hear from them.

If you are contemplating coming to the city or passing through, let us know.

Services hereafter, the Lord willing, will be as follows: S. S. at 2:30 p. m.; preaching

services at 3:30 p. m. and 7:30 p. m. May also have other services as the Lord may direct. Pray for the work and help as the Lord may prosper you.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zach. 4:6. Also, 1 Cor. 1:27, 28. Brethren, pray for us.

Yours for Him,
John F. Bressler.

THE MENNONITE INDUSTRIAL MISSION, WELSH MOUNTAIN.

(The following in the West Chester (Pa.) Local Daily News of Sept. 23, is interesting as the impression of one not a Mennonite, but who is interested in every good work.—Ed.)

Editor News:—An allusion anywhere in Chester county to the Welsh Mountain is likely to stir up recollections of tales of midnight forays upon the produce, feathered bipeds, horses and household effects of the farmers in the country contiguous to said mountain, and even for miles away from it. For several years past, however, those stirring, predatory recitals have pretty much ceased. Part of the salutary result may doubtless be attributed to the law's vindication at the hands of a good judge at Lancaster. It was the judge's part to deal with the untoward aftermath of rather loose home training. One brother of a white family whose name is closely associated with those events which made the locality so unsavory, is serving a term (soon to expire) in the penitentiary; a second, who for a while made profession of reform, but again got into trouble, is said to be engaged in regular employment in the city of Reading.

There are quite a number of colored families on the mountain, who in times past were greatly given to begging, likewise, in some cases, having a reputation for coveting their neighbors' goods too violently. With these also there has been a change for the better, in part owing to the establishment in their midst (some five years ago) of the Mennonite Industrial Mission. In company with my wife, a visit was made thither a few days ago. In order to accomplish this "atwixt sunup and sundown," it was necessary to leave home, near Birmingham meeting house, in time to catch the 7 o'clock trolley for Downingtown. A ride on the Pennsylvania railroad, twenty-four miles, brought us to Cedar Lane Station, eight miles west of the beautifully located borough of Honeybrook.

The notification as to our coming not having been timely received, a horse and buggy were hired at the station to carry us the nearly three miles of easy up-grade to the settlement. Several tobacco fields were passed on the way, the crop of the large-leaved weeds, which had just been cut, being suspended on frames in the open, or hanging exposed to sun and air within the wide-opened barn doors. Quite a continuation of forest growth succeeded before the cultivated fields and the interspersed houses of the colored folks and the mission group were reached. Men and boys were at work in the fields, plowing out and picking up potatoes. In the absence of Noah H. Mack, the superintendent, Jacob P. Mellinger, the keeper of the store, with his kindly attentive wife and the cheerfully interested mother of the latter, cordially welcomed us, and invited us to be seated at the family board soon after noon hour. The combined vegetable and flower garden, beside the house and not back from it, being fully seen from the road, we thought a good object lesson for those for whose particular benefit the little mission on the mount had been established.

Similar in its teaching of tidiness was the well-kept, grassy house bank of the conjoined store and Mack residence, opposite the more primitive Mellinger dwelling. There was a rule, not a popular one, adopted when this store was opened, four or five years ago, which has been faithfully adhered to, to-wit, that no cigars, cigarettes or other manufacture of tobacco were to be offered for sale. Such a practical testimony is not lost, even in a tobacco-growing neighborhood. A like instance of recent happening was cited for the encouragement of the Mennonite brother. The trustee for the owner of a small grocery store in one of the outlying wards of Philadelphia was disturbed because his tenant sold cigarettes to boys. In adjusting the yearly rental, he agreed to make a concession on condition that the tenant would discontinue all sales of cigarettes. This was agreed to. Another year went on, when the trustee, not feeling easy that cigars or tobacco in any form should be sold upon property over which he had control, made a new proposal embodying another little abatement of rent, and this being accepted the weed was altogether banished. The moral of this is two-fold: that the property owner, valuing a moral principle, must not expect his tenant to make all of the sacrifice; further, if cigarettes are (as is indeed the case) so baneful for the boys, then the fathers who lament that it is so, yet who can not or will not surrender their cigars either for their own sakes or the sake of their sons, are deficient in that principle of self-abnegation which they would commend to their offspring. The old idolatries—the children sacrificed to Moloch, for instance—have their modern parallels.

In addition to the regular store goods kept for sale, there were second-hand articles of apparel contributed by friends of the Mission. The habit of begging having been a failing and drawback to the colored families of that locality, these gifts of clothing are not given away, but disposed of at a very moderate price, and so the habits of thrift and non-dependence are encouraged.

Farming, carpet weaving and broom making are the industries open to the men, though on the day of our visit there was but one man making brooms, and only one of the three looms was being worked. In the small factory building, a five-horsepower gasoline engine is the motor for working the dozen or more sewing machines operated by the colored women and girls for making the easily fabricated cotton print shirt sleeves. These are sent to a regular factory some miles away. The price paid for the work seemed very small; from twenty-five to thirty-five cents a day is earned. The men in the fields earn a dollar a day. We were told that the more expert among the girls soon leave for other parts where they learn they can make better wages, so the population doesn't increase, and not all the sewing machines are in use.

A few rods beyond the settlement on the westerly slope of the mountain, where a road to New Holland branches off, is a public school house, at which twenty-four scholars, white and black, were in attendance. A beautiful view was had here, such as we had already obtained from the attic story of the Mack house, of the well cultivated fields of Lancaster county and of the Octoraro Ride and Mine Ridge. As we were driving away, we met S. H. Musselman, receiver of contributions for the mission (Vinola P. O., Lancaster county), who quite late had received word of our intended coming. It was gratifying to note that this undertaking was carried on with Christian simplicity.

There is a Bible reading every Third-day evening, occasionally varied, as the way

HERALD OF TRUTH

October 8, 1903

opens, by other religious services. Not far from the mission is the neat house of a colored Presbyterian pastor, who works on his little farm, and is interested in the best welfare of the people of his race.

Josiah W. Leeds.

Rocouney, 9th-mo. 21, 1903.

CONFERENCES.

The Lord willing, the Sunday School and Church Conference for Kansas, Nebraska, Oklahoma and congregations in Idaho and Oregon, will be held at the West Liberty M. H. McPherson Co., Kansas. Sunday School Conference will begin Oct. 13, 1903, and Church Conference on Thursday, Oct. 15. A cordial invitation is extended to all brethren and sisters and especially to the ministering brethren. Bring your Church and Sunday School Hymnal, your Bible and, above all, a clean heart and a pure mind, so that the will of the Lord may be done. Those coming by rail over the Atchison, Topeka & S. F. R. R. will be met by C. R. Brunk at Conway, those coming over the C. R. & P. R. R. stopping off at Groveland, will be met by J. H. Hershberger, and at Iatan by R. C. Yoder. Please notify these brethren in due time, so they will be able to meet you.

The Lord willing, a Bible Conference will be held in the Pennsylvania M. H. at Trousdale, Harvey Co., Kansas, beginning on the evening of Oct. 19, and closing Oct. 27, 1903. A cordial invitation is extended to all brethren and sisters. If you are interested and would like to have a program, write a postal card to T. M. Erb, Newton, Kansas, and we will gladly mail you one. If you are coming by rail, stop off at Trousdale, where brethren are close by to take care of you. If you come on the A. T. & S. F. R. R., stop off at Newton, but write first to either Jacob B. Erb or T. M. Erb, who will be glad to meet you at the depot.

MARRIAGES.

Leaman-Walters.—On the 17th of September, 1903, by Rev. D. N. Lehman, George H. Leaman to Amelia M. Walters, both of Lancaster, Pa.

Yoho-Hess.—On the 22d of Sept., 1903, by Rev. D. N. Lehman, Lehman M. Yoho of York, Pa., to Gertrude Hess of Oregon, Pa.

Shoemaker-Reedy.—On the 24th of September, 1903, at the residence of I. Myers, by Bish. John Niese, Bro. Edwin Shoemaker of Freeport, Ill., to Sister Cora Reedy of Red Oak, Ill. May God's blessing accompany them through life.

DEATHS.

Rigby.—On the 28th of Sept. 1903, in Elkhardt, Ind., of Bright's disease, Catharine Kronk, wife of David Rigby, aged 61 y., 2 m., 13 d. She was born in Columbiana Co., Ohio, June 15, 1842. Was married to James Rigby in October 1860, with whom she had one son. After the death of her first husband, she married as her second husband, David Rigby, in 1856. She has been in feeble health for a year or more, and for seven weeks preceding her death her sufferings were severe. She was a faithful and devoted wife and mother, and passed through many severe trials and afflictions; her patience and devoted endurance were worthy of imitation. She leaves a sorrowing husband, and three grandchildren, three brothers and two sisters to mourn her death. Funeral services were held in the Mennonite meeting-house by John F. Brunk, from the house of Bro. C. M. M. Beachy, of Springfield, Pa. She united with the Mennonite church last winter and lived an exemplary and faithful Christian life, both in her home and church relation. Funeral services, Sept. 8, in the Folk M. H. at Springs. The sermon was preached by Ed Miller, assisted by Bish. David Keck. Text, 1 Cor. 5:1.

Brubaker.—On the 28th of September 1903, near Lexington, Lancaster Co., Pa., of general debility due to old age, Sister Mary, widow of the late faithful sister in the church for many years. She was always satisfied with her place in life, and had a smile and a pleasant word for all. Her services and burial at the Hammer Creek M. H., the ministers John Hess and John Bucher officiating. D. C. H.

Bookwalter.—On the 19th of September, 1903, at the home of his nephew in Elkhardt, Indiana, of heart failure, Benjamin Bookwalter, aged 72 y., 1 m., 18 d. He was a son of Abraham Bookwalter, who died in Grundy Co., Ill., a number of years ago. Benjamin Bookwalter was born in Lancaster Co., Pa., July 31, 1831. When he was about twelve years old he moved with his parents to Mercer Co., Pa., and at the age of 23 he moved to Grundy Co., Ill., and worked for his father, who had located and secured a large farm within several miles of Gardiner. He was married to Susan Barker, Oct. 31, 1858. His wife died about three years ago. About two weeks before his death he came to Elkhardt, to visit friends. He had been out walking with his nephew and was apparently in the best of health, and had given no intimation of illness whatever. After the walk he seated himself to take a rest, and when suddenly his head dropped to one side and with a gasp or two he passed away. His body was taken back to his home in Gardner and there committed to the grave. He was a faithful member of the Presbyterian church, was a prominent citizen and highly respected by those who knew him as a man of honest and upright character; he hated idleness and idleness was kind and good to the sufferer and needy, patient and even tempered and of a genial and sincere disposition. The writer has enjoyed his acquaintance for about forty years and had a pleasant conversation with him only a few days before he passed away. He leaves a son and a daughter to mourn his death. He seemed for some time to realize that his time was short and that he should soon go to meet the loved ones who had preceded him.

Weaver.—On Sept. 23, 1903, at Newton, Kansas, after a lingering illness, Sister Anna (Musser), wife of David Weaver, aged 65 y., 1 m., 27 d. Though Sister Weaver has been ill for a long time and could not hope for recovery, yet her death was a very sudden. She was not confined to her bed at all times, but took her place at the table with the family at meal times. On Wednesday evening last she had gone to her room to retire, her husband heard her moan, and going quickly to her bedside found her unable to speak. She lingered thus a short time and by 8 o'clock she had passed away. She is survived by her husband, six sons and two daughters. Two sons and one daughter preceded the mother to the spirit world. Funeral services at the Pennsylvania M. H. by D. D. Zook, Noah Metzler. Text, Psal. 116:15: "Precious in the sight of the Lord is the death of his saints." R. J. H.

ITEMS.

Poor for a Professor.

Dr. Aibion W. Small, head professor of sociology in the University of Chicago, has been in Germany. He makes the startling assertion that for the sake of preserving "peace between the two countries, the peace societies had better turn their efforts toward getting this country to build a navy a little better than that of Germany, otherwise the Germans will wage war on this country, owing to an inevitable clash of foreign interests of both countries." There may be war between the two countries, and for the reasons given, nevertheless it is to be wondered if the views presented and advice given by the learned professor may not be ascribed to a deep and long look into this matter—and a German beer mug at one and the same time—in company with high-class German jingoes.

As Bad as War.

Steam and surface railroads in Chicago were responsible for 52 deaths in September. Over 100 were injured, many of them crippled for life.

REPORT

Of Mennonite Old People's Home for Sept. 1903.

Sept. 1, balance on hand, \$14,977; J. F. Brunk, Hillsboro, Kansas, \$10; Jos. Geisinger, Rittman, O., \$1; Peter Conrad Treu, \$85; M. E. & B. B., Elkhardt, Ind., \$30.15; Dan Ramseyer, \$5; sold donations of various articles: J. J. Nuebaum, Orrville, O., cheese; Spring Dan Shearer, Orrville, O., apples and grapes; two sisters, Rittman, O., apples; A. Burkholder, Marshallville, O., apples and grapes.

PAID.

Mending shoes and strings, fly poison, etc., \$30; ink, lath, spittoon, straw hat, \$92; freight, 25c; watermelon, 20c; account with D. C. Amstutz, from June 23 to August 25, for eggs, "phone messages, bread, \$7.50; Sec. of State for amendment of charter, \$5; corn, \$7.37; express, \$1; flour, \$43.70; playhouse, \$3.00; food for team, 20c; celery, 30c; two dinners, 22c; pears, \$1.30; bread, 10c; corn, \$8; apple, \$1.24; bran and chop, \$1.93; pot, \$1.15; dinner, 20c; oats, \$1.02; furnace, \$1.00; frame, \$1.60; mending shoes, 25c; alum, 5c; sugar, \$5; Susie Stitsman, \$3.42; Sarah Stitsman, \$2.80; S. B. McCormick, 18c; Levi Horst, man, \$2.80; S. B. McCormick, labor, \$5; Beatie 94c; Hipseler, 5c.

Erwin, labor, \$10; coal oil, \$1.20. Balance, \$14.20. Total, \$141.57.

Gratefully acknowledged,

J. G. Wenger, Supt.

TO CALIFORNIA.

Why not go in October, when the rates are low? Only \$62.50, Chicago to San Francisco or Los Angeles and return, Oct. 8 to 17, via the Chicago, Milwaukee & St. Paul Railway. Three times a day Chicago to San Francisco. Tickets good on the Overland Limited via this line. Complete information on request.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland, Ohio.

MENNONITE ORPHANS' HOME.

Received During Sept., 1903.

S. H. Miller, Walnut Creek, O., \$3.46; Jos. F. Brunk, Hillsboro, Kansas, \$10; Joe Hartzler, Huntsville, O., \$1; E. D. Yoder, West Liberty, O., \$5; Martinsburg Cong., Pa., \$6.45; Walnut Creek Cong., Holmes Co., O., \$25; Sister, West Liberty, O., \$1; Hannah Osterstock, Akron, O., \$5; M. E. & B. B., Elkhardt, Ind., \$21.40; E. Miranda, Lippincott, O., \$7.20; S. F. Gingerich, Kalona, Iowa, 25c; John S. Thut, Bluffton, O., \$5; Roaring Springs Cong., Pa., \$2.50; Auditor, \$2.00; Total, \$124.91.

St. Paris, O.—Mrs. Mays, five yards calico.

Bluffton, Ind.—Mrs. Crist Augsburg, 2 cheese.

Bluffton, O.—J. S. Thut, apples, basket peaches.

Akron, O.—Hannah Osterstock, 8 yards percale, 5 yards gingham.

Bellefontaine, O.—D. M. King, 33 eggs; D. S. Yoder, apples.

Urbana, O.—Crist Bontrager, keg soft soap; Marian Woolf, 60 pounds flour; Mrs. Perry Woolf, 8 yards calico.

West Liberty, O.—Mrs. King, 4 chickens, 1 gal. lard; Jeff Smaucker, 5 gal. vinegar; Jonas D. Yoder, watermelons. Gratefully acknowledged.

A. Metzler, Supt.

LOW RATES WEST AND NORTHWEST.

Via Chicago, Milwaukee & St. Paul Railway, every day until Nov. 30, 1903. \$33, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle and many other Pacific Coast points, \$30, Chicago to Salt Lake City, Ogden, Grand Junction and many other points in Utah, Colorado and Wyoming. Low rates to hundreds of other points.

Through train service, Chicago to San Francisco. Only \$6 for a double berth, tourist sleeper, all the way. To the Northwest via St. Paul or via Omaha. Write today for folder. E. G. Hayden, 217 Williamson Bldg., Cleveland, Ohio. 9-24-11-15, 03.

NEW OVERLAND SERVICE.

Three trains a day, Chicago to San Francisco, via the Chicago, Milwaukee & St. Paul and Union Pacific Line. Double daily train service to North Pacific Coast points. Daily train service to Denver. If you are contemplating a western trip, it is worth your while to write for rates and descriptive booklets of this route.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland, Ohio. Oct. 7-14-21, 93.

VERY LOW RATES

To many points in Arkansas, Indian Territory, Louisiana, Missouri, New Mexico, Oklahoma, Texas, Kansas, Colorado, South Dakota and Wyoming, via Big Four Route. One way colonist tickets will be on sale on July 7 and 21, August 4 and 18, and September 1 and 15, 1903.

For full information and particulars as to rates, tickets, limits, call on agents "Big Four Route," or address the undersigned.

Warren J. Lynch, General Pass. & Ticket Agent, Cincinnati, O.

W. P. Deppe, Asst. G. P. & T. A., Cincinnati, O.

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ECONOMY IN CALIFORNIA TRAVEL.

A double berth in a tourist sleeper, Chicago to San Francisco, costs only \$6. The service via the Chicago, Milwaukee & St. Paul and Union Pacific line is thoroughly comfortable and satisfactory. Through tourist sleepers to San Francisco leave Chicago at 10:25 p. m. daily. If you're interested write for folder.

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HERALD OF TRUTH

Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 15, 1903.

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EDITORIAL NOTES.

If we are not confessing Christ by our lives we are crucifying Him.

About twenty brethren and sisters left Elkhardt on the morning of the 7th to attend the Indiana-Michigan Conference at Elm-dale, Mich.

Invite your neighbors to church. An empty seat is a poor receptacle for a sermon as compared with a mind, a soul, in which immortal interests are at stake.

Life is a school in which graduating honors are for those only who accept Christ as their teacher. All the rest will find "failed" written at the end of their school record.

Bish, Henry Quiring, Henry Voth and H. H. Regier of Mountain Lake, Minn., together with several other brethren are again agitating the movement for the founding of a hospital and home in that Mennonite center.

The Berlin (Ont.) Cong. will hold a general song service on Thursday, Oct. 15. An interesting feature will be talks on hymns and hymn writers, the circumstances under which some well-known hymns were written, etc.

The twenty-third general conference of the Evangelical Association was held at Berlin, Ont., the first week in October. This church denomination numbers 123,776 members, 1,510 preachers, 1,851 churches and 2,212 Sunday schools. Its church property is valued at \$6,715,816. The total membership in Europe is 16,022; in Japan, 1,022.

A new "Racine" fanning mill, taken in payment for an advertisement in the Family Almanac has just been set up by one of our employees. Some one in the House suggests that it might be well to keep it in the House and put all matter intended for publication through the mill. In that case such matter as this editorial might be found among the "chaff."

All business communications should be addressed to the Mennonite Publishing Co., not to employees or individual members of the company. As all such communications pass through the hands of the Secretary, and as he attends to the incoming mail matter, it

will simplify and facilitate that part of the work in the House to have all business matters addressed to Mennonite Publishing Co.

It is interesting to notice that while the Russian and Japanese nations are glowering at each other over the gunwales of their gigantic warships in the far East, the two English speaking nations, the United States and Great Britain, are quietly discussing the respective claims of the two countries as to the location of the boundary line between Alaska and British North America. Such nations as Great Britain and the United States can get along beautifully with one another without resort to arms, and so could all others if they knew it.

Gospel Light. The word of God teaches us that God is light. Jesus tells us that He, Himself is the light of the world; and then He tells His disciples (that live in accordance with His will and work) that they are the light of the world. The apostle John writes (1 John 1:7): "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin." Thus we learn that God is the source of all light, and through His word we obtain the light, and through the experiences of life we learn to understand the blessing of the light both natural and spiritual.

Church Ethics. The gospel recognizes no caste, no clans, sects, or exclusive societies. In the church, if we stand on gospel principles, we are brethren, members of one body and no other, and Jesus says to His disciples (Mark 10:42): "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them; but so shall it not be among you; but whosoever will be great among you shall be your minister, and whosoever will be the chiefest shall be the servant of all." This teaches us that the true spirit of the gospel does not only place us as brethren and sisters on the platform of equality, but that those who desire position and superiority can secure it only by humbling themselves even to a lower degree than the common member. Humility is the gospel badge of honor, and he who desires to be esteemed as chief and highest among the people, must, in order to enjoy God's favor while he enjoys the favor of the people, be an example of lowliness among his brethren. This is

the way Jesus went, and He became to us an example that we should follow in his steps. He that humbleth himself shall be exalted. F.

Our inheritance is the sum of the promises contained in the Bible. These we obtain by faith. But how can we exercise faith in what we do not know? It is ignorance of God's word that causes men to go confidently forward taking their own way for living and doing. Indeed, there is a way that seemeth right to a man, a sensible way, as men look at it; a reasonable way, as rationalists look at it; a self-evident way, as materialists look at it; an easy way, as the worldly minded want it; but the end thereof are the ways of death. We lose our inheritance and remain ignorant of the extent of the blessings we may receive because we do not know God's promises or understand His will, for if we know His will we will know that the way of the cross is the only way to the inheritance, and that faith, with the knowledge of God's will and an expression of God's love, claims them even while reason is groping about in the dark in vain speculation. Self-made men may accomplish much in the eyes of the world, but God-made men have the power to accomplish more, and theirs is the great inheritance besides. And while the worldly minded are hurrying about in a vain endeavor to find a pleasant and satisfactory substitute in Christianity for that which they, for want of better knowledge and deeper experience, consider irreligious and distasteful, those who accept all of God's word and follow its teachings find that the ways of the true and enlightened follower, though leading by the way of the cross and of self-denial, are ways of pleasantness and all her paths are peace, and the great inheritance of faith, last and best of all.

PERSONAL MENTION.

Bro. John Blosser of Rawson, Ohio, visited the congregation at Pickerington, Ohio, over Sunday, Sept. 27.

The brethren Cornelius M. Wall and Isaac Peters of Henderson, Neb., left on the 29th of September on an evangelistic tour to Oregon.

A correspondent to the "Sugar Creek Budget" says that of the 46 families in the Amish Cong. near Grantsville, Md., 27 of them "are half Yoder."

Bro. G. L. Bender, Treasurer of the Menonite Evangelizing and Benevolent Board, spent Thursday, Oct. 1, in Chicago and at the Mission, on business relative to the Mission and its work.

For the Herald of Truth.
**REMINISCENCES OF A BIBLE
COLPORTEUR.**

By J. Bartsch.

VIII.

13. The beginning of colportage work among the Mohammedans.—"Bis milla," said a Moslem, as he took one of the books. "Bis milla," says every good Musselman when about to do anything; when he rises from his couch or lies down; or goes to work. The whole expression is: "Bis milla rachmadrachim," which means, in the name of the All-Merciful. This expression is not used in a profane way, although it is also used when about to do any evil deed. I was on my way to Old Tashkend when this Moslem hailed me and expressed a desire to see my books.

"Ne bu Kitab ma?" he asked as he turned the book about and examined it outside and inside.—"Yes, that is a book," I replied. "Ne Kitab?"—"What kind of a book?" he asked further. I told him that it was the gospel.

He meditated a little while and then said, "Indjil Issa?"—"The gospel of Jesus. Then with a knowing look he said, "Tora Mussa, Sabur Davud, Indjil Issa, Koran Mohamad!"—"That is: The Tora of Moses, the Psalms of David, the Gospel of Jesus, the Koran of Mohammed," and said further, "The Koran is good, give me the Koran; this book was not written for us." I told him that the gospel is for all people; for Christians, for Jews, and also for Mohammedans. Meanwhile he had begun to read, turning the leaves back and forth, and reading passage after passage.

"What is the price of this book?" he asked. I said, "Forty copecks." He was visibly surprised at the cheap price of the book, for the binding alone would easily cost as much. But quickly regaining his composure, he looked at the book and said with a knowing wink, "Br-r, Tenge!"—"Twenty copecks." I now tried to make it plain to him that there was but one price for these books, as the Society was selling them below cost. He said, "Believe me, the book is worth only twenty copecks. I know it, take the twenty copecks." I now reached for the book to take it back: he then saw that I was in earnest, he added five copecks, and said, "See there, this is extra profit! now take the twenty-five copecks; you should be a Mohammedan, too, if you carry Musselman-Kitab."

I was losing time. I thought, if all Mohammedans haggle so long and then refuse to buy, our efforts will be in vain. In the meantime he added another five copecks, while I impatiently demanded my book. "Take your money and give me back my book," said I.

Finally my good fellow put down the forty copecks, took the New Testament in both hands, raised it to his lips, and then to his forehead, murmured his "Bis milla," and laid the book aside.

This transaction took place on the main street of Old Tashkend near the bazaar. This man had a store or booth built of bamboo. He dealt in raisins and other dried fruits, also tea, rice, etc.

Other people, Tartars and others, had stopped and looked on while the transaction

HERALD OF TRUTH.

was being consummated. My appearance with my large leather sack was in itself a novelty; the offer of books in their own language and at such ridiculously low prices, surprised them. But the fact that this merchant had to pay the full price that I asked made them all the more eager to see the books, and in a short time a number of Testaments were in the hands of these people.

"He will not barter, he keeps his price," went from mouth to mouth. An old man paid me forty copecks and took a book. "Old Aelsakal has bought a book," I heard some one say, and soon another one gave me forty copecks. I left the books in the hands of the people and soon this style of New Testaments was sold out.

I now showed them other styles of binding, both cheaper and more expensive copies of the Holy Scriptures, but it was impossible to sell even one book, the people still wanted copies of the Testament at forty copecks. I was sorry that I had not taken more of this kind with me.

As it had been my intention to go to the large bazaar of the Old City, I now proceeded to carry out my plan, with a half dozen books less in stock than when I started. Upon my arrival there I suddenly found myself in a moving mass of human beings. In all directions one sees covered streets and alleys, which, by continual sprinkling with water, are kept cool. It is a regular labyrinth, and one who is not initiated may possibly go about for a whole day without finding what he wants. All kinds of articles imaginable are made here and offered for sale. There is a long street, branching off to the right goods are sold. Branching off to the left goods are sold. Branching off to the right goods are sold. Branching off to the left goods are sold.

On both sides of this street are others, some broad and some narrow, but with the buildings in very irregular lines. On one side street silk goods, manufactured in the city, are sold; in other streets raisins and other dried fruits are sold exclusively; in still another, nothing but syrup, obtained from grapes, is sold; then there are streets where fine hardware, shoes and leather stockings, earthenware of all kinds, iron and coppersmiths, lathe operators, apothecaries, respectively and exclusively, are found. Beside all these you find bakeries, but in them only the round, flat loaves of bread from three to ten inches in diameter and from a quarter of an inch to an inch in thickness are sold; there is a difference, however, between the bread made of flour and water and that into the dough of flour and water and butter has been stirred. You go still further, and you see streets where silverware, clothing and books are handled. In the barber shops the hair on the head is shaved, while of the hair on the face that on the upper lip only is cut. Then there are meat booths, where only mutton and goat's flesh are sold; in another, horse-meat and beef. Then there are kitchens in which pilaw or pilau (an excellent dish made of rice, raisins, carrots, and roast mutton) can be had, together with other eatables, including various kinds of pastry. To all this array of men and things, I must yet add peddlers of raw and fried fish.

It would be impossible for me to mention all the articles and products here offered for sale. To be brief, the whole commercial and manufacturing industry of the city is concentrated in the bazaar. Here one can see how combs are cut and sawed, how the pottery mold and finish their earthen-ware, how the various prints and dyes are applied to cloth goods, how silk and cotton goods are woven, how oils are prepared from the raw ingredients and materials, and so forth. Everything is done by hand and in the most primitive fashion, and no one overtakes him

self; they eat and drink their fill, they are free from care, they have no factory chimneys, no telegraph or telephone, no railway, and no electric appliances. These people go to work when it suits them, and quit when they please; do not worry about competition, and know nothing of borrowing trouble, or thinking of future cares, but take the present as it is, whether it be bright or gloomy. In the latter case they say, "Allah ak bar!"—God is wise. Of new styles and fashions these people know nothing. The European style of clothing—with women going about unveiled and men in short coats—they consider highly improper. Beside their wide leather garments which are fastened together above the hips, they have a kind of mantle or cloak which reaches to the feet; probably a costume such as was worn by the people in Old Testament times. This was at the time when I did colportage work there in 1893. After this the railway was built through there and no doubt conditions were more or less changed, whether for better or for worse, who can tell?

I notice that I have wandered entirely away from my colportage work. However, if I were to draw a picture of the places among Mohammedans alone, where colportage work may be done, my story would become too long. I will here simply remark that a European is not allowed to go into the house of a Mohammedan, largely on account of the women, who, when belonging to orthodox Mohammedan families, are not allowed even to go into the streets. All business affairs are attended to by men. Thus also, books can be sold to men only, and at places where they are to be found, and that is the bazaar.

On my very first visit to the bazaar of Old Tashkend I found that I had to provide myself with books of different languages, for beside Sazartes and Tartars there were many Jews in the bazaars, and for these latter I needed books printed in the Hebrew language. There is evidently a difference between the Jews of Europe and those of Asia. The latter are clothed like the Asiatics, whose costume I have already described. Beside the classes already named I found Hindus, Persians, Arabians, Afghans, Tatars, and others. I cannot report any great success accompanying my first visit, for, in the first place, I did not have the necessary books on hand, and, in the second place, there is a difference as to whether you do colportage work among Christians, or among Mohammedans, who are avowed enemies of Christianity.

(To be continued.)

For the Herald of Truth.
THE WORKER'S EXAMPLE.

By Henry Ziegler.

This subject almost suggests the thought that there must necessarily be some in the church who work and some who do not work, but such is not the case. God wants no idlers. In the parable of the laborers, Christ speaks these words: "Why stand ye here all the day idle? Go ye also into the vineyard?" Why should they go into the vineyard? To stand there, idle as before? No, but to work, to help gather for the Lord. The man out of whom Christ had cast the legion of devils, when he asked to accompany Jesus in His travels, was told to go home to his friends and tell them what the Lord had done for him. If we really want to do something for the Lord He will find something for us to do.

All those whom the Lord has called into His vineyard, He expects to labor for Him in

some way or other, to help spread the gospel, because His church is the instrument by which His work is carried on.

But what do we find in the churches of today? We find workers and shirkers. This reminds one of a team of horses hitched to a loaded wagon; one pulling forward with all his might, the other pulling back. It is indeed hard for the one that pulls forward to move the load, because he must move the balking horse along, too, while if they both pulled together, as a good team should, one would need to pull only one-half of the load, and all would go on smoothly. Those in the church who will not work, resemble, in a manner, the balking horse. "He that gathereth not with me, scattereth." But some will say, I cannot do anything because I have no talent in that direction.

Bear in mind that the work need not all be done on Sunday, or in the church and Sunday school, but there is a great work for fathers and mothers in their own families with their own children, a work that is so much neglected. I know that the parents can do more for their children at home in the way of teaching and training them than can be done for them in the Sunday school. But the parents must lead honest and upright lives, and be sincere in what they teach, in fact they must be a fit example for their children to follow. For children are very close observers and are quick to detect hypocrisy. In the time of the martyrs when there were no Sunday schools I believe that the children were instructed in the scriptures much more thoroughly than they now are, for they were taught in the home by pious, God-fearing parents.

I do not say this to discourage the work of the Sunday school, but to encourage home teaching. Then there are others having no families; such can pray, at least, for all can pray. If not in public, then in private, and I sometimes think that the most fervent and effectual prayers are those deep, earnest, though unexpressed desires of the soul.

Since it is God's purpose that we should all be workers, how should we conduct our lives? The apostle Paul says, "Ye are our epistle written in our hearts, known and read of all men." Is it then proper for us to engage in things that are questionable? Can we go on doing the same things we did before we were called into the vineyard? Can we continue in frivolous and unbecoming language, entertaining hatred or an unfriendly feeling one of another, or still hold on to the bad habits formed in earlier days, or living in idleness? Verily, no. Our lives must correspond with our profession. We must practice what we preach or teach.

Let us take Christ for our great example and pattern. The nearer our lives correspond with His life, the better example we will be to those around us. Now let us not think we can do nothing, for we are faithful in what we can do, we will be entrusted with more. "The best preparation to work tomorrow is to work today, and the best preparation to live in the hereafter is to live today."

Calla, Ohio.

For the Herald of Truth.
SOCIABILITY.

By Lillie Keim.

Sociability is a disposition to associate and converse with others, or the practice of familiar conversation. While it is necessary that we begin while young to be sociable, we should be very careful that our conversation is helpful and uplifting to others and upbuilding to Christ's kingdom upon earth.

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Paul tells us that the Christian should not use filthy and foolish talking, nor jesting, which are not convenient. We should, therefore, be careful that we do not say anything that our conversation be pure and good. For the life and conversation of every one are watched from day to day, and are either an influence for good or evil.

God has created us for a purpose, and it is necessary that we do all the good we can to do all the people we can. It is impossible to do all this without being sociable. In this, as in other things, Jesus is the best example. His life upon earth was spent in doing good to those around Him at every opportunity. We never know how much good we might do for the Lord, even when talking to strangers, if we were always careful to keep our conversation pure and holy. Seeing then that all earthly things "shall be dissolved," what manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. 3:11.

Let us be more sociable, more kind to the sick and the aged. It will be our turn some day to grow old or be sick, and we may reap then what we have sown in our younger days. There comes a time in every one's life when he feels the need of friends. Let us also realize that it is a duty we owe to our heavenly Father to be a friend to others. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

We should not only be sociable to the Christian and to those who hold high positions in this life, but also to the downcast and oppressed. "For the Son of Man is come to seek and to save that which was lost," and He is the sinner's best and truest friend, for good and for God. Let us live in such a way that when our work here is finished we shall inherit that home in heaven that is prepared for all those who love God.

Spring, Pa.

For the Herald of Truth.
NOTES BY THE WAY.

Seneca, W. Va., Sept. 30, 1903.

We are again "on the move." In fact, we have been moving all summer, with the exception of two weeks that we spent at Sparkling Springs. For more than three months we were visiting among relatives, brethren and sisters in Rockingham and Augusta counties, Virginia. Along with our visiting we attended preaching services almost daily for nearly two months of the time.

The church in Virginia appears to be in a prosperous condition. A few years ago it sustained a heavy loss. About seventy-five members separated from the church. Since it has rallied from that severe strain large numbers have been added to the church. In the last six months about 92 souls have been added to the church in the Virginia by water baptism, and there are at present 23 applicants, making a total of 115. The entire membership numbers a little less than 1,000 souls. If the ministers and members had all done their very best since the first brethren settled in Virginia nearly 150 years ago the membership might easily number 5,000. At one place in the mountains of West Virginia they built a church house about fifteen years ago. The hardware for it was hauled over sixty miles. Some of them then opposed continued meetings, but the church was opened to another denomination that put forth a special effort and took our congregation from us, even baptizing one of the trustees of our church into their church by true immersion. We might almost as well

make them a present of the church house also, for it appears to do us but little good. When shall we wake up all along the line to apostolic methods of spreading the gospel of Jesus Christ?

There are many colored people in Virginia, but as yet none have been taken into our church as with us in Pennsylvania. Some families have colored hired help, indoors and out, but at meal time the negroes sit at a separate table. One might as well sit with them as to work with them and have them prepare our meals for us. "Can the Ethiopian change his skin?" Jer. 13:23. Philip sat beside the Ethiopian eunuch in the chariot and then baptized him into the white church. (The visible church.—Ed.) Acts 8:26-40. Some people think a negro has the gospel (not our own) because they have no soul. If such be the case, why did the angel of the Lord tell Philip to help one of them to find salvation? God "hath made of one blood all nations of men." Acts 17:26.

Virginia has some unique scenery, and sometimes we were made to "stand still," Job consider the wondrous works of God." Psa. 37:14. "He sendeth the springs into the valleys, which run among the hills." Psa. 104:10. The most wonderful spring we saw is the Tide Spring. This flows at irregular intervals, sometimes only a few hours apart and sometimes a whole day apart. The water sinks entirely out of sight and the gravel in the bottom of the spring become dry. The bowl or bed of the spring is about four feet square and over two feet deep. Suddenly the water appears and gradually rises until the bowl of the spring overflows and a volume of water with enough force to run a mill is heard and seen dashing down the grade. It flows for about ten minutes. The water becomes less and the sound dies away and all is quiet. The water in the bowl gradually sinks back into Mother Earth and soon the pebbles and all are dry again and there is no sign of water.

We visited two caves during our stay in Virginia: Weyer's Cave in Augusta county and Massanetta Cave in Rockingham county. We read of caves at more than a dozen different places in the Bible. Some of them were burial places; as the cave in the field of Machpelah where Abraham buried Sarah (Gen. 23:19), and the cave near Bethany where Lazarus was buried (John 11:38). Some of them we read of as hiding places, as the cave at Makkedah in which five kings hid themselves (Josh. 10:6), and the cave Adullam in which David hid (1 Sam. 22:1). The caves we visited had lovely stalagmite and stalactite formations. In the Weyer's Cave the formations are massive and grand, but most of them are of a dirty brown color. Throughout the cave are found formations resembling drapery of every description. One room is 90 feet high and 240 feet long. In the Massanetta Cave many of the formations are milky white and pink. Most of the stalactites are shaped like icicles, many like beets, radishes and turnips. What inspired a man who had long ago wandered into and on in the blackness of darkness until death overtook him. How he got into it is a mystery, as no entrance to the cave has ever been found except the one made about twelve years ago by men who were quarrying stone. He must have fallen in at an entrance that was afterwards closed and vainly sought in that death-like underground silence and darkness for the light of day. All who have fallen into darkness spiritually need not seek in vain for the light.

The Natural Bridge in Rockbridge Co., Va., is well worth a trip to see. It is all of massive rock and presents a sublime scene.

Continued on page 335.

Finds Immoral Gospel Hymns.

Prof. Penny, in charge of the music department of Washburn College, Topeka, Kansas, declares that many of the gospel hymn tunes are immoral. "I do not mean that the words are immoral," he says, "but the music. I include in the list of immoral songs six waltzes, two two-steps and seven-teen polkas. I do not think that words set to such music are inspiring or suitable for religious exercises."

The music to "God be with you till we meet again," is one of the many pieces which the professor has put into the ban.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for September, 1903.

RECEIPTS.

Contributions.—John A. Umble, \$2; a Brother, \$1; Josiah W. Leeds, \$5. Total, \$8.
Received for Mds., \$229.73; for labor, \$1.55; money borrowed, \$200. Total, \$431.28. Total receipts for September, \$439.28. Previous receipts, \$4,767.44. Total to date, \$5,206.72.

EXPENDITURES.

Paid for Mds., \$366.80; for labor, \$57.90; for sundry expenses, \$18.04; orders redeemed, \$57.23. Total, \$489.97. Previous expenditures, \$4,674.80. Total, \$5,164.77.

SUPERINTENDENT'S REPORT.

Goods Contributed.—Manheim Sisters, pin-cushions, \$2.20; Josiah W. Leeds, clothing, 75c; Parsons, disc Sewing Circle, clothing, \$1.70. Total, \$4.65. Gratefully acknowledged.

Noah H. Mack.

New Holland, Pa.

FINANCIAL REPORT

Of the Home and Foreign Relief Commission, from Jan. 13, 1903, to Oct. 8, 1903.

RECEIPTS.

India Orphan Fund.—Dewey (Ind.) S. S., \$2.83; Hannah Wambold, \$1; Wm. G. Good, \$1; Rufus Buzzard, \$10; Isaac L. Gehman, \$4; John H. Eby, \$5; Menn. Cong., Fisher, Ill., \$20; S. S. Hochstetler, 25c; John Nafziger, \$5; E. F., \$25; a Friend and family, \$4; Spring Valley S. S., Canton, Kansas, \$16.50; Jacob Burky, \$17; A. L. Esleman and wife, \$8; Harvey Friesner, 50c; Myrtle Shenk, \$5; a Brother, \$5; Joseph Metzler, \$5; Widow Knaas Martens, \$15; No. Danvers Menn. Ch., Danvers, Ill., \$27.61; Anna L. Shenk, \$1; Menn. Cong., Harper, Kansas, \$7.66; Nick Schertz, \$5; T. E. and Wm. Schertz, \$5; Jacob S. G. Erb, \$3; Rosamoke (Ill.) S. S., \$14.48; Unknown, \$2; A. L. Benner, \$1; Benj. H. Hess, \$2.50; a Brother, \$20; Spring Valley S. S. and Mission Class, Canton, Kansas, \$15.50; Unknown, \$26.32; a Friend, \$6.60; Jacob B. Jutzl, \$1; Cong. at Fisher, Ill., \$16.40; Holdeman S. S., Elkhart, Ind., \$13.12; Mennonite S. S., Hopedale, Ore., \$2.52; Mrs. Annie Keene, \$1; Wm. G. Good, \$1; J. M. Hochstetler, \$1; Yellow Creek S. S., Elkhart, Ind., \$13.78; C. R. Egli, \$5. Total, \$352.58.

Specified India Orphans.—Mary Von Steen, \$20; Theo. Schertz & Bros., \$15; a Friend, \$15; Emma Stahly, \$15; Abe Esau, \$15; S. M. Bender, \$15; Mrs. Helena Kroecker, \$20; Knaas and Margaretta Kroecker, \$15; A. F. Friesen, \$25; Joel J. Swartzendruber, \$15; Gerhard Harder, \$15; Peter S. Ediger, \$15; Mr. and Mrs. L. E. Williams, \$15; Jacob Burky, \$15; A. L. Esleman and wife, \$30; Johann Regier, \$15; Eliz. Yoder, \$15; A. P. and Helena Neufeld, \$15; Peter Lehman, \$15; Yellow Creek S. S., Elkhart, Ind., \$15; Abraham Regier, \$15. Total, \$370.

Sweetwater Industrial Mission.—Mrs. J. W. Stauffer, \$2; Pleasant Plain Cong., Aurora, Neb., \$20; Jacob S. G. Erb, \$2; a Friend, \$10; Jacob B. Jutzl, \$1. Total, \$35.

India Leper Asylum at Champa.—John H. Peters, \$10; John Ediger, \$15; Schw. W. Troese, \$15; a Friend, \$10. Total, \$50.

India Leper Asylum at Dhantari.—A Friend of the Poor, \$5; Jacob S. G. Erb, \$3; Samuel R. Hoover, \$25. Total, \$33.

Armenia.—Forks Ann. Menn. Cong., Middlebury, Ind., \$5.50; a Friend of the Poor, \$5; Toledo and Miami Co. A. M. Cong., Peru, Ind., \$32.22. Total, \$43.22.

Welsh Mountain Mission.—A Friend of the Poor, \$5; S. C. Mellinger, \$1. Total, \$6.

China.—A Friend of the Poor, \$5; C. R. Egli, four contributions, \$196.40. Total, \$201.40.

Specified Persons.—Hettie Hanck, for Lydia Stauffer, \$6.
Orphans' Home.—A Friend of the Poor, \$5; Wm. G. Good, \$1.40; S. C. Mellinger, \$1. Total, \$7.40.
Chicago Mission.—Anna Miller, 50c; a Friend of the Poor, \$5; S. C. Mellinger, \$1; Henry K. Wisner, \$5; Isaac L. Gehman, \$1; John Nafziger, \$5; Harvey Friesner, \$5; Joseph Metzler, \$2; Hold-

man S. S., Elkhart, Ind., \$9.20; Anna Hunsberger, \$7; Mattie Naby, \$2. Total, \$39.20.

Philadelphia Mission.—A Friend of the Poor, \$5; S. C. Mellinger, \$1. Total, \$6.

Foreign Missions.—S. C. Mellinger, \$1; Alta Troyer, \$1; Menn. S. S., Souderton, Pa., \$23.50; Henry McKay, \$1; Sue H. Foutz, 50c; a Brother, \$9; Menn. Cong., Inman, Kansas, \$34.50; Menn. Cong., Meadows, Ill., \$10. Total, \$55.50.

Old People's Home.—A Friend of the Poor, \$5; S. C. Mellinger, \$1; John Nafziger, \$5. Total, \$11.

General Mission, Evangelizing, etc.—Anna C. Hooser, \$2.55; Hettie Hanck, \$6; Holdeman Cong., Elkhart Co., Ind., \$11.02; Isaac L. Gehman, \$2; Joseph Metzler, \$5; C. Albrecht, \$1; Isaiah Christophel, \$4; Daniel Christophel, \$3. Total, \$34.27.

Total amount received, \$1,279.07; previous balance, \$428.25; total, \$1,707.32.

DISBURSEMENTS.

General Orphan Work.—Forwarded to M. C. Lapp, \$100; Jacob Burkhard, \$47; P. A. Penner, \$15; M. C. Lapp, \$152.82.

Specified Orphans.—Forwarded to M. C. Lapp, \$300; Carrie P. Bruce, \$60; P. A. Penner, \$45; J. O. Denning, \$30; F. R. Felt, \$15.

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Forwarded to Old People's Home, Ohio, \$11. Forwarded to Sweetwater Industrial Mission, \$87.52.

Paid for postage, printing and sundry office expenses, \$7.76.

Total, \$1,412.32. Balance on hand, \$295.00. Gratefully acknowledged.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, OCTOBER 22, 1903.

VOL. XL. No. 43.

EDITORIAL NOTES.

The National Thanksgiving Day will fall on Thursday, Nov. 26. To the Christian every day is a thanksgiving, as well as a thanks-living day.

The Christian should indeed be pleasant to everybody, have a smile and a good word for all; but the smiling heart does more than the smiling face.

Services were held in nearly all our congregations in Canada on the 15th of October, it being the national Thanksgiving Day of our brethren across the border.

Blessed are the peacemakers, but differences are often taken care of by mischief-mongers. Peacemakers shall be called the children of God; the other class —?

Owing to the many reports—a few of them rather lengthy—a number of items and articles intended for this issue have to be laid over for next issue, among them a very interesting report of the S. S. Mission meeting at Paradise, Lancaster Co., Pa.

Communion services were held at the home of Bro. and Sister Chr. Ehrisman of Sporting Hill, Lancaster Co., Pa., on the 11th inst., as they were not able to attend the public service held on that day. Bish. Jacob N. Brubacher of Mount Joy officiated.

Baptismal services were held on the 17th at Bossler's M. H., Lancaster Co., Pa., when a large class of applicants was baptized. Preparatory services were held the same day, and on the 18th communion was observed. The congregation is much encouraged.

When men learn to observe the Golden Rule, the labor troubles on the one hand, and the rapacious combines and trusts on the other, will cease. The selfish principle upon which both these antagonistic forces now affecting the industrial world are built is anti-Christian, and yet it is to be hoped that by the very determined selfishness of both sides, men will turn their minds to "the better way."

We would be glad to have all our ministers who change their addresses report the matter promptly, so we can make the necessary correction on the lists. Many do so, but some neglect it, and consequently there are several errors. We would like to have

all the changes, and additions for the 1904 Ministers' List in by the middle of November. Ministers who desire a copy of the 1903 list can have it for the asking.

The correspondence from Fort Wayne, Ind., in a recent issue of the Herald informed our readers that a mission has been opened in that city, in charge of Bro. J. F. Bressler, formerly of the Chicago Home Mission. It may be well to mention that all contributions sent to the Mennonite Evangelizing & Benevolent Board for the benefit of the Fort Wayne Mission should be so specified, as the treasurer of the Board is authorized to pay money only for the purpose specified by the donor, unless—as is but seldom the case—that the money is contributed to the general mission fund. The Lord bless the Fort Wayne Mission.

For a number of years the members working in and attending the Home Mission at Chicago have been retaining their "church home" in the respective congregations from which the individual members came. However, with the additions by the baptism of converts it was considered advisable to organize a congregation in the city. Sunday, Oct. 18, this work was done, Bro. J. S. Shoemaker of Freeport, Ill., officiating. Communion services were held at the same time. The mission work will be conducted as heretofore, but the converts will now have a church home at the Mission, instead of being obliged to find it elsewhere. May God bless our Chicago Mennonite Home Mission congregation.

After a prolonged session the joint commission on the Alaskan boundary question has decided in favor of the claims of the United States. One hundred years ago the same dispute would probably have resulted in war. Either country could well afford to waive its claims rather than go to war. But there is another sentiment than that which thinks of the money side of a war. It is the moral phase of it that weighs more heavily with many than does any other. The "trial by arms" is a relic of the age of superstition, cherished still by some, defied by a few, but repudiated by the majority.

British North America will not go into bankruptcy for want of a few extra harbors along the Pacific coast, nor will the United States be unduly enriched by their possession.

John Alexander Dowie, founder of the Christian Catholic Church, the city of Zion

near Chicago, and the self-announced Elijah II, and apostle of the restoration, recently decided to go to New York with a "restoration" host of about 3,000 of the faithful and carry the crusade against sin into every house in that city. This host left Chicago over different railways, the trains carrying the "host" being chartered for and filled by "Dowie" people. They arrived in New York on the 16th. Their headquarters are at Madison Square Garden, an immense building arranged with a seating capacity of 14,000. During their stay, parties of workers, each in charge of a leader, are being sent out over the city to distribute literature, and picked agents will visit the Bowery and Chinatown, two notorious quarters. The train that went via the Lake Shore consisted of eight passenger coaches, and while waiting in Elkhart for 20 minutes for supper the passengers sang the "songs of Zion." In justice to them it may be said that there probably never was a cleaner, better behaved trainload of people taken through Elkhart. The Herald is, however, not taken in with Dowie's egotistic ways or his method of work, even though both man and method are characteristically American.

The plan of salvation is very simple; let us be careful that in presenting it we do not complicate it and needlessly perplex the reader. "Being justified by faith we have peace with God through our Lord Jesus Christ." Who is he? what is he who claims to be justified, and at the same time claims he has not this peace? Peace is one of the fruits of the Spirit. If we have not the Spirit we have not this peace. There is much more theorizing than there is experience. He who is truly justified by faith has an experience that he need not be ashamed of nor need he repudiate it thinking he has not received of "His fulness, grace for grace." To those who believe Him and receive Him, to them He still gives power to become the sons of God; and these are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Being then born of God they are sons and heirs, and joint heirs with Jesus Christ, according to the promise of God Himself. And by this we—and this includes all true believers—know that we love God if we keep His commandments. One of the greatest missions of the church today is to preach the simple plan of salvation and the simple life of faith and trust in God's word and the guidance of the Holy Spirit, according to that word.

PERSONAL MENTION.

Bro. Daniel Kauffman of Versailles, Mo., is at present holding meetings at Garden City, Mo.

Pre. Simon Hershberger of Milan, Okla., informs us that that post office is about to be discontinued. His address will be Timberlake, Okla.

The brethren, I. A. Wambold of Breslau, Ont., and E. S. Hallman of Berlin, Ont., left home on the 17th for Ohio and Western Pennsylvania to visit some of the congregations and hold meetings. May the labors of our young brethren be richly blessed.

Bish. J. P. Miller of White Cloud, Mich., will hold communion services at the Shore M. H. in Lagrange Co., Ind., on the 25th of October. We hope that the congregation there will be encouraged, strengthened and brought closer to Jesus by these solemn services.

Bro. Eli Lehman of North Lima, Ohio, in company with his wife, and Sister Eva Lehman, sister of Bro. John Lehman who is engaged in the hardware business in this city, paid the House a visit on Friday, the 9th. Bro. Lehman has been a reader of the Herald for thirty years. We are always glad for these calls from our old friends and patrons.

Bro. and Sister J. A. Ressler spent the afternoon and evening of Oct. 13 in Elkhart, the guests of the editor and family. It was a pleasure to see them again. From here they went to Goshen, where they took the midnight train for Creston, Ohio. They sail from New York for Naples, Italy, on the 27th of October. At Naples they change steamers for Bombay, India. We wish them God speed. "The Master of earth, and sea, and sky" be with them and bless them.

Bish. J. P. Miller of White Cloud, Mich., held communion with the Bowne congregation in Kent Co., Mich., on Sunday, Oct. 11. In the afternoon, at Sister Blean's. Sister Mary Ann Blean has been a great sufferer from inflammatory rheumatism for many years and is at the present time entirely helpless and very weak, but hopeful and longs for her redemption, having a desire to depart and be with Christ, which as the apostle says, is far better. Uncle John Hostettler is also very feeble. May the Lord comfort these suffering ones.

For the Herald of Truth.
REMINISCENCES OF A BIBLE
COLPORTEUR.

By J. Bartsch.

IX.

14. A journey to Khiva and a drive through the desert under difficulties.—My place of residence at this time was Tashkend. By the order of the Bible Society had established a depot there, that is, a book store where Bibles, Testaments and portions

HERALD OF TRUTH.

of the holy scriptures in all the languages and dialects used there, were sold and shipped to other points.

In course of time I had, in accordance with the wishes of my superior, appointed several colporteurs—two in Siberia, one in Khiva, and a young man in Tashkend, to assist my wife when I was away from home, and to learn colportage work.

Some time after this the colporteur in Khiva informed me that he expected to emigrate to America.

To properly conduct the business there and keep account of the stock on hand was a very difficult matter owing to the distance, and the Society desired that, if possible, another colporteur be appointed there. There seemed to be no other way than for me to go to Khiva myself to attend to this matter. Just about the time when I arrived at this conclusion orders came from the director requesting me to go to Khiva.

Khiva is about eighteen hundred versts (about twelve hundred miles) from Tashkend. My route lay about one thousand versts northwest to Kasalinsk. From there, crossing the Sir Daria (Jaxartes) River, my way led southward through the Kyzyl Kum desert about six hundred versts to Alexandrovsk and then, crossing the Amur Daria (Oxus) River, westward to Khiva.

For journeys of any considerable length in the regions of the steppes a liberal supply of provisions is always taken along, such as tea, sugar and bread, etc. For very long tours some change of diet is of course necessary.

This was not the first journey which I had made away from Tashkend, for I had now been there more than three years and was supposed to make at least two tours annually, each of which was of about three months' duration.

From the governor I had obtained a "Kaschnaja Podroschnaja," that is, a written permit, allowing me to make use of the conveyances employed in the transportation of the overland mails. This permission is usually granted only to those who travel in the service of the government.

This special favor was granted me for every one of the long tours I made. I had on various occasions presented books to schools, hospitals, and prisons. On account of this the government looked upon my work as a mission and was always ready to render aid. Being supplied with this official permit I was never unnecessarily delayed at any of the mail stations along the route. The men in charge were obliged to promptly provide me with horses for the continuation of my journey. Those who were supplied simply with the civil permit were often delayed for days at a station, and of which those in charge of the station took full advantage by the rates they charged for board and lodging.



October 22,

At the beginning of my residence in Tashkend it happened that on a journey of three hundred versts which I always afterward made in thirty hours, my wife and I spent thirteen days including the many delays.

Supplied with my official permit and a liberal stock of provisions—hams, cheese, etc.—and a small supply of books for sale or distribution on the way, I started away from Tashkend. I had taken leave of my wife and child for an absence of about three months. In the meantime they were to make a summer tour to the mountains to visit relatives there.

Let us suppose then that I am fairly under way in my troika. The middle or third-horse is keeping up a steady trot, while the runners on either side keep up their short, loping gallop, while the two bells in the bow of the harness jingle merrily. (In Russia and some other European and Asiatic countries a large wooden bow passes over the horse's shoulders from which one or more bells are suspended. One of the things about his conveyance in which the Russian driver takes great pride is to have bells attached that give a sweet tone. Ed.) As I give my thoughts free course the regular tempo of the bells suggests to my mind an ever recurring rhyme.

We have already gone quite a distance—five stations or about ninety versts. At the top of a long ascent the jantschiki (coachman or driver) alights to place the skid-pan under the wheel. We have a long descent of several versts before us. In the distance, far down the valley, we can see the white building of the mail station. Carefully the horses go down the steep mountain. The strong wheel horse alone keeps the wagon under control and the skid-pan seems hardly necessary. However, only a short time before, one of these post-chaises in which an elderly lady and her daughter rode, upset as they were returning to their home from a visit. The daughter jumped out of the conveyance, but the mother fell under the body of the vehicle, and when the horses were finally stopped it was found that she had been dragged to her death. The shock of the sudden death of the mother was too much for the poor daughter, and she lost her reason. I simply cite this instance to show that it is better to exercise due precaution even when the horses seem to be thoroughly reliable.

I pay the jantschiki regularly his fee for drinks (tea) and as a result he drives fairly well. We have again proceeded about thirty versts, and are stopping once more at the top of a long ascent to fasten the brake. Far down at the foot of the mountain Tschimkend lies before us. Far as the eye can see the earth is covered with its mantle of green. Dotted over this vast expanse are beautiful

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orchards and groves. Here and there a white house seems to peep forth in a friendly way from its green surroundings. To the right of us stands a newly erected factory building with imposing chimneys.

There is one more steep descent to negotiate. Finally we reach the bottom. The skid-pan is removed from the wheel and, accompanied by the shrill jingle of the bells, we dash at full gallop into the city. Everything that moves in the streets hustles aside—chickens, geese, sheep, donkeys, camels—everything hurries out of the way of the fast approaching vehicle that leaves a cloud of dust in its wake. Thus we dash along through the streets to the bazaar. The people know the post-chaise and take no chances in making room for it. And still we go in full career on to the building of the mail station. With a sudden jerk the vehicle is brought to a standstill. The servants connected with the station come running to help the passengers out or to help carry the baggage in.

Here I stopped several hours for rest, ordered a samovar (utensil for making tea) and roast chicken. After my repast I went to the bazaar with some books and then resumed my journey in order to reach Kasalinsk as soon as possible.

Beyond Tschimkend lie Turkestan and Perovsk, both places of considerable importance and in each of which I stopped over several hours to do colportage work. For some distance before reaching Kasalinsk the road is very heavy. For the distance of about two stations we passed through deep, loose sand. The sun pours down with burning heat, while from beneath the hot sand increases the heat until the air becomes well nigh stifling. The horses are unable to move faster than a walk. Panting and covered with sweat and foam from heat and exertion, they are repeatedly forced to stop for a short rest.

All things have an end, and we, too, finally reached Kasalinsk. After I had arranged my baggage from its somewhat disturbed condition after a six days' journey overland, and had refreshed the outer man with a bath, and the inner man with a meal, I presented myself at the headquarters of the municipality to present my credentials and explain the object of my journey to Khiva, hoping that through the chief of this district I might obtain some useful information.

The journey to Alexandrovsk occupies from ten to fifteen days, according to the condition of the weather, roads, and the general outfit. This journey is usually made on camel back; but whoever desires to travel more comfortably with wooden axes, puts on a small wagon with the harness hitched to it (See accompanying illustration.—Ed.) I chose the more comfortable mode, secured a small wagon, and put on a linen cover. Into the bottom of the wagon I put a layer of clover hay, on top of that, blankets and pillows, then my box of provisions, my baggage, books, and other personal effects. A barrel of fresh water is tied upon the camel's back, or one upon the back of each if two are used. Every traveler supplies himself with blankets and pillows.

With the assistance of the chief of the postal department I soon secured the services of a Kirghiz who, with three camels and two men, engaged to take me through the desert to Khiva. (To be continued.)

The best proof of the divinity of the Christian religion is the daily life of the Christian himself—not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk.—Vincet.

HERALD OF TRUTH.

For the Herald of Truth.
THE YOUNG CHRISTIAN.

By Jacob K. Bixler.

There is no period in a Christian's life as critical as the one just after conversion; either he will go on and develop into a strong Christian character, or he will turn back again to the weak and beggarly elements of the world and be in bondage to them again. Even if he does go on, indeed, will generally be very trying times on the part of the young Christian. In fact, there are but very few Christians who have not passed the period when they felt that they were "wretched" and when they desired to do good, evil was present, and many times the good they desired to do they did not, but the evil they hated, that they did. What discouraging times these were for us, and had we not known that "where sin abounded grace did much more abound," we would have let go our hope of eternal life. Happy, indeed, is the one that can soon grasp the principles of the new life and avert many of the trials that usually come to young Christians.

There is no word in the Bible that so fittingly describes the young Christian's life as the word, "babe." The babe in Christ, like a young child, is weak and helpless and needs the help and sympathy of the whole family. They have but recently (at conversion) changed kingdoms; they have left Satan's kingdom for God's, and, like the foreigners coming to our land, need to be taught the principles of our government that they may be law-abiding citizens in this land of liberty. The foundation of God's kingdom—love—is so diametrically opposed to that of Satan's, that it may take some time for the new convert to adjust himself to his new surroundings and new associates, because the instincts, habits, and impulses are not all changed when the heart and will are converted.

New experiences are continually arising; there are temptations to be overcome that he never had before and he cannot rely on his former experience to help him, because it is a new life entirely. Paul wrote to Timothy, "Flee also youthful lusts," showing that the young are exposed to many trials and temptations to which the older Christians are not prone. The young Christian is in the formative period of his life, and although Satan has lost one of his subjects he is not satisfied, but if he can but implant one false idea of the Christian life and conduct, he will feel amply repaid, for it will bear fruit later. The young cannot see into the spiritual life and see all the snares laid for them by the enemy of souls and hence are more easily led astray. Again, many young Christians make the mistake of thinking that the forgiveness of their sins is the desired end of the spiritual life, whereas, it is only the beginning, and hence they do not seek the development which the baptism of the Holy Spirit makes possible. At conversion the change from wrong to right principles of life is made and the Spirit gives us power to live out the right principles.

The above are some of the trials which the young Christians generally have, and if they were courageous enough to tell us their troubles it would be an easy matter to help them; but usually they are timid and feel that their troubles are such as they alone have. Here, then, is where the work of the older Christians comes in. When David learned that he could not build the temple he earnestly prepared materials for it, for, said he, "Solomon, my son, whom alone God hath chosen, is yet young and tender, and

the work is great; for the palace is not for man, but for the Lord God." James and John, and Paul and Timothy are examples of the fatherly, watchful care the older Christians should exercise over the younger. But so often we are too lavish with our faultfinding, and this never builds up. We should not only find the flaw, but tell how it may be remedied; not only denounce the sin, but teach and pray that their eyes may be opened to the truth.

Let us remember that "loose living" among the young is generally, but not always, the effect of their surroundings. When a child is adopted into a family it will usually become like the family; if the family use poor language the child will do so; or if they have some particular trait of character the child will acquire it. The church is a family and when young souls are adopted into it they will become more or less like those with whom they associate. Many a time have our hearts bled when young souls were taken into the church, knowing how poorly the church cared for her babes. The church that has young converts has a great responsibility, but "responsibility" is only another word for "great opportunity." The church, like the potter molding the clay, has the power to mold them into vessels of whatever sort they will—weaklings, or stalwart men and women of God. When the young begin to love the world more than the church, it should be made a time of earnest heart-searching by all—pastors, Sunday school superintendents, teachers, and all Christians.

The Bible plainly teaches the kinds of food needed for the development of a perfect Christian life, viz.: bread, milk, and meat. These are all model foods for the physical body as well as the spiritual. This gives us to understand that we must give the young Christian the best to be had. So often we feed them on food so devoid of nutriment for the soul that it is no wonder that their souls are lean and their lives dwindle. Let us not give them "donuts" all the time, but something positive, something that helps, something that enlarges their vision of the spiritual life and gives them an ideal world living for. If we cannot feed them on that which builds up, is there not something wrong with us? Does the Father withhold the blessings of heaven from those truly His?

To the young we would say, that if you are not enjoying your religion, if Christianity seems to be a burden and you are continually falling and repenting, seek the Spirit's help. He will quicken your mortal bodies; He will give you power to overcome the enemy; He will guide you on the highway of holiness, and will bring you joy and peace unspeakable. Let us look often at our lives and see whether we have grown. The young Christian must be a growing one. If we have trials, let us have courage enough to seek the help of some father or mother in Israel. They can help us, for they have passed through similar trials. And let us never lose sight of the rich promise that in our Savior we can always "find grace to help in time of need." Heb. 4:16.

Let us labor for the salvation of those around us. By so doing we will get a practical knowledge of the spiritual kingdom. We are to be ambassadors for Christ. An ambassador is an agent or minister of the highest rank sent by a nation to a foreign country to look after its affairs there. This is, then, the highest honor that Christ can bestow upon us, to have us represent Him in speaking to lost ones. Are we in a fit condition to represent Him?

Concluded on page 343.

HERALD OF TRUTH.

October 22, 1908.

ABRAM B. KOLB, Editor.

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"Narcotics, or the Drug Habit, and non-alcoholic medication, or why, when, and what medicine to give," is the title of an excellent 24-page pamphlet by Dr. S. O. Barwick of Wakarusa, Ind. Price, 10 cents. The Doctor explains what is meant by the terms food, tonics, and narcotics, and shows the medical use as well as the alarming abuse of drugs and liquor. The pamphlet is well worth reading.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 from the time the subscription is received until the end of 1904. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

CORRESPONDENCE.

Newton, Kans., Oct. 11, 1903.—A friendly greeting to all readers of the Herald. Grace unto you, and peace and love be multiplied. Bro. J. Schlegel of Kansas and J. S. Smith of Illinois were with us on Sunday, conduct-

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ing both morning and evening services at the Pennsylvania M. H., Harvey Co., Kans. Both meetings were well attended with good interest. God gave us impressive and edifying messages through our brethren. May they visit us again. D. Weaver.

Timberlake, Okla., Oct. 12, 1903.—On Sept. 30 Bro. David Garber of Nampa, Idaho, came here and remained with us till Oct. 9, during which time he preached ten very interesting sermons in the Milan Valley M. H. He plainly taught the people their duty toward God and toward their fellow-men, earnestly admonishing Christians to be a people separate from the world, and not to touch the unclean things. During the meetings one soul became willing to confess Christ as her Savior. Simon Hershberger.

Woodside, Pa., Oct. 12, 1903.—The pulpit in the Masontown Mennonite M. H. was occupied on Sunday, Oct. 11, both morning and evening, by Bro. Aaron Loucks of Scottsdale, Pa. The brother brought to us very helpful admonition and we trust all have profited thereby. May he be the means of bringing many souls to the Savior. Bro. and Sister Thomas Shope are slowly recovering from a siege of illness. We held our inquiry meeting on the 11th and expect to observe the communion on Nov. 1 with Bro. Hallman and his assistant from Canada. Bro. Hallman is expected to be with us on Oct. 20, at which time he will begin a number of meetings, continuing till the time for communion services.

Wadsworth, O., Oct. 14, 1903.—Dear Herald readers: Greeting in the worthy name of Jesus. The congregation at this place has for a long time felt the need of another minister, to help gather in the ripened grain. On Saturday, Oct. 10, a meeting was held at the Bethel M. H., when three candidates were chosen. On Sunday, Oct. 11, lots were cast and Bro. Norman Lind was chosen. May the Lord bless the dear brother in his new field of labor, that he may be an earnest laborer in the Lord's vineyard. Bro. I. J. Puchwalter was with us and officiated in these services. This was truly a spiritual feast, a time that will long be remembered by all present. A Sister.

Rockton, Pa., Oct. 12, 1903.—Dear Herald readers. A few items from this part of the vineyard. On the morning of Oct. 8 the brethren, Jonas Blauch and Samuel Thomas of near Johnstown, Pa., started on an overland route to Clearfield county, arriving here about 4 o'clock Saturday afternoon, Oct. 9, after driving about seventy-five miles. Bro. Blauch, who is seventy-three years old, has stood the trip very well. While here he preached two helpful and practical sermons, choosing for his texts, "Remember Lot's wife," and "Abstain from all appearance of evil." This morning they left again for home, expecting to arrive there tomorrow evening. We wish them a safe journey. May the blessings of heaven go with them. This visit was much appreciated and especially to the writer, as his home is in the neighborhood from whence the brethren came. News from home is always welcome! We will hold our communion on the 25th of October. Pray for us that we may be found worthy to partake of the sacred emblems. J. N. Kaufman.

Tiskilwa, Bureau Co., Ill., Oct. 12, 1903.—On Sunday, Oct. 4, Pre. J. P. Smucker of Goshen, Ind., held services in the Willow Springs M. H. On the following Sunday Bro. C. Z. Yoder of Weilersville, Ohio, and Pre. John Smith of Gridley, Ill., were here.

Bro. Smith recently passed his eighty-third birthday. Though he is growing feeble in body he is still strong in the Lord, and earnestly admonished both old and young, in Sunday school and preaching services. Bro. Yoder also conducted an interesting meeting in the evening. We are always glad for visits from any of the ministering brethren. May the Lord richly bless those who work for the Master.

Risser's Cong., Lancaster Co., Pa.—Dear Herald readers. On Oct. 5 Bro. J. A. Ressler was with us in the forenoon. He preached an interesting sermon from Matt. 28:18-20. We wish Bro. Ressler a safe journey, and that the Lord might bless him in his work among the heathen.

Rohrerstown, Pa., Oct. 16, 1903.—Dear Herald readers. Greeting in Jesus' name. Bro. J. A. Ressler came here the 27th of September, preaching in the afternoon of the same day at this place and in the evening at Millersville, just about three miles south of here. The great subject of "Missions" was very forcibly brought before us, and we trust many lasting impressions may have been made. May the visit of our dear brother to the homeland be the means of stirring the Christian church in America (and especially the branch to which he appeals most directly) to a sense of her duties, yea, privileges, and may many be constrained to "go," "let go," or "help go," and may all with one accord earnestly do, as Jesus commands, when He says, "Pray ye the Lord of the harvest, that he may send forth laborers into his harvest, for truly the harvest is plenteous, but the laborers are few." If this command were heeded by the Christian church of America, as it should be, we feel safe in saying that there would be lack of neither workers nor means to carry this glorious gospel we so much prize, to "all nations."

May the Lord abundantly bless our dear brother and sister, as they go to their distant field of labor, and may they be instrumental in winning many precious souls for the Master, for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3.

For the Herald of Truth.
By Paul E. Whitmer.

DAVID AND ABSALOM.

2 Sam. 15:1-12.

Golden Text.—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Exodus 20:12.

David had now been king over all Israel about twenty-five years and over the house of Judah for more than thirty-two years. During this period great changes were wrought in Israel. The tottering throne upon which Saul sat was well established under David. So well did David acquit himself before the Lord and his people Israel that God through the prophet Nathan made a covenant with "the man after mine own heart," establishing "the throne of his kingdom forever," saying, "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him as I took it from Saul."

As time went on, David continued to prosper. The borders of his kingdom were enlarged; his soldiers continued valiant in battle; his counsellors advised him dis-

creetly; his people rendered him willing service; power, wealth and honor surrounded his throne. He seems to have become so occupied with the affairs of state and their attending glory that he became slack in "the king's business." Great prosperity appears to have chilled his ardent desire and quest after Jehovah and His righteousness, and in that evil hour of temptation he conceived in his heart the wicked plot against Uriah and his wife Bath-sheba. God had promised to establish his throne forever. This awful and lesser sins came between God's promises and himself. God also said, "The soul that sinneth, it shall die." The only way that the execution of this sentence can be averted is by immediate repentance and faith in the atoning blood of Jesus Christ. David repented of his sins and drew him up to the Lord with this prayer: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

The prophet then told him: "The Lord also hath put away thy sin; thou shalt not die. But because David by this sin had 'given great occasion to the enemies of the Lord to blaspheme,' evil effects were to follow his wrong-doing. He was no longer guilty of sin—that was forgiven, but evil effects followed his transgression. Who can sin with impunity? David could not. 'Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house,' and 'Now, therefore the sword shall never depart from thine house.' Nor did it, as all the later life of David clearly shows.

Now calamity after calamity came upon him. The son for whom he fasted and prayed seven days, died. Amnon, his son, committed the same sin of which he had been guilty and of which he so bitterly repented. Absalom slew his brother for this wicked deed and to avenge his sister. Athithophel, one of David's most trusted friends and counsellors, deserted him. David's reverses reached their climax in Absalom's rebellion.

Absalom was a young man of perhaps twenty-five years, the son of Maachah, the daughter of the heathen king of Geshur. From his mother and her heathen family he, no doubt, inherited much of his moral weakness and reckless character. But the prophet told David at a former time that "the sword shall never depart from thine house." This revolt of Absalom may have been an unshattering of that sword, and a visiting of "the iniquity of the fathers upon the children." In personal appearance he was imposing, so much so that "in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him." His beautiful hair, which grew to great length, gave him occasion for much vain display and pride. With all this committal to the support of the weak, the restless, and the baser classes in David's kingdom.

Although Absalom had just recently returned from Geshur, to which country he had fled from justice for the murder of his elder brother, he soon sought and by unfair means secured complete restoration into his father's family. Now, in his wicked heart he pondered the desire to be king. The longer he pondered it the more hardened he became. But to succeed to the throne it was necessary to displace his father, the Lord's anointed. This could not be accomplished at once, but since "As a man thinketh in his heart, so is he," he soon formed a conspiracy in his heart against his father and immediately proceeded to carry it out. "And it came to pass after this that Ab-

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salom prepared him chariots and horses and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate; and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh, that I were made judge in the land, that every man which hath any suit or cause might come unto me and I would do him justice. And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel."

Absalom did all this in a way that the king took no note of it. When he had everything in readiness, he came to his unsuspecting father saying, he had promised the Lord at Geshur that if he were ever permitted to come to Jerusalem again he would serve the Lord, and desired now to go to Hebron to pay his vow. David said, "Go in peace." With this benediction Absalom went from his father, never to see him again. He went to Hebron with two hundred innocent men, where those who were associated with him in the conspiracy declared him king over Israel. At the sounding of the trumpet the spies that were sent "throughout all the tribes of Israel" said, "Absalom reigneth in Hebron."

For a few days, or at most a few weeks, Absalom ruled in Jerusalem, his father having fled for fear of his rebellious son. His reign was weak and brief, showing his inability to hold the place he coveted, and he soon came to a tragic end, for "He taketh the wicked in their own craftiness."

Now David commenced to lament the death of his wicked son, saying, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" All this suffering was the bitter fruit of sin. Grace is not and never was a license for sin. "The way of the transgressor is hard."

Goshen, Ind.

For the Herald of Truth.

REPORT

Of Indiana and Michigan Conference, held at the Bowne M. H. near Elmdale, Mich., Oct. 8 and 9, 1903.

According to previous announcement the Conference met Thursday morning, Oct. 8. Most of the forenoon was spent by the bishops in council, considering questions, etc., and they appointed J. S. Shoemaker to deliver the conference address. During this time the congregation was engaged in singing and listening to short and edifying addresses given by different ministers, after which the conference was organized, J. S. Shoemaker being elected Moderator, who, by consent of the conference, chose as assistant moderator, J. P. Miller. By consent of the conference the secretary chose J. S. Hartzler as assistant. The forenoon session was closed with prayer by John Blosser.

Thursday afternoon session was opened by reading 1 Cor. 12, and prayer by Jacob Shenk. The conference address was delivered by J. S. Shoemaker. Following are a few of the thoughts presented: Other foundation can no man lay than that is laid, which is Jesus Christ, the chief corner stone. This Rock, Christ, is the Son of the living

God; Peter's confession, the sure foundation. Every society has its foundation; we must have ours. It means something to build on this foundation. Let us not build upon one part of the word to the neglect of the other. Allow God to place you just where He wishes you to be. We must come to the Lord in the right way. Organizations fail because they deviate from the principles upon which they are founded. The underlying principles are the teachings of Jesus Christ. Repentance, a living, saving faith, regeneration, being born of God—power to become the sons of God, having Christian graces in the heart and the fruits of the Spirit manifested: Righteousness, self-denial, non-resistance, not only theoretically, but practically, separation from the world, denouncing all that is worldly, not following worldly business methods, and remembering that our citizenship is in heaven.

Love is the very fountain principle, from which all others flow. If I am a part of that great building I must love my brethren, get out of self, get into 1 Cor. 13, and stay there, and then the gates of hell cannot prevail against me. One gate is selfishness. Others are envy, covetousness, pride, formality. Through these, thousands of precious souls are going down to everlasting destruction. Let us take Christ as our guide and His word as our hope and light.

According to His will God has always had His builders, though not the same builders. Of all the churches which were begun after the apostles' times He has kept a small number who arose again and again as true builders. The little band of Mennonite people who exist at this present time, if they will not stand together and keep the true doctrines, God will raise up another people who will represent His true Church and be faithful. We must not think, since we have been preserved for two thousand years, it is a sign that God will preserve us, if we are not faithful to Him. We should be ashamed of God if united in opposing all the wickedness and sin of this present age.

The following bishops, ministers and deacons gave their testimony:

Bishops.—J. S. Shoemaker, Freeport, Ill.; J. P. Miller, White Cloud, Mich.; J. F. Funk, Elkhart, Ind.; D. J. Johns (A. M.), Goshen, Ind.

Ministers.—David Burkholder, Nappanee, Ind.; J. S. Hartzler, Goshen, Ind.; Isaac Weaver, Alto, Mich.; Peter Keim, Elmdale, Mich.; Henry Weldy, Wakarusa, Ind.; Jonas Loucks, Goshen, Ind.; J. W. Christophel, Goshen, Ind.; John Garber, Goshen, Ind.; Yost Miller, Lagrange, Ind.; Samuel Honderich, Goshen, Ind.; Jacob Shenk, Goshen, Ind.; Josiah Miller, Lagrange, Ind.; Oscar Hosteler, Topeka, Ind.; John Hygema, Wakarusa, Ind.; Moses C. Bowman, Mannheim, Ont.; John Blosser, Rawson, Ohio.

Deacons.—James Mishler, Shipshewana, Ind.; Menno Yoder, Shipshewana, Ind.; John Bare, Nappanee, Ind.; Daniel H. Coffman, Elkhart, Ind.; Eli Zook, White Cloud, Mich.; Herman Bentler, Freeport, Mich.; Joseph Miller, Alto, Mich.

The congregation now expressed, by rising, their consent and approval of the principles presented in the conference sermon.

The secretary read the questions presented for discussion.

Quest. 1 was read and discussed, but for want of time no answer was adopted, and the afternoon session closed with prayer by J. F. Funk.

FRIDAY FORENOON.

Session was opened by John Blosser.

Quest. 1, "What may be done to enhance the spiritual growth of our members in gen-

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eral?" was again taken up and the following answer adopted:

Deeper spiritual teaching and practical living of God's word, with prayer for each other, will do much in this direction. A deeper concern for the welfare of others, and visiting those who are not thus filled. These things can only be carried out by Spirit-filled persons.

2. How shall our small congregations be supplied with bishop work when the Evangelizing Board refuses to bear the expenses?

Answer.—Since there is no provision made by the Evangelizing Board for that purpose, we believe that it would be well for this conference to have a special fund for such work.

3. Is it edifying for a bishop to go into another district and do bishop's work without being invited by the bishop of that district?

Answer.—According to our conference rules a bishop has no right to go into another district to do bishop's work, without consulting said bishop. But if said bishop is consulted and does not object or give a scriptural reason, the other bishop may do the work.

4. Is it right for our people to sign a remonstrance against a saloon license?

Answer.—Let every man be persuaded in his own mind and act accordingly.

5. What action should be taken with members who adorn their children with fashionable attire?

Answer.—They should be visited and admonished in the spirit of meekness and charity (Matt. 6:1), and if they do not comply with the rules of order they should be considered as transgressors.

6. If a member has been excommunicated because of being divorced and has married again while the first husband or wife are living, or because of marrying a divorced person, can such an one be again received into church fellowship?

Answer.—Yes, if the party to whom he or she was first married is dead, he or she may be received into church fellowship by making a confession and showing fruits of repentance.

7. What is required of a member marrying a companion who is a member of some popular church which does not uphold the doctrine of non-resistance or separation from the world in regard to fashionable attire, etc.?

Answer.—He or she is to be considered and dealt with in the way as one who marries a non-professor.

8. Is it consistent for our bishops to hold communion or baptize in congregations of the Amish Mennonite church, or would it be consistent for our congregations to ask an Amish Mennonite minister or bishop to baptize or hold communion in our congregations?

Answer.—In general we believe that it would be better for the bishops to do work in their own churches, but there may be circumstances where it would be perfectly consistent.

9. Would it be consistent for our ministers (not bishops) to baptize or hold communion or with any of our Amish Mennonite congregations?

Answer.—Referred to answer of Quest. 8.

10. A non-member married a husband who was afterward arrested and taken away from her, because of a former marriage. The wife now, without having her first illegal marriage annulled, married another. Can the second husband be received as a brother?

Answer.—If the woman has her former marriage annulled he may be received as a brother.

11. Should questions of business be brought up at council meetings?

Answer.—When the business is questionable and concerns an individual member, it may be brought up, but steps should always be taken to adjust the matter before the time of council.

Forenoon session closed with prayer by Henry Weldy.

FRIDAY AFTERNOON.

Opening exercises were conducted by J. P. Miller.

12. If a couple who were members of the church, but have become transgressors by violating the laws of chastity, request one of our ministers to marry them, can he do so before they make their confession and be again received into the church as members, or how is such a case to be dealt with?

Answer.—Since such persons sever their connection from the spiritual body by that act, our ministers shall not perform such ceremony until fruits of repentance are shown and the parties have been again received.

13. How to encourage sisters to wear prayer head-covering, and also to remove their bonnets at all devotional meetings and Sunday school?

Answer.—More intelligent teaching on the import of 1 Cor. 11, and more practical examples on the part of the older sisters.

No amount of encouragement will avail unless there is a willingness to receive God's word. Try to bring conviction to the hearts of those who do not understand it.

14. Is it unscriptural for a lay-member who is of good standing in his home congregation, to invite a minister of our faith of another congregation to visit the said lay-member's congregation, provided he (the lay-member) sees that the minister's expenses are paid?

Answer.—It is proper for a brother to give such invitations under such circumstances, provided the brother gives the invitation to a regular appointment, but an invitation to hold a series of meetings should be given at least by the consent of the home ministers and the congregation.

15. Will this conference grant the ordination of a minister at this place (Bowne, Mich.), or else send a minister from some other place? On motion the petition was granted.

16. Does this conference sanction the ordination of a bishop for the Shore, Emma and Clinton congregations, having taken a counsel in the churches in favor of such ordination? Petition was granted.

17. Onasmuch as the home conference decided that it is necessary to ordain a bishop in Elkhart county, does this conference grant permission to choose or ordain one with the consent of the congregations? Granted.

18. Whereas our former bishop, P. Y. Lehman, in his announcement of withdrawal from the Indiana and Michigan conference, charged the committee (called to investigate and adjust the Clinton Mennonite church difficulty) with "irregular proceedings and partial and unjust decisions," therefore, be it resolved, that this conference hereby protest against and deny the charge made by said P. Y. Lehman, and thus vindicate said committee.

20. Resolved, that this conference grant the holding of Bible conferences in this conference district.

A PETITION.

To the Indiana and Michigan Conference:—

We, the undersigned members of the Mennonite congregation residing at Goshen, Ind., humbly petition this conference to send a bishop to co-operate with an Amish

Mennonite bishop in organizing a church at this place, composed of members of both branches of the church.

This petition was signed by eighteen members, and after the conference had discussed the question for some time the petition was granted and Bishop J. P. Miller was appointed, with permission to choose another Mennonite bishop to co-operate with an Amish Mennonite bishop in organizing said church.

A committee was appointed to organize for the defraying of bishops' expenses while ministering to the poor or smaller congregations. Deacons Noah Hoover, D. H. Coffman and John Bare were appointed.

It was decided that the next conference be held at the Yellow Creek meeting house, beginning on Thursday preceding the second Friday in October, 1904.

There being no further business, Bish. J. F. Funk offered the closing prayer, and after singing, "Blest be the tie that binds," etc., conference adjourned.

David Burkholder,
J. S. Hartzler,

Secretaries.

For the Herald of Truth.
REPORT

Of S. S. Conference, held at Sugar Creek
M. H., Henry Co., Iowa, Oct. 2, 1903.

Devotional exercises by J. C. Koebel, who read 2 Thess. 1:2, 3; Mal. 3:16-18. Bro. A. I. Yoder was chosen moderator; Bro. Levi Miller, assistant moderator. Topics were discussed as follows:

1. The Ideal Sunday School.
(a) Object.—H. H. Haas. To teach the word of God to the young. To bring souls to Christ. To bring old and young together. To uphold the church.

(b) Advantage.—S. G. Lapp. It is a help to the parents to bring their children up in the nurture and admonition of the Lord. To teach them the word of God, and bring them into the church.

(c) Responsibility.—S. G. Lapp. We are responsible for the opportunity we as teachers and pupils have of learning God's will.

(d) Qualifications of the Sunday school worker.—Essay, Anna Slatter. He should be an earnest Christian, interested and active in the work, fully consecrated to God.

Open discussion. Song.

2. Factors of a Sunday School.

(a) Superintendent.—Benj. Schertz. He should be a faithful Christian, with the love of God and to lost souls, at heart. With good report, friendly, prompt, a man of prayer.

(b) Teacher.—Christian Fienberg. He should be a Christian, well versed in the word of God, and "able to teach," regular in attendance. Should practice what he teaches.

(c) Pupil.—J. Altman. Should study the lesson well, be attentive, and come with an intention to learn.

(d) Parent.—Ben. Schlegel. Parents should take interest, teach their children during the week, pray for them, and come with them to Sunday school.

(e) Singing.—W. R. Eicher. Singing "with the Spirit," and with the understanding, also, is a power in Sunday school, making great impression. Should be of a nature to keep old and young together.

(f) Unity.—Essay by Nanny Yoder. Unity is necessary for success, and victory for Christ. Is pleasing to God. In unity there is power.

Open discussion.
Forenoon services closed with remarks and prayer by Bro. Fred Mast.

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AFTERNOON SESSION.

Devotional exercises by Daniel Schlegel. Children's exercises by Daniel Graber, C. Z. Yoder and others.

3. What shall we teach in Sunday School?

(a) The Word.—Conrad British. It leads to salvation, through faith in Jesus Christ. Gives us light and eternal life.

(b) The Principle of Love and Non-resistance.—Levi Miller. It leads to obedience, and full submission to Christ and His teachings.

(c) Non-conformity to the World.—C. Grisser. It is manifested in the life we live, by our conversation, our actions, our honest dealings with our fellowmen, simplicity of attire, by abstaining from all appearance of evil.

Cling to the Bible.—Essay by Eva Gerig. Clinging to the Bible means entire obedience and submission to the doctrines and commandments of God's holy word.

Open discussion. Song.

4. Personal Work.

(a) Am I my Brother's Keeper?—Joseph Koebel. To the extent that our hearts must be filled with love for him, which manifests itself by doing him all the good we can.

(b) Have I been my Brother's Keeper?—Samuel Erb. In weakness, by taking an interest in his welfare and seeking his good.

(c) Who is my Brother?—S. E. Roth. By creation, all mankind. By adoption, all who do the will of God.

Friendly Greeting.—Essay by Lydia Orendorf. The superintendent, teachers and all, should ask God to put a smile on their face for all who come.

Open discussion. Song.
Closing remarks and prayer by Bro. John Smith.

EVENING SESSION.

Devotional exercises by Jacob Swartzendruber.

5. The Reward of a Consecrated Sunday School worker.—C. Z. Yoder. Reward is in store in heaven. He also finds joy and blessings for himself by blessing others.

Queries. Song. Closing remarks and prayer by Bro. Levi Miller.

Samuel Gerber,
Joseph Koebel,
Secretaries.

For the Herald of Truth.

REPORT

Of Seventh Quarterly S. S. Meeting of Rose-land (Neb.) S. S., held Oct. 4, 1903.

Topic 1. Why I am a Christian?—God gave His Son as a ransom for our sins, and He desires us to accept Him and live for Him. We also get a great benefit. God fills our hearts with joy and happiness and gives us peace which passeth all understanding. A carnal man is continually under condemnation. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. A Christian has the fellowship of the best class of people on earth.

2. How to develop a Christian character.—Character is what we are. The thoughts and acts of our life make character. The little thoughts and the little deeds of everyday life mold our character. To develop a Christian character, we must first accept Christ; then think of Christ constantly, and work for Him daily. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. "As a man thinketh in his heart, so is he." Little acts of kindness and little deeds of love, prompted by God's Spirit, will help to mold our characters as God would have them. And He will bless us for so doing.

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DAVID'S JOY OVER FORGIVENESS.

By John Blosser.

The following article intended for the series of notes on the S. S. lesson, came too late for publication in last week's issue. The thoughts presented are so good that we take pleasure in publishing it this week, as most of the readers will receive the paper before the lesson written on will be used.—Ed.

"Blessed is he whose transgression is forgiven, whose sin is covered." Psa. 32:1.

In studying the history of David we find it to be like that of every sinner who has accepted God's conditions of salvation. Early in the life of David when he was yet humble he was very sensitive to sin, but he did not wholly escape the demoralizing influence of prosperity and unrestricted power.

His temptations were numerous and strong, although his general course was in striking contrast with that of the kings around him. Yet he fell into grievous sins when a dominating spirit grew upon him, in which he would take to himself what he pleased. That lascivious nature also overcame him when he ventured into idleness and vanities. The evil results of polygamy caused him much sorrow in his later years.

His crimes in the case of Uriah and Bathsheba were heinous, which show us how transgression of one idle and unguarded moment may pierce us through with many sorrows and embitter the remainder of life and give occasion for the enemy of God to blasphame, as in the crying offense of David, "the man after God's own heart."

When David cut off the skirt of Saul's robe, his heart smote him for the indignity this offered to his master, but when he treacherously killed Uriah, after having defiled his bed, his heart smote him not, or at least we do not notice any compunction or remorse of conscience until Nathan, the prophet, was sent by the Lord to reprove him. Then, indeed, his sorrow was extreme. Then he was fully awakened from his sleep of sin (Psa. 31:9-13; 51:1-3), repented in dust and ashes, submitted meekly to reproof and punishment; then sought and found forgiveness from an offended God.

God spared his life, but inflicted upon him temporal punishment, as the prophet had announced. These adversities, after he had received favor of God, made him cry, "Oh, that I had wings like a dove, then would I fly away and be at rest." Yet his trials bore good fruit. His convictions of sin were genuine, because they did not only work within him sorrow, but deepest shame and contrition. David, by the Spirit, knew that to hide sin was not wise, and the only way to get rid of it was to confess from the heart and let the world know that he was ashamed of having offended God, and that He was faithful and just to forgive his sin and cleanse him from all unrighteousness.

Then a rehearsal of his experience: "When I kept silence, my bones waxed old. . . . day and night thy hand lay heavy upon me. . . . I acknowledged my sin unto thee, and mine iniquity have I not hid: I said I would confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." When David tried to cover his sin, his bones waxed old and he was miserable, but the assurance that the Lord forgives, relieved that awful sense of guilt, that terrible apprehension of merited wrath under which he labored, when his sin found him out.

First, he needed to know himself as a condemned, guilty sinner; then to believe in the forgiveness of sin, not only in forgiveness, but covering of sin.

THE YOUNG CHRISTIAN.

By Jacob K. Bixler.

Continued from page 339.

Our religion is the thing that completes our life; it is its living principle and our life would be abnormal without it. Let us all be very watchful of our lives, that our conversation be such as shows that we have been with Jesus; that our conduct be such as will not deny the quickening power of Christ in our lives, and that our gatherings both public and private create in us a greater desire for souls.

No Christian has the opportunities to labor for the lost, as has the young Christian. Let us, therefore, get into that blessed relation Paul speaks of when he says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Let us pray that the supreme purpose of our lives be that Christ should be made manifest to the world.

Wakarusa, Ind.

He realized how the Lord could do away with his sin in terms of strictest law, demanding satisfaction and redress. Having faith in the imputed righteousness without works, the blessing flowed from such a state and character of a man to whom the Lord imputeth righteousness.

His joy over forgiveness was made manifest in his continual praising the Lord. He found great pleasure in praising. It led him away from self-consciousness. He always found something to praise God for.

Let us learn a lesson: "We will praise the Lord at all times, in the hour of adversity as well as in the day of joy," and depend upon it, the more we praise the more we will have to praise for. If we try to hide our feelings in our hearts we will soon not have any to hide. David, being justified in the sight of God by faith, caused his heart to overflow with thankfulness to Him for His leniency. He also purposed to become justified in the sight of men, and he went forth doing works meet for repentance. A heart of true thanksgiving will bring forth a life of thanks-living, if we get fully right with God, and at the same time we will be getting right with man. Be assured, that will be our happiest, sweetest employment, and to which we will give our earnest attention. We may at times reprove ourselves for not having a livelier sense of happiness, but happiness comes only on conditions that can be complied with on our part. Christ was made man to enlighten and sanctify men. Our receiving the Spirit of Christ will enable us to live in the highest realm of happiness; all the feelings of benevolence, friendship, love and sympathy will increase more and more. O happy time for those who are in this realm, who are also assured of a happy eternity. "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely." Psal. 147:1.

Rawson, O.

MISSIONS.

BE THOU WITH THEM.

Contributed by F. H. M., in commemoration of the departure of Bro. J. A. and Sister Lina Z. Resler for India, Oct. 27, 1903.

Speed thy servants, speed them;
Thou art Lord of winds and waves;
They were bound, but Thou hast freed them,
Now they go to free the slaves.
Be Thou with them,
'Tis Thine arm alone that saves.

Friend and home and all forsaking,
Lord, they go at Thy command,
As their stay, Thy promise taking,
While they traverse sea and land;
Oh, be with them!

Lead them safely by Thy hand.
When they reach the land of strangers,
And the prospect dark appears,
Nothing seem but toil and dangers,
Nothing felt but doubts and fears—
Be Thou with them;
Hear their sighs and count their tears.

Where no fruit appears to cheer them,
And they seem to toil in vain;
Then in mercy, Lord, draw near them,
Then their sinking hopes sustain;
Thus supported
Let their zeal revive again.

In the midst of opposition,
Let them trust, O Lord, in Thee;
When success attends their mission,
Let Thy servants' humbler be.
Never leave them,
Till Thy face in heaven they see;

There to reap in joy forever
Fruit that grows from seed here sown;
There to be with Him, who never
Ceases to preserve His own;
And with gladness
Give the praise to Him alone.

—T. Kelley.

DEATHS.

Hunsberger.—Near Jordan, Ont., Loren, son of Jerome and Lavina Hunsberger, aged 7 M., 13 D. May the God of all comfort sustain the bereaved parents. Funeral services in the Moyer M. H. by E. S. Hallman. Text, Job 14:1, 2.

Lehman.—On Oct. 7, 1903, near Bachmansville, Dauphin Co., Pa., after a lingering illness, of drugged, Jacob H. Lehman, aged 82 Y., 6 M., 9 D. Bro. Lehman was a faithful member of the church for many years, although he was unable to attend services of late years. He is survived by his wife and two daughters, one daughter having preceded him to the spirit world. He was a brother to Pre. Benjamin Lehman of Lancaster county, and also to Deacon Peter H. Lehman of Dauphin county. Funeral services were held at Stauffer's M. H. by Bish. Martin Rutt, assisted by Pre. John Ebersole, from Psa. 90:10.

Hoffman.—On the 8th of October, 1903, Sister Mary, wife of Jacob Hoffman, aged 57 Y., 4 M., 16 D. She was a faithful sister in the church for many years. Although she was sick for more than two years and suffered severely, she never complained, but always had a desire to do her Master's will and always had a word of encouragement for those about her. She is survived by her husband and two daughters. Funeral services were held at Risser's M. H. by Bish. Martin Rutt, assisted by Pre. Levi Ebersole and Pre. Martin Risser. Text, Psa. 119:92: "Unless thy law had been my delight, I should then have perished in mine affliction."

Yoder.—On Oct. 1, 1903, near Surrey, N. D., at the home of his parents, Bro. J. D. and Rachel Yoder, of consummation, Bro. Fred R. Yoder, aged 17 Y., 8 M., 11 D. He was confined to his bed nearly five weeks and bore his sufferings with Christian patience. His desire was to go to that rest that God has prepared for His children. He was a faithful member of the Amish Mennonite church. The deceased brother had selected two hymns that he requested to be sung at the funeral services, and also requested that the 14th chapter of John be read at the services which were conducted by Bro. I. S. Mast and F. H. Bradley of the German Baptist Brethren. Text, Job 14:22: "We feel our loss in the home, Sunday school and church, but it is Bro. Fred's eternal gain."

Eight.—On the 26th of Sept. 1903, near Lombardville, of cancer, Veronica, wife of Jacob Eight, aged 59 Y., 17 D. She suffered for many months and bore all patiently till the Lord finally called her away from all sorrow and suffering. She leaves a sorrowing husband, two sons, one daughter, 13 grandchildren, a brother and sister to mourn her death. She was a devoted Christian and member of the Mennonite church. Funeral services were held in the Mennonite M. H. near Willow Springs on the 29th, Bish. Jacob Burck of this place officiating in German, and Bish. Jonathan Kurtz of Topeka, Ind., in English, from Heb. 9:27. "It is appointed unto men once to die, but after this the judgment."

H. V. Albrecht.
Wenger.—On the 10th of July, 1903, at his home near New Erection, Rockingham Co., Va., of consumption with which he lingered for many months, Bro. Peter Wenger, son of Ephraim Wenger deceased, aged 62 Y. He is survived by his second wife, two sons, one daughter, three brothers, one sister, and a number of grandchildren. One son preceded him to the spirit world. The writer frequently visited him during his illness and always found him bearing his afflictions with great patience and submission to God's will, and always requested to have worship before I left his room. His last words were: "I am going home." The deceased was a true, devoted brother in the church with which he united in his youth. In his death Sister Wenger has lost a true, loving husband, the children a kind father, the church a faithful brother, the community a good neighbor. Funeral services were conducted at the Weaver M. H. by Bish. L. J. Heatwole and Christian Good. A large congregation assembled to pay a last tribute of respect to the departed brother. The funeral took place in the burying ground near Weavers. C. G.

ITEM.

Criticism Funeral Methods.
The Pastors' Union Meeting at Toledo, Ohio, on the 12th inst. severely criticised the present method of conducting funerals, and urged reform. Particular exception was taken to viewing the corpse after the services, the use of crepe and profuse flowers, and the delivering of eulogies. Campbell Coyle, Presbyterian, said that many of the eulogies delivered were blasphemous.

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EDITORIAL NOTES.

The Mennonite states that "a committee has been appointed to consider the advisability of establishing Mennonite headquarters at the St. Louis Exposition." What next?

The Evangelization Committee of the General Conference Mennonites will make efforts to "revive the disbanded congregation at Canton, Ohio. The work at Stevensville, Ontario, will be abandoned unless an official request for aid comes from that quarter."

Bro. R. J. Heatwole of Windom, Kansas, reports the organization of a Sunday school at the "Sand Hills" in Rice Co., Kansas, where Bro. Geo. R. Brunk holds services every two weeks in a school house for "a miscellaneous assembly of Catholics, Methodists, Campbellites, Adventists, etc., etc." A number of brethren and sisters from McPherson Co. expect to attend services and Sunday school there next Sunday and assist in the good work begun there. Through Bro. Heatwole's favorable mention the Sunday School Lesson Helps and Words of Cheer will also find their way there.

"Papa, don't hurt me," were the last lisping words of a little two-year-old child whose father, Dr. J. V. Jay, a practicing physician of Barnardsville, N. C., crazed by strong drink, had murdered two older children with a claw hammer, and who with another blow, stilled forever the pleading voice of his innocent child. A week ago the dispatches in the daily papers contained a brief notice of a drink-crazed father who dashed his infant child to the floor because it cried. It was cold and hungry and ill, because the father, instead of providing food and clothing for the family, spent his income for that which made the father a fiend. Were those isolated instances of the kind it would excite a general uprising against an evil that can cause such terrible crimes, but because there are thousands of similar cases, the public mind is callous or indifferent, and outside of the immediate community in which the tragedy occurs it excites but passing comment and the whole matter is forgotten in a day. There are thousands of instances when a drunken man proves himself—no, itself—as dangerous as a wild beast. Men run in fear from an unchained wild beast, and hurl invectives at those who are responsible for its persistence, while they laugh at the drunkard beast in

whose soul the fires of passion and fury may rage just as wildly as in the brute beast. When will the boasted civilization of this nation become real enough to recognize the evils of legalized or unlegalized liquor selling?

Church Music. There has for some time been considerable agitation in some localities against the use, in church and Sunday school, of what is called "rag time" music and other kinds that are inclined to move heels, hands and head rather than the heart. That the agitation is growing is evident from the reports of discussions on the subject at all kinds of religious and educational assemblies, and that the matter demands attention must have been evident to any one who has observed the popular drift of things musical in church and Sunday school work. However, in attempting reforms in this field of religious work it is evident that some of the criticisms made by well-meaning people are unjust and uncalled for, from the simple fact that some of the music that comes in for unfavorable criticism is judged by what unwise, or irreverent users of it make it appear to be, and not by what it is intended to be and really is when properly used. It is true that much of the very best music is sung with—spirit, but with very little understanding. Hence it follows that some people who hear a hymn sung to a tune that is sung in march, waltz, two-step, gallop or other heel-and-toe time, denounce the music or the tune, when the fault lies with the abuse of that tune by the singers. You can make a psalm tune out of "Yankee Doodle" and a march tune out of "Old Hundred," a waltz out of "Holy Spirit, faithful Guide," and a chorale out of "Star Spangled Banner," but it is all in the "adaptation," and therein lies the wrong done to many a tune and its composer.

One of the greatest evils from which church and Sunday school music is suffering, is the tendency to try to put "spirit" into the music by singing at a rapid tempo. Another evil that is truly lamentable is the composition of music by those who make it a dollar and cent business to write for the popular ear, who aim to cater to the existing fad. There need be no expression, no "musical sense," no well-defined harmonic progression, and but little real harmony in the composition itself or between the music and the words, just so there is plenty of rhythm, "ragged" or regular, and sung at a tempo that will excite the heels and toes and that would need the br-r-r,

bom-bom attachment of a brass band to show what kind of spirit is put into the piece and what idea the singers have of church and Sunday school music. But leaving this execrable substitute for music, let us return to the first evil mentioned—that of "singing fast." It is because of this that such tunes as are sung to "What a Friend we have in Jesus," "God be with you till we meet again," etc., are denounced by those who feel that there is an evil and that it must be denounced, and they strike blindly and furiously at the evil, whereby both innocent and guilty—I mean the conscientious composer and those who misuse his composition—receive a lashing, and the former more than the latter. By this means good tunes may be put to popular disrepute along with the bad ones, and the religious service be robbed of what is really good, if only used properly.

I do not think that I was ever more deeply stirred in my soul by the singing of any hymn or other music than I was at a certain meeting composed largely of young people, who were holding a farewell meeting, it being an occasion where two of their number were about to leave for a foreign land. The closing hymn I had often heard sung before, sometimes fast, sometimes slower, but this time it was sung rather slowly and with evident expression, and the effect it had upon all was remarkable. That it was sung with the Spirit and with the understanding also, was evident, and that it had the effect which Paul recognizes such singing as capable of exerting, was also very evident.

I do not mean that hymns are to be sung in the agonizing, drawing way in which the heathen chant their weird melodies, for that is as far wrong, as far from an intelligent rendition and a proper use of music as the other extreme is, but I do plead that in singing we may let sanctified common sense—the mind that is renewed in Christ Jesus—to have some voice in the matter of music in church and Sunday school. And let us choose carefully between good and bad, and the indifferent—that that be speeded out.

PERSONAL MENTION.

Pre. Moses C. Bowman and wife have returned to their home at Mannheim, after an extended visit in Michigan.

Bro. J. Hygema of Wakarusa, Ind., visited the Barker Street Cong. in St. Joseph Co., Mich., over Sunday, Oct. 25.

Bro. J. F. Funk left on the 21st for Mountain Lake, Minn., to remain over Sunday. He was accompanied by D. S. Weldy and Agatha Isaac of the Publishing House staff, who went to attend the biennial meeting of the Mennonite Aid Plan, held at Mountain Lake.

Bro. E. L. Frey and wife, and his mother, Sister Elizabeth Frey, and Bro. Conrad Britsch, all of Pettitsville, Ohio, stopped off between trains, on their return from the Iowa conference, and paid a visit to the Publishing House, Oct. 20. Also paid a number of subscriptions.

Joseph Godshall, at one time a missionary in India, and for some weeks at the American Mennonite Mission at Dhamtari, C. P., India, from whence he drifted to other places and finally returned to America with the aid of friends, is now a "Zion guard" in Dowie's "restoration host" that is trying to reform New York.

For the Herald of Truth. REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

X.

At the appointed time at which the Kirghizes were to have met me on the opposite shore of the Sir Darya River I had my wagon hauled down to the stream with the mail horses and taken across with the ferry. I was surprised, however, to find no one at the place designated. Before me the undulating steppe extended, and which in a few hours' travel gradually changed into an endless waste of sand; to the right and left likewise there was the same hilly surface, but without a sign of human life.

The boatmen were already impatiently urging the jantschik (postman) to hurry back to the ferry with the horses, as they must hasten back. He had, indeed, unhitched, but was still making busy with the harness, waiting for the customary "tip." I asked him where the men with the camels were staying—"they should have been here before this." "Men bil mei man" (I do not know), he answered.

The boatmen repeated their requests to the jantschik to hurry. I, too, went back to the ferry in the meantime an hour had passed, and still no one had come in sight. I asked the boatmen if they knew where the Kirghiz lived. "Mis bil mei mis" (we do not know), was the only answer.

The men took their positions, the oars were placed in the rowlocks, and the ferry boat moved away from the landing. Further conversation between us was impossible. Wider and wider grew the gap between us, and the ferry boat seemed to grow smaller and smaller as it approached the opposite shore.

An inexpressible feeling of loneliness crept over me. I looked over at the green bank on the opposite shore, dotted here and there with houses. All about me was nothing but the silent, solitary steppe. What if the Kirghizes would not come at all? But he had received the full amount for the two men and the camels. Why should I have any suspicions?

Hour after hour passed by. I would gladly have made a short tour to get some idea of my surroundings, but was afraid to venture far from the spot. But, look where I might,

HERALD OF TRUTH.

no human being was to be seen. The wagon was standing upon solid ground, and what could happen to it? The situation afforded me ample time and opportunity to commend myself and my journey to the faithful guidance of my heavenly Father, and to invoke anew His protection and guidance. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." My prayer brought me the needed strength, and once more I felt safe in the Father's hands.

I prepared a lunch from my liberal supply, but my appetite was found wanting. Nor had I any inclination to gather brushwood and make fire so as to heat water to steep my tea. I sat down, stood, and walked, by turns.

At last I saw something moving away off in the distance. I gazed anxiously in that direction, and for a little while I thought my eyes had deceived me. I looked at my watch—4 p. m., and the journey was to have begun at twelve. Ah, there is a camel appearing from behind a hill. Oh, how glad I was to see a living creature! But a woman is leading the animal. Then a second camel, but very small and lean, hove in sight. No, I have nothing to do with these; I am looking for three camels and two men.

The old woman with her two camels is gradually coming nearer; she is actually coming toward me. What does it mean?

She halts before my wagon, and sits down on the earth beside the camels.

"What do you want?" I asked.

"Indeed, do you not want camels for Turt Kull" (Alexandrovsk)?

"Where, then, is Ismail Bey?"

"He will be here directly."

"But I have paid for three camels and two men: where are the camels?"

"Munda bara" (Here is).

During our conversation Ismail Bey came along. I asked him where the three camels and the two men were that I had engaged and paid for. He said, "I will take you to Turt Kull, Coldenia, in 12 days; is that enough for you?" I replied, "Why do you cheat me then? I have paid you . . . roubles" (I have forgotten the amount). "Yes," says he, "I have received from the Caravanbasch only . . . roubles" (naming about two-thirds the amount I had paid).

"Will you take me to Alexandrovsk in twelve days?"

"Ala bilde" (God knows that I will).

"Have you rice, oil and meal for the journey?"

"Here it is in the sack. Askenti" (hardly enough).

"If you will make haste on the journey, I will give you of my bread and tea."

"Ala darau stsin" (God reward you).

I had brought enough rope to tie loads on two camels and hitch the third to the wagon.

My traveling case, barrel of water and case of books were loaded on the back of the smaller camel, and a heavy felt mat or blanket spread over the load and securely fastened, and then the larger camel was hitched to the wagon, and the little caravan started, my Ismail taking the lead.

The old woman returned by the same way she had come. I sat down in my wagon and commended myself to God's guidance.

For a time the Kirghiz driver led the procession, then, tying the halter rope of the larger camel to the tail of the smaller one, he mounted, and we proceeded at the usual "camel's pace", until the sun sank below the horizon. We had reached a low, marshy tract; the Kirghiz halted, relieved the foremost camel of its burden, and unhitched the second one and left them to themselves. In a short time the Kirghiz had gathered a small heap of roots and dry grass, and, after making a fire, he filled a can of water from

the barrel, and in a short time we had boiling water for our tea, and the can was set aside.

After spreading out a piece of cloth the Kirghiz now prepared a thick dough on, and with the meal he had brought along, and flattening it out until it was about half an inch in thickness, he scraped the coals and hot ashes away from the improvised hearth, placed the cake on the heated fire place, covered the dough with the coals and ashes and left it.

While he was thus engaged, I had prepared my evening meal on the wagon, using the cover of my provision chest for a table. The Kirghiz brought his piala (large, deep dish or pan), and poured out some tea for himself; I gave him some sugar and dried mutton, which gifts he gladly accepted.

After a few minutes he brought me a piece of the bread he had baked in the ashes. I had bought so much bread in Kasalinsk that it would have lasted two weeks for myself and the Kirghizes together.

Although the day had been very fatiguing to me, I could not sleep now. Added to the excitement was the fact that the Kirghiz expected to break camp at midnight. Finally, however, I fell asleep. When I awoke it was after 1 a. m. I called to Ismail as loudly as I could, but, although he answered, he did not stir. I got up and shook him, rather roughly. With a show of displeasure at being disturbed he finally made a pretence of getting up. I had remained on my feet, and had to assist him in loading the camel. The hitching-up process I left to him. At last we began to move forward, but it was two hours after midnight.

I now thought I had a chance to rest. I lay down in the wagon to sleep, but owing to the rough road we were traveling I was jolted about so badly that I soon realized that sleep was out of the question. I next tried to obtain sleep by assuming a half-sitting posture—it was a change, indeed, but the longed-for sleep did not come. The jolting process reminded me painfully of the martyr's rack, and I thought that if every night were to be a repetition of this experience, I should not reach Alexandrovsk alive.

Day now began to dawn. I could see the road clearly; but the camel was not following it. It was turning from right to left of the track, browsing on the tall reed-like grass of the steppe. With every snatch at the grass it gave the wagon a jerk that materially changed my position.

I called to the Kirghiz (who had fallen asleep on the forward camel), to attend to his business and see that the camels kept the road.

This reproach had the desired effect, and now I was able to sleep.

When I awoke the wagon was standing still. The sun had risen and I found myself in the midst of desolation. Little hills covered with the yellow grass of the steppes rose out of the sandy waste.

The rule followed by camel drivers in crossing the desert is to break camp at noon and drive until 7 or 8 p. m., then rest until 12 or 1 at night, travel until 7 a. m. and rest until noon, that is, about seven hours' travel followed by about five hours' rest.

Somehow I was not yet able to understand my driver. He had broken camp later, and at 6 a. m. he was already halting. I made up my mind to keep silent for a while and await developments.

As on the previous evening, water was boiled for tea. I gave the Kirghiz a loaf of bread and a piece of dried mutton. My thoughts turned homeward to my loved ones at Taschkend. When I thought of the long, lonely journey across the desert, all gloomy with this man, I became somewhat alone and fearful. And yet we were not as yet

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1908.

actually in the desert, for there were still some tufts of grass here and there, as well as sak-sau (a kind of stunted-looking brushwood).

During the night the air had become delightfully cool, but now with the rising sun the temperature also rose to a very uncomfortable point. I set out intending to investigate the flora and fauna of the steppes, but before I had found a single specimen of either I was obliged to seek the shade, that is, to get under cover of the wagon on account of the heat. As there were still a few hours left for quiet meditation I took my Testament and read several portions of scripture on which to base my thoughts.

Time passed by and we were once more on our way. According to my reckoning the driver had again delayed the start too long. As we were now going forward steadily and smoothly I closed my eyes and soon fell into a doze. Several hours may have elapsed, when the Kirghiz came to the wagon: "Tora, Stsu minga-kirek" (Sir, I need water). I was astonished. These people spend whole days in the heat and glare of the desert without drinking any water or other liquid; and now this fellow halts his camel and asks for water. This meant that the water barrel would have to be taken down from the camel, water poured into another vessel, and then the cask replaced on the camel's back. To do this would require at least fifteen minutes.

For a moment I knew not what to do or say. Then I recollected that there was still some tea left in the can. I told him to bring his piala, into which I poured some of the tea and told him rather sharply to move on, and not cause so many delays. He said, "Ala darau sa stsin" (God reward you), mounted the camel, and now we moved forward at a little better speed.

Thus this afternoon passed by without further incident of note, only that we again came to a halt earlier than I had counted upon.

During these halts for rest I had conversed considerably with Ismail; but when I noticed that he was continually growing bolder, and demanded sugar, bread, etc., I became more reticent, although I did not refuse his demands.

When the time came to break up camp I again had to rouse him, and he manifested considerable ill-will as he prepared for departure. I thought that for the time being I would let him follow his inclinations, although that would probably bring us to our destination several days later than had been agreed upon.

(To be continued.)

For the Herald of Truth. ANSWERS TO "MORE SERIOUS QUESTIONS."

By S. A. Kurtz.

The Oct. 1st number of the Herald of Truth contained an article entitled, "More Serious Questions," by Bro. S. B. Wenger. In a humble way I will attempt a few remarks as an answer to his question, which as a whole seems to be, "Why does the Mennonite church not do more to spread the gospel and her doctrines?" I do not wonder that the brother has thought seriously in this line. I hope the article may not be taken in a controversial way, as controversy is seldom profitable.

The question, no doubt, is hard to solve, but it seems to me, not so hard to answer.

When Jesus gathered His band of apostles He did not ask for their qualifications, and for their claims of qualifications, but He simply chose them from the different classes. Likewise

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He chose Paul as the missionary to the Gentiles. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." The Spirit also led and directed affairs very definitely in the apostles' missionary labors. All choosing and sending out of missionaries by bodies of men in order to have God's seal, must be directed by the Holy Ghost. So we see that none other but the Holy Spirit, God's agent, does the choosing and sending of men and women to spread the gospel. This is His work. The brother states that the church, in going through the different ages of the world, has lost much of her missionary spirit. Since the missionary spirit is none other than the Holy Spirit, the logical sequence would be that she has lost the Holy Spirit—her Pentecost.

We need not speak of the Master's intense desire to save poor lost souls, and to send out all who are qualified, upon this mission. Why does not He choose more men and women all over the land for this work? Why does not He use the Mennonite church possibly given than that she is not qualified? She is not in God's favor. She is failing to convince God that her antiquity and her boast of keeping all the commandments, should bring her in special favor with Him. The church sees not as God does. Brethren, let us drop all else and view ourselves as God does. He passes over us almost unnoticed and chooses His missionaries among others. Let us take our place, and humble ourselves and go back to Pentecost and there receive our only remedy, the baptism of the Spirit.

Let us go back to the above statement, that the church has lost her Pentecost. When Jesus left the disciples, he forbade them to go out to preach, but to stay until they were endowed with power from on high. When the disciples at Jerusalem heard that Philip had a number of converts at Samaria, they at once sent Peter and John to them that they, too, might receive the Holy Spirit. So important did they regard this blessing that there was no delay in leading them into it. One of the first questions Paul seems to have asked the disciples at Ephesus was, "Have ye received the Holy Ghost since ye believed?" Finding that they had not received Him, he at once proceeded to lead them into it. He did not only admonish them day after day to be filled with the Spirit, but he made it practical at once, and saw to it that they received Him.

Would it not be a new experience to have a Peter and a John come into our churches after a great revival and insist on leading the young converts into the baptism of the Spirit? Why should it be? I throw poor Peter and John would get their walking paper, for the church would not need any such work done. Or if a Paul should go about asking the churches, "Have ye received the Holy Ghost since ye believed?" most of our folk would be stunned at such a question, and would open their mouths in surprise.

Would we imagine some of the answers he would receive, would be something like this: "This is a doctrine that the Holiness people hold up, and we know some of them that do not live up to their profession; therefore we have no use for it." "Besides, we got it all at conversion." So, good-bye, that, the brother has thought seriously in this line. I hope the article may not be taken in a controversial way, as controversy is seldom profitable.

The question, no doubt, is hard to solve, but it seems to me, not so hard to answer. When Jesus gathered His band of apostles He did not ask for their qualifications, and for their claims of qualifications, but He simply chose them from the different classes. Likewise

this baptism, and does not feel her great need of it, is overwhelming evidence of her low state of spirituality. Hence her uselessness.

It is not enough to say from the pulpit, "Be filled with the Spirit." Unless ministers get people to hunger and to thirst after it, and cause them to seek the baptism definitely, consecrate for it definitely, believe for it definitely, and receive it definitely—the work will not be done. But some one says that not many of our preachers have it, how can they lead us into it? May God have mercy upon us, and get us upon our faces and humble us, and cause us to seek with all our hearts that experience, which endues, cleanses, and enlightens us—the greatest gift of Heaven for God's children here upon earth.

The answer to the question then would be, The church has lost her Pentecost.

The solution would be, Let the saved part of the church get on her face before God and repent in dust and ashes, and cease to exalt herself because of her claims, and seek a full salvation as laid down in God's word. Then God will use her, too, in spreading the blessed news of salvation.

Let the church cease to waste her breath in asking what is the matter, when she is not willing to meet God's conditions of a full salvation.

Nampa, Idaho.

CARNAL COVERING.

"But if any seem to be contentious, we have no such custom, neither the churches of God."

Paul did not mean by the above to say that we had no such custom that God was the Creator (Gen. 1:1). But by the way this text is twisted and turned to suit carnality and sham holiness we could think, this is what he meant. But to those who are willing to do His will such ignorance is absurd, for we know Paul had reference to nature's teachings, concerning it being a shame for a man to wear long hair, and that a woman should glory in long hair, or that her hair should be used for a covering. He says, concerning this teaching of nature, we have no such custom. You don't have to look far to find women who glory in long hair and men who think it a disgrace to wear their hair long. Nature's covering is a covering as Paul said it was, but not the covering. There is a difference between a covering and the covering. Anything which will cover is not the covering. It is not an uncommon thing for those who claim to be led by the Spirit, to follow this teaching of nature, which only shows their carnality, no difference how much holiness they profess, for as many as are led by the spirit of nature they are the sons of nature. Paul used natural things to bring spiritual things to light and those who have the Spirit can understand, but the natural man cannot receive the things of God. He needs to be born of the Spirit and of the Word.

WHAT DO CHILDREN THINK ABOUT GOD.

By Bertha S. Saunier.

Children love a secret, a dark design, or a deep plot, and parents are wont to appropriate this fact to uses that are wise and sweet, and alas! in ways also that are otherwise. Usually and naturally, unless the "bogey man" is interposed as one means of government, the knowledge of God is the first awful mystery that enters into the child's mind.

Continued on Page 350.

HERALD OF TRUTH.

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ABRAM B. KOLB, Editor.

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5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
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The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 from the time the subscription is received until the end of 1904. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

CORRESPONDENCE.

Milwood A. M. Cong., Lancaster Co., Pa.—On the 18th communion services were held at this place, nearly all the members being present to participate in commemorating the death and suffering of our Lord. The services were conducted by Pre. C. Stoltzfus and I. S. Mast of Morgantown and our home

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bishop, G. Stoltzfus. We were earnestly admonished to be more faithful and zealous in the cause of Christ, and to seek the salvation of the lost. May God's blessing rest on the work put forth in this part of the vineyard. Our Sunday school is prospering. Brethren, pray for us that we may be found always abounding in the work of the Lord and be not only hearers of the Word, but doers of the same.

C. M. Umble.

Woodside, Pa., Oct. 22, 1903.—On Oct 20, as before announced, our ministering brethren, E. S. Hallman and I. A. Wambold of Ontario opened a series of meetings in the Masontown M. H. Bro. Hallman addressed us on the first evening, quoting the words, "Jerusalem lieth waste," from Neh. 2:17, as a basis for his remarks. May much good be done in the meetings we shall hold by His help.

West Liberty, Ohio, Oct. 22, 1903.—Pre. Abram Metzler with his wife and child have been with us since Oct. 10, Bro. Metzler holding meetings at Bethel every evening. The meetings are very interesting, the house being filled every night with eager listeners, and the power of God is manifested. Eleven dear young souls have thus far confessed Christ. From here the brother goes to New Stark to hold meetings there for a week or two.

Columbiana, Ohio, Oct. 19, 1903.—Greeting in Jesus' name. Our council meeting was held at the Midway M. H. on Saturday, the 10th, and all present were unanimous in expressing peace and a desire that communion should be observed. On the 17th preparatory meeting was held and on the morning of the 18th the Sunday school met at an early hour, after which the communion service was held. Many took part in these services. Some were not able to be present because of sickness; among them were Bro. Noah Blosser, who is still very weak and helpless, Sister Witmer, wife of brother David R. Witmer, who some time ago had a stroke of paralysis, and Sister Burkholder. A number of brethren and sisters from Indiana and a few from Holmes Co., Ohio, visited us a short time ago. We were very glad to have them with us at our services.

Peter Metzler.

Farmersville, Pa., Oct. 18, 1903.—A greeting in Jesus' name. This morning Bro. Noah H. Mack preached to us from Psal. 51:10: "Create in me a clean heart, O God." The Herald readers will rejoice with us to receive into church fellowship by water baptism. Pray for them that they may continue to be bright, shining lights all along their journey through life. Bish. Benjamin Weaver officiated at these services. Deacon John Weaver was also with us. Pre. Solomon and Sister Gehman of Waterloo, Ont., with several other brethren and sisters from Canada met with us in worship at Groffdale on the 13th. Bro. Gehman spoke to us in the German language from Eph. 2:19, 20. In the evening he preached at Ephrata from Col. 3:1-3. May God richly bless the dear brother in his labors. On Oct. 31, the Lord willing, fast-day will be observed. On the following day the communion will be observed.

Lizzie M. Wenger.

Cherry Box, Mo., Oct. 18, 1903.—Greeting in the Master's name. After a long silence we again send a few items to the Herald, which is a welcome visitor in our home each week. Bro. Andrew Shenk of Oronogo, Mo., was engaged in the Master's service with us through the latter part of September, leaving

us on the 29th to attend conference in Henry Co., Iowa. During his stay with us he preached some very helpful sermons, and on Sunday, the 27th, communion services were held. May the Lord who has instituted these sacred ordinances ever give His children grace to gladly do what He has commanded.

George Bissey.

Yerkes, Pa., Oct. 21, 1903.—Greeting in His name. The brotherhood and immediate vicinity were shocked on the 10th of October by the accident and narrow escape of our beloved brother, Adam Mensch, who was thrown from a wagon loaded with feed, one of the wheels passing over his left leg and crushing it. He sustained other injuries, though not serious at the present time. The Lord is doing very well and good hopes are entertained for his ultimate recovery.

Mary Detwiler.

Lancaster, Pa., Oct. 19, 1903.—Yesterday afternoon baptismal services were held at this place, Bish. Abram B. Herr officiating. Four applicants were baptized and received into church fellowship and Christian communion. We were particularly impressed with two of the applicants, who were not much older than Jesus was when He said, "Wist ye not that I must be about my Father's business?" May many more be willing to forsake sin and come out and confess the Lord Jesus.

On the same evening we were permitted to have with us Bro. Solomon Gehman of Blair, Ont., who gave us a practical sermon on the text (Rom. 12:11): "Not slothful in business; fervent in spirit, serving the Lord." The Lord bless the labors of the dear brother.

Cor.

Spring Dale Cong., Augusta Co., Va.—Communion meeting was held at the above named place, Sunday, Oct. 18. On Saturday previous, preparatory and baptismal services were held, at which time eleven were received into the church. We reported before that there were twelve confessions, but one was not permitted to come. How sad to witness such things! On the fourth Sunday of September there were seven baptized at the Union Chapel, which gives us eighteen in our district. They are all young, tender plants, but as they grow in years may they, by God's grace, grow spiritually that they may become noble men and women in God's service. Bro. Henry Powell of Tennessee and Bro. H. H. Weaver of Philadelphia were with us at these meetings. The great love of our blessed Redeemer was again vividly brought to our remembrance, and may we all grow stronger and profit thereby. Our bishop, Bro. A. P. Heatwole, who had his foot hurt some time ago, was able to be with us, but could not officiate in administering the communion, which was done by two of the other brethren. There were a goodly number of brethren and sisters present, and a well-filled house of listeners. May all have received something that will do them good. May God's grace ever strengthen and keep us all.

Cor.

Pleasant View Cong., Stark Co., O., Oct. 21, 1903.—Dear Herald readers. We were made to rejoice in the Pleasant View Cong. when Bro. J. S. Shoemaker unexpectedly came to us on Sunday morning of Oct. 11. As this day had been set for harvest meeting our brother chose his text from Psal. 116:12: "What shall I render unto the Lord for all his benefits towards me?" This is truly a question each one should ask the Lord, and it asked in sincerity the Lord will direct them not only what to give, but also when and where. Our brother filled two appoint-

ments in the evening (Sunday and Monday), then went to the Martin M. H., where he filled three appointments. He preached one sermon on obedience. Text, Rev. 22:14: "Blessed are they that do his commandments." One sermon on the law and the gospel, John 1:17: "The law was given by Moses, but grace and truth came by Jesus Christ." One on consecration, Rom. 12:1, 2. All the sermons were highly instructive and were directed mainly to church members. During his brief stay he visited many of the homes and in this way encouraged many to go on in the Lord's service and to strive for a greater degree of usefulness in His vineyard. Bish. J. J. Buchwalter's duties often call him away, so we are glad to have these visits. Bro. David Martin is old and feels that he needs help and when our bishop is called to other places his place is filled by visiting brethren. We are looking forward to a promised visit from Bro. S. G. Shetler with a hope of a great awakening and ingathering at this place. To this end we ask to be remembered by all members of God's Zion. Surely the walls of Zion are now in many places, much like Nehemiah found them in his time. May we, too, "rise up and build" and have "a mind to work." Neh. 2:18; 4:6.

Henry Horst.

For the Herald of Truth.

LESSON FOR SUNDAY, NOV. 8, 1903.

By John Blosser.

DAVID'S GRIEF OVER ABSALOM.

2 Sam. 18:24-33.

Golden Text.—A foolish son is a grief to his father. Prov. 17:25.

Absalom, the second son of David, was a young man of early advantages and bright hopes, but he failed to distinguish himself, because he was not willing to devote himself to that toilsome effort which is the prize of lasting success. We have young men and women who are naturally adapted to particular pursuits and who might become very useful in life, but they fail to realize that only the faithful, earnest worker and student will attain marked success. Man will enjoy the fruits of labor by laboring, but the young men or women who act as the "parasite" by trying to live from others' labor will be a snare to themselves in the end.

This was true of Absalom. He became vain of his wealth of hair and his remarkable beauty, and drew the attention of Israel, and by many artful devices stole the hearts of the people till they were influenced to proclaim him king in Hebron.

The character of Absalom brings to the young instructive lessons against the sins to which they are prone, particularly vanity, ambition, lawless passions and filial disobedience.

No doubt, David's conduct toward his eldest son's disobedience laid the foundation, in part at least, of Absalom's subsequent alienation from and dislike for his father.

Absalom, by slaying his eldest brother, caused his father much grief, yet in after years his heart again longed for Absalom, to whom he was always deeply attached and who now was his eldest son.

Soon after David received the wayward boy and was reconciled to him again he began to bring into execution the plans he may have formed during his absence, which was no less than to deprive his father of his crown. In due time he thought his plans ripe and rallied his forces against his father, and the poor old father fled to Mahanaim. When Absalom learned this he proceeded to Jerusalem and took possession of the throne without opposition. Even while Absalom

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was arrayed in battle against his father, David gave command to spare the life of his son. David's love for his poor boy was unextinguishable by all that had passed. David saw the vain life of his son, but was slow in giving the necessary counsel and enforcing restrictions, so he was allowed to go unpunished to the sad end—death in open rebellion against his father, and without a word of penitent confession.

The remembrance of his own sinful conduct in the past was the cause of David's extreme grief which was perhaps harder to endure because he had reason to believe that it was permitted as a judgment upon himself. "Mine eye mourneth by reason of affliction. My heart is smitten, and withered like grass; so that I forget to eat my bread." Psal. 102:4. "Before I was afflicted I went astray; but now have I kept thy word." Psal. 119:67. David's adversity was the making of him. It did not flatter him, but caused him to weep tears of overwhelming grief, of deep contrition, and of unspeakable love. The world in its bitterest forms of oppression spent itself in vain upon David. Redeemed, purified, exalted, he came forth from the abyss of anguish and sang to his fellows a song which those only who have suffered could sing—David's psalm of thanksgiving, 2 Sam. 22.

Why young men and women will abuse their parents' kindness may have different unjustified reasons, but it has its effect upon the parents and causes them to look upon the wayward ones with longing desire for their restoration to the home and to their God. "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." Prov. 10:1.

Rawson, O.

For the Herald of Truth.

SUNDAY SCHOOL MISSION MEETING.

The quarterly meeting of the Mennonite S. S. Mission, held at Paradise, Lancaster Co., Pa., Wednesday, Oct. 7, was called to order at 9:30 a. m. by the General Superintendent. Singing, a scripture lesson (1 Thess. 3), and prayer were followed by a sermon by Bish. Isaac Ely. Text, 1 Thess. 3:8. The bishop emphasized the importance of standing fast in the Lord, and held up the Bible as the only reliable guide at all times and under all circumstances. J. A. Ressler of Dhantari, C. P., India, delivered an address on the subject of "Results." The result of missionary effort in the foreign field was considered as well as the result of Christian work at home. Human nature is the same the world over, and the Christian missionary has the same God, the same Bible, and the same Holy Spirit in India as in America. Like effort brings about like results.

N. H. Mack, superintendent of the W. Mt. Industrial Mission, reported that, while their strawberry crop had been good, their potato crop is almost a failure, so that they will be obliged to buy potatoes for the use of the Mission. Business in general is rather dull, although they had an encouraging order for brooms recently. The spiritual interest in the community is not what might be desired, but the moral conditions are better than formerly.

Superintendent Mellinger reported the Mission Sunday schools in a normal condition. The school in Philadelphia makes an especially encouraging report.

Superintendent Mellinger stated that the executive committee had contemplated aiding the Mennonite Mission at Dhantari, India, in establishing schools where an ele-

mentary education may be obtained. J. A. Ressler explained that in the country surrounding them there are many who are deprived of the means of learning to read. They have already in operation three schools outside of the regular schools of the orphanage, where the simpler branches are taught, and they will establish others as fast as teachers can be secured. In addition to the other branches, one hour each day is devoted to the study of the Bible.

Isaac E. Hershey said that the Mission had received a gift of one hundred copies of the book entitled, One Hundred Lessons in Bible Study. The books were offered for sale and the proceeds will be sent to India to aid in educational work. (The books were all sold during the noon recess.)

During the noon recess the executive committee considered the matter of supporting schools in India, and, after some discussion, voted \$100 annually for the support of schools in the case of the American Mennonite Mission at Dhantari, India.

The afternoon session began at 12:45 with a half hour's song service.

The annual election of officers resulted in the re-election of the old board.

A. A. Ressler acknowledged the receipt of various sums of money for the use of the foreign mission.

H. L. Burkholder of Newville, Pa., announced that he would be ready about Nov. 1 to open singing classes in this community if his services are desired.

Then followed an address on "Our Relation to the World." When Christ says that we shall be separate from the world He does not mean that we shall be isolated from it. But we shall be separated from the spirit of the world. We must be fair with the world—render unto Caesar the things that are Caesar's, and unto God the things that are God's. We should reflect the image of Christ when we come in contact with the world. It is the duty of the church to vigorously oppose the evil in the world. Prayer should end in service.

"To what extent are we required to make sacrifice for the cause of Christ?"—Lewis Shank, J. A. Ressler.

The first speaker emphasized the need of sacrificing our selfish nature—our civil propensities—everything that stands between us and God.

The second speaker said, the question should not be, to what extent must we make sacrifice, but to what extent may we? Israel was not to bring anything inferior in sacrifice—always the best. Paul says, "Present your bodies a living sacrifice," etc. Sacrificing is not losing, but devoting. The measure of our love is our willingness to give. God gave His only begotten Son. What may we give for Him who gave so much for us?

Following this a number of brethren gave short talks in which were found some most excellent thoughts. The subject of abstaining from strong drink was mentioned, and after some remarks by I. E. Hershey on the subject, he asked those who were willing to abstain entirely from the use of intoxicants to arise. Almost the entire audience arose.

Appropriate hymns were sung at intervals during the day, led by J. S. Denlinger and H. L. Burkholder.

The meeting was presided over by H. H. Snively. Amos A. Ressler, Secretary.

Whether the skies be dark or blue,
The same kind Father is over you.
The clouds that obscure the sun today,
Tomorrow His hand will sweep away.
In storm or in shine, in deluge or dew,
The same kind Father will watch over you.

WHAT DO CHILDREN THINK ABOUT GOD.

By Bertha S. Sannier.

Continued from page 347.

thought, and awakens the latent wisdom that was woven into the young soul when it was created. The sense of His being is stamped upon the spirit or life of all created things.

"I knew about God before you told me," said one of these child princes, born to the purple of God's kingdom. And the mother, looking into the pure, clear eyes upraised to hers, did not doubt it.

But not always are children as frank and clearheaded in their ideas as this little boy. Oftener they turn their ideas over in silence, and give them many a quaint and unlooked-for men, that finally finds expression in some startled speech that horrifies the staid ideas of their elders.

At such an outburst, sacrilege is the first thought that enters our mind. There is a quick desire to force the child into his proper position with regard to the Creator. But, truth to tell, there is in reality no irreverence in the hearts of these young priests who are making their first offerings. They should not meet with severity. A little patience, a few loving questions, will lay bare the line of thought that preceded the outburst, and will prove that the inner sanctuary of the young soul is as pure as a pearl. To misjudge a child at any time is barbarous. To understand him is a duty divine that brings its own peaceful reward.

In the main, aside from an occasional season of resentment or defiance, children have a thoroughly pervading fear of God. Parents teach it, playmates instill it, and their own love and dread of a wondrous mysterious being leads to realize that to the little child they of themselves are terrible, both in power and proportions—a sort of high sovereignty that reigns over child life with absolute might, and that may, or may not, be cajoled by coy manners or winsome smiles, or by divers howlings and bawlings. Still less do they realize that, fearful as they of themselves may appear, knowledge of another power even greater and more mighty, and terrible because unseen, is apt to produce a despair born of utter hopelessness. It is well that God Himself watches over the lambs, and turns the tide in their own favor, as in the case of the little girl whose mother dutifully trained her in the worn tracks pressed both by herself and her foremothers. The child knew the Catechism, the Ten Commandments, many sacred hymns, and, of course, the evening prayer. To her child mind all this was monotony, dry, and sear, and certain misunderstandings in the Catechism were, to her imaginative mind, horrible possibilities.

Life, anyway, was dull at the best, so she calmly planned an adventure. She planned to go to bed without saying her prayers. She reckoned with hopeful expectancy on the consequences. But she waited vainly. Neither did the heavens fall, nor the roof tumble in over her small person, steeled and ready, under the patchwork covers.

Outside, the desolate little prayers were shivering with neglect. She fancied them standing on the accustomed spot on the carpet, alone in the darkness. The voices of the family below rose to her ears—father, aunt, mother, and sisters. If nothing really were to happen, neither would these come rushing up the stairs in a panic of alarm. And nothing did happen. We can fancy God's smile of tenderness bending over this stray little wilful lamb, but not His anger.

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At length the suspense grew too tense for this wee little sinner. This open neglect of duty—certainly was a troublesome and difficult affair. Something really seemed to crush in her chest as she lay awaiting that other calamity.

For some moments she lay breathing shortly. Then her feet moved slowly toward the edge of the bed. She breathed easier. Softly she followed the repentant feet, and at last knelt, and once more embraced those forlorn little prayers.

Saying nothing of the true price of sin, which is self-condemnation, here typified, we can easily surmise that, with this little girl, God made the matter a turning-point in her life. Here was the first throb of the moral sense in its awakening to determine right from wrong, and the decision in favor of duty, made thus independently, threw the jewel in the right side of the balance, and made a milestone in her life.

MISSIONS.

For the Herald of Truth.
NOTES FROM INDIA.

Last week Esther and I spent four days at Udri. Sister Lapp has been having sore eyes for four weeks past, but is now better. Sister Bertha was also there a few days.

When we are here at Sundarganj we do not realize so much what inconvenient living quarters Bro. Lapps have as when we go out to share a part of them. We then feel like praying in earnest for the continuance of funds to put up the bungalow. The one room which Bro. Lapps have is quite good, but not what is needed and if they would have to live there another hot season it might be quite serious. There is no room for the beds to remain in daytime, so they are stored away every morning and brought in every evening. The kitchen is about twelve rods away. A pantry is partitioned off which is used for a dining room. Why not eat in the kitchen? Well, if you ever saw an Indian kitchen as they look generally you would know why and perhaps would not even want to eat in the dining room. Their table is about two by four feet and when four people sit around it the room is full.

On Sunday I went to the little house, first put up, to take my noon rest. Here I slept at night and here Bro. Ressler lived awhile. As it was quite hot, I slept with my toe on for fear of the sun. This house is now used for dispensary and store room. Bro. Lapp also has a table in it, where he sometimes sits to write and watch the workmen.

Getting to Udri is not one of the most uninteresting things, although it becomes tiresome. There is no graveled road, but in some places the soil is sandy and moorum, so by going through woods, fields and meadows far around you need to get out of the tonga only once to get through, but some places you go through water so deep that it becomes necessary to put your feet up on the seat to keep them dry. At the place where we get out, we walk across on a rice bank, which is a ridge of earth built up to keep the water in the field. After heavy rains our little oxen can hardly get through this place with the tonga alone. This time we had a rather unusual feature. In going through the village of Kerala, it being dark and we also had a new driver, coming to a turn in the narrow street, the wheel hit a large stone, upon which the oxen made a quick turn to go homewards. Jacob got out and taking the goad succeeded in starting them again. When he ran forward to give the goad to the driver again, the oxen ran to one side and the other wheel this time

went over a pile of stones. It is a good thing that tongas are not made to upset easily. This trip is a common one for Bro. Lapp to make.

The location at Udri or Rudri is a beautiful one. The air seems so much better than at Sundarganj. We always enjoy to be there. The girls work in the fields and do all their own work. Some of them have learned to do washing and ironing real well, so that Bro. Lapps do not hire a dhoti any more. The girls seem very happy in their new home. They live comfortably, and when their large dining room will be completed, which is now almost so, they will have a nice place for services, making all accommodations for the girls very good.

The school seems to be in better condition than it ever has been. When I visited it three girls were teaching and all seemed much interested in their work. There was so much better order and they were all in their places undisturbed. The school house is only a temporary one. It is rather dark and only an old mud building fixed over. We are all anxious for the ship which will bring Bro. and Sister Ressler. We trust that our brethren and sisters feel more acquainted with the work in India and the workers, through their visits. May the good work go on and we all be workers together, making this field fruitful for the Master. Pray for more laborers and for the means needed to carry on the work, that nothing may be hindered.

This leaves us all well and happy in His service. Yours in Him,
Mary Burkhard.

WELSH MOUNTAIN MISSION.

Dear Herald readers—Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Jesus says, "Without me ye can do nothing," and, oh, how we realize it! We have great reason to praise the Lord for His goodness and mercy bestowed upon us. We have felt His presence near as we have passed through sorrow and trials, but we feel to trust the Lord, for "God is our refuge and strength, a very present help in time of trouble." To whom else can we go but to God? His strong arm will not fail us if we trust Him fully.

Bro. and Sister Mack were called to Bro. Mack's home in Montgomery Co., Pa., on account of the death of his brother Eli, who was living at home with his father. It was a sad journey for them to take. May the Lord comfort them in their bereavement. The beauty and value of true Christianity becomes manifest in time of trials. How glad we are that we can look up to Jesus, knowing that His heart is touched with our grief.

We have Bible reading every Tuesday evening. The attendance has been rather small, but we hope now that the evenings are getting longer, that the attendance will increase.

We would appreciate it very much if more of the brethren and sisters from the valley would come up and help us in these services. It would encourage the people around here. We feel encouraged again and believe that there are some concerned about their salvation. We hope and pray they may not turn back again, but will give themselves fully to the Lord, that when temptations come they will be able to overcome them and not yield. It seems there is so much to draw them away, and Satan is always busy.

The outdoor work is rather quiet, as some of our workers have gone down into the valley to work for the farmers. Those who are here are engaged in cutting wood and weed-

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ing the strawberry patch. The plants are looking very nice. Some are preparing the soil to plant strawberries, blackberries and raspberries. We expect to plant between three and four acres.

The apple crop is fair, but the potato crop was a failure on account of defective seed and dry weather. We have to buy a good many potatoes to supply the people here this winter.

Bro. Lindeman's and Bro. Musselman's apple and peach orchards look promising, and there are prospects of some fruit next year.

The carpet trade is still growing, but just now there is only one loom in operation; we expect to have the other looms in operation soon as the time of year comes when the carpet trade will be more brisk. The broom maker is kept quite busy, through the kindness of some brethren who have sold quite a number of brooms. He makes a good article.

The shirt factory is working slowly; there are not many sewing, but those who sew are doing good work. We expect more in as the cold weather is coming on.

The stock in our store is increasing, and we expect before long to have a good general store. But on account of the shortness of funds we are compelled to move slowly in this as in all other parts of the work.

Bro. Mellinger and family, who live in the old mission house, have built an addition to the house this summer, which makes quite an improvement.

Samuel Green—the mission's right hand man—and his family have again returned after spending a week's vacation with friends in the city of Reading and beyond Reading.

The mountain is such a beautiful sight just now, as the trees are putting on their autumn garb. Some may think we workers up here on the mountain have nothing to enjoy. But, oh, when we look around and see how God has decked everything so beautifully we long to have others enjoy it with us. A look at nature shows God's hand in everything. There are so many lessons we can learn from it. But it is not always all sunshine and beauty here, nevertheless we are glad for our experiences, for they are the means of keeping us close to Jesus who is guiding our lives. Pray for us.

Yours in His service,

The Sisters.

New Holland, Pa., R. F. D. No. 4.

LETTER FROM SOUTH AFRICA.

Rodepoort, Transvaal, South Africa, Sept. 21, 1903.

We are glad for the privilege of telling you a little about the mission field here in South Africa.

It is almost five years since I came to this continent (my wife having been here one year previous), and we continue to enjoy working here for God and souls.

At present we are engaged in mission work at the above named place, a busy mining center, about twelve miles from Johannesburg, possibly the largest gold mining center in the world, the reef at present being developed a distance of about sixty miles. Along this reef many mining companies are busy at work and every company has one or more large enclosures called compounds (of which I will send you a photo). There are from 800 to 2,000 or 3,000 natives staying and working in the respective mines. Most of these natives come from the interior where the climate is very deadly, so much so that missionaries can not remain there long. We have five compounds quite close by the mis-

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sion, and we have access to all of them, and there are represented at our school some natives from each of them. We have school night and morning where we teach them to read the Bible in their own language. (These natives who come from the interior or east coast do not read, as they have never been taught.)

From this place we can reach all the different tribes of South Africa as far north as Mosambique. We have had twelve tribes represented at our school at one time. Every Sunday we hold meetings in the different compounds, as the natives do not need to work on Sunday, at least the majority of them do not need to. The Lord has been blessing our feeble efforts thus far and we are looking upon Him to give an ingathering of souls from all over this dark land. We ask your earnest prayers for the work.

Truly yours in the Master's service,

Isaac O. and Alice Lehman.

For the Herald of Truth BURDENED HEART.

By Ursula Miller.

O burdened heart,
Be not thus in despair.
Think of the heavenly home,
What joys await you there.
Lest these earthly sorrows,
Heart, make you to break.
Thou must remember duty
For Thy Savior's sake.

Canst not let these sorrows
Fall unheeded, heart?
If sorrows must remain,
Then joys will sure depart.
Bid them to go;
They are but trifles here.
The world is full of them;
The world is very dear.

O broken heart,
Deep buried in thy gloom
Was not the precious Master
Placed within the tomb?
Come thou forth like He did,
Do Thy Father's will,
Lifted the gloom and thus
Thy earthly mission fill.

Cast all thy sorrows on the Lord,
He cares for you always.
Some broken hearted
He healeth every day.
Come to this loving Savior,
And you are fully blest,
Come to this loving Savior
And you will find sweet rest.

Jet, Okla.

THE WALDENSES.

The Waldenses were more remarkable than any other people on the face of the earth, for the large portions of scripture they committed to memory. Scripture was their all; and as the Jews treasured the Old Testament, and carried them everywhere in their wanderings, often in the persecutions of Spain, winding them round their bodies, to part with them only with their lives, so these Waldenses laid up rich portions alike from the Old and New Testament in their hearts, so they could not be taken from them.

The preparation of their pastors for the ministry consisted in learning by heart the Gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon, and the prophets.

It was reckoned in the eleventh and twelfth centuries, that a fair copy of the Bible from a convent would have cost more than sixty pounds, or three hundred dollars of our money, for the writing only, and that a skilful scribe could not complete one in less than ten months.

Very precious, therefore, was every single portion; and as their enemies seized upon

and burned every copy of which they could hear, societies of young persons were formed in the Valdois valleys, every member of which was trusted to preserve in his memory a certain number of chapters, and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, chapters of the priceless book, for which they often paid the price of blood. Upon this Church of the Book came down, for century after century, the heaviest vengeance of the church of Rome.

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on the 21st of January 1561, having been ordered to go to mass, or be subjected to fire, to sword, to cord—the pope's three arguments—met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, that we may transmit it to our children pure as we received it from our fathers." One hundred and thirty years afterwards, when they returned to the valleys from which they had been exiled, they met again on the very spot, the hill Sibado, and renewed the same vow to God and each other.—Exchange.

THE FAITHFUL CHURCH MEMBER.

A faithful church member is a benediction to any community. He gives moral tone to the whole neighborhood. In fact, he is the "salt of the earth." He is the chief stay of the discouraged minister and of a hesitating, doubtful membership. He is not only a present joy and help to all, but a hope for the future, for on him depends every interest of the church. All its future possibilities rest on him.

He may be ignorant of many things that other people know. He may be poor in this world's goods, but if he is faithful to all his church obligations and is found always at his regular place of worship, the people will recognize him as one of God's children and will honor him. Moreover, they will be led to better lives themselves, and when the last sun seems to set to them they will be glad enough to have him come and lay his hand of toil on their aching brow or offer a simple, trusting prayer in their behalf.

MARRIAGES.

Shank—Miller.—On the 11th of October, 1903, at the residence of S. P. Yoler, by Daniel Shank, Bro. John M. Shank to Sister Mary M. Miller, both of Warwick Co., Va.

Oberholzer—Martin.—On the 15th of Oct. 1903, by Bish. Benjamin Weaver, Bro. Jacob S. Oberholzer, of Weidmanville, and Sister Anna H. Martin, of West Earl, Lancaster Co., Pa. May God richly bless them.

DEATHS.

Mack.—Oct.—1903, after severe suffering, Elias Mack, son of Bish. Andrew Mack. He leaves a wife, two children, parents, two brothers and two sisters to mourn his untimely death. The family have the sympathy and prayers of their many friends, brethren and sisters in their deep bereavement. May He who heals all our distresses be their present comfort.

Otterbein—Al Berlin, Ont., on Oct. 16, 1903, Luella, only child of Henry and Nancy Otterbein, aged 3 Y., 7 M., 3 D. Her father preceded her to the spirit world over four years ago. Her sickness was of very short duration. May God bless her sorrowing mother, relatives and friends. Funeral services were conducted by S. S. Bowman, Noah Stauffer and E. S. Hallinan. Texts, Prov. 10:9; Rev. 22:20.

Neuhauser.—On Oct. 4, 1903, at Long Green, Baltimore Co., Md., suddenly of heart trouble, Elizabeth, wife of Christian Neuhauser, aged 68 y., 2 M., 8 D. Though her sister was in poor health for a long time, yet her death came very suddenly and unexpectedly while sitting alone in her chair with the Testament, which she had been reading, when her son left the room and when he returned to the house about a half hour later was greatly shocked to find that Mother had suddenly passed to the home beyond. She was a faithful member of the Anish Mennonite church for many years. She leaves a husband, three sons, eighteen grandchildren, one great-grandchild, two sisters and many friends to mourn their loss, but they need not mourn as those who have no hope, for by her life here we have the assurance that she is resting in those heavenly mansions above, where parting is no more. Funeral took place Wednesday morning at the Long Green A. M. H. Services conducted by Gideon Stolzfus and John S. Mast, by a Niece.

Lehman.—On the 1st of Oct. 1903, Sister Mary Lehman of Canton, Stark Co., O., aged 80 Y., 5 M., 10 D. She came from Lancaster Co., Pa., in 1859, and since that time has always lived in the above named county. Two sons, John H. and Jacob, one brother and one sister survive her. Services were conducted at her home, Oct. 3, by I. J. Buchwalter, interment in Rowland cemetery.

Silvius.—Amanda Silvius of Sugar Creek, Tuscarawas Co., O., died Oct. 16, 1903, aged 22 Y., 7 M., 10 D. She united with the Mennonite church at the age of fifteen years and remained faithful to the end. Two months before her death she was well and hearty, but typhoid fever did its work and finally death relieved her sufferings. Her father, mother, four brothers, one sister and many friends remain to mourn the loss they have sustained. The funeral was held at the Union Hill M. H., Sunday, Oct. 18, by I. J. Buchwalter of Dalton, O., and J. Kraser of Mt. Eaton, O.

INSTRUMENTAL MUSIC IS THE PRIDE OF THIS WORLD.

'Tis said to think our Christian church
Now imitates the stage;
That preachers, too, will vindicate
The fashions of the age.

Christ's Church was instituted first
By heaven's eternal plan;
But every innovation since
Is but the work of man.

Our modern Christians advocate
An instrumental praise;
To worship God in other forms
From those in former days.

Believing that sweet music's charm
Can every soul inspire,
They place an organ in the church,
And organize a choir.

A few divided worshippers
Before its presence stand,
And fancy they are seraphims
Of the celestial band.

The organists assert that such
Is of essential use
To harmonize their feelings with
The sound they produce.

Reverence to artificial means,
Is worshipping by half;
'Tis like the dance of Aaron's squad
Around the golden calf.

I pity those whose dormant souls
An instrument require;
For scripture proves that nothing but
The grace of God inspires.

But if we use the natural means,
And thus perform our part;
The Lord will give the spirit power
To harmonize the heart.

'Tis not the harmony of tones
Produced by vocal art;
Alone shall satisfy our God,
It is the praising heart.

But if we cannot harmonize
Our praise to please our ears;
That is no reason God's displeased,
When 'His is the heart He hears.

Why introduce an organ then,
An instrument of art?
To utter human praise to God,
Which comes not from the heart?

Why use the artificial means?

When voice to us is given;
It is like offering up strange fire,
That never reaches heaven.

As proof that God Himself approved
Of instrumental praise,
'Tis said King David used the harp,
To chant his sacred lays.

But if 'tis right to imitate
The harp that David strung;
'Tis therefore wrong to sing those hymns
He never composed or sung.

He introduced the harp himself
To glorify the Lord;
And if we imitate him thus,
Why not take up the sword?

Why not strip off our clothes like him?
Exposed to public view;
And dance around our altars-arks,
And call it worship, too?

He gave dimensions of the ark,
And everything required;
But gave no singing instruments,
Nor were they then desired.

Nor was there any space reserved
For organs to be placed;
Nor yet of them in after years
No relic can be traced.

'Till David introduced the harp,
As he was fond of song;
So were innovations came,
Ere it was very long.

The Lord, through prophet Amos did
Those instruments condemn;
Then why should He be pleased with ours,
When He disposed of them?

From Christ we took our Christian faith,
Established on His word;
Then why pollute His Church in such
No instruments were heard?

Nor yet within those churches, too,
Established first by Paul;
For in the early Christian age
They were condemned by all.

Then why should we approach our God
In such unallowed ways?
Better no singing in the church,
Than mock our God in praise.

Read Dr. Barwick's Booklet on Narcotics, or the Drug Habit. The booklet treats on the evil and injurious effects of the five drugs, Alcohol, Opium, Morphine, Chloral, and Cocaine, which bring so many people to ruin. For sale at the Mennonite Publishing House, Elkhart, Ind. Price, 10 cents.

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HERALD OF TRUTH

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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EDITORIAL NOTES.

Perfect faith in God will alone produce perfect love to God, and without faith it is impossible to please God.

It is our privilege as well as our duty to seize a manifest opportunity and make it our greatest concern in using it to the glory of God.

A new heart, a spiritual mind, which delights greatly in God's commandments, is the first and most essential qualification for gospel work.

The Communion services at the South Union M. H. in Logan Co., Ohio, on the 4th of October were largely attended. Bish. Jonas Yoder officiated.

Baptismal and communion services will be held at Garden City, Mo. At the meetings recently held there by Bro. Daniel Kauffman of Versailles, Mo., assisted by Bro. Lapp of Nebraska, eight persons made the good confession.

All our advantages, and opportunities, as well as all the promises of God's word, are intended to encourage our activity, and not to excuse our negligence, for a time will come when neglected opportunities will accuse us when excuses are of no avail.

Bro. John W. Swarr was recently ordained to the ministry in the Mechanics Grove (Pa.) district, and Bro. Amos B. Miller of Quarryville, Pa., to the office of deacon in the Mechanics Grove and Providence districts, jointly. May the brethren find in the Lord all needed strength and courage for the work to which He has called them.

On the 15th of October Christian S. Fisher and David Plank were ordained by lot to the ministry in the Amish Cong. near Groffdale, Lancaster Co., Pa. On the 18th Henry Lapp was ordained to the ministry in the Lower Mill Creek A. M. Cong. in the same county. May they seek above all other things to be faithful in the service to which they have been called.

An appeal has been made by Constantine D. Stephonove to the American Red Cross Society, to go to the relief of the thousands who are homeless and starving, as the result of the raids of Turkish troops in Macedonia. Mr. Stephonove represents that 100,000 persons, mostly women and children, are with

no provisions for food at the beginning of winter. About 23,000 of these are in various parts of Bulgaria, where they are being cared for by government appropriations and private contributions.

It is very often the case that as the declining years of a man's life come, he finds himself eclipsed in ability and useful endowments, natural and acquired, by other and younger men. To him whose highest joy is the advancement of Christ's kingdom the realization of this fact brings happiness. But to some the thought of being outstripped by others who are younger, seems to cause pain or envy. At the same time the young with all their vigor and ability may be unnecessarily forward and cause fears and suspicions that a little more discretion would avoid. Moreover it is very often the case that the sagacity and experience of old age, when incapable of much bodily exertion or active work will be able to suggest and advise, if given the opportunity to do so, and thereby effect more real good, than mere youthful vigor and aggressive activity can accomplish. By such unity and combination of old and young powers, the work of Christ will prosper and all can rejoice together.

The Young People's Paper offers 25 cents in cash for every new subscription. The price is 75 cents a year, and the agent sends us 50 cents and retains 25 cents for himself.

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"It's an ill wind that blows no good," but many of us spend our precious time and strength in thinking and worrying about the "ill wind," instead of taking into our lives the "good" it has blown. Indeed, we even think that because we do not see the "good" at just the time and place that we had expected, there is none.

An incident, illustrative of this truth, came to my notice some years ago. In a western state an effort was at one time made to establish a congregation of the faith which we profess, although there lived but two families of our people in that locality. Some steps were taken in the work, but before the plans were fully carried out one family moved to another state and the undertaking was abandoned. The good brother who remained became very much discouraged, and thought that all his efforts had brought only failure.

More than ten years have come and gone. No congregation has yet been organized, though our good brother still lives in his western home, and thinks with deep regret of the broken plans. Did God stamp "failure" upon the effort? Let us see.

At one time some special work was done for the salvation of lost ones at this place, and also about this time two young women from an eastern state, nieces of our brother, paid him a visit, planning in all the joyousness of youth to spend many gay, pleasant months in the West. But a kind, loving heavenly Father overruled these plans and gave them, instead, that deeper pleasure which comes from a saving knowledge of His Beloved Son. One of these has since, and for a number of years, been engaged in mission work, giving her life in full surrender to His service. Many are the sad hearts that have received comfort and rest in the Savior through her loving help. Indeed, who but the Father alone, can tell the good that one of His own can do in the dark, sin-stained streets of our large cities. Ah! the "ill wind" did, after all, blow great good and our discouraged brother was largely the instrument God used to begin this good work, the full results of which will be revealed only in eternity.

Does any good work, undertaken in the Master's name, ever really fail? What though our ideas in regard to its success are not fully carried out, or what if they fail altogether—if we are in His hands we have learned that His ways are far above our ways, His plans better than our plans. There has been many a heart almost broken because some cherished hope was shattered,

JUST ONE TOUCH.

By H. G. Anglemeyer.

In Matt. 9:20-26 is recorded the incident of the woman pushing her way through the crowd to touch the Savior's garment, and who, through her faith, was made whole.

Just one touch, and yet how much it meant to that woman! How much it might and should mean to us who have constantly before us the privilege of coming and of keeping in close touch with the Son of God. For He is the same yesterday, to-day and forever. All our efforts, all our struggles are of no avail, but one touch from the Savior will accomplish wonders.

A law in physics tells us that all motion produces heat. We might raise the temperature of water by shaking it, but when we want hot water we place it in direct contact with intense heat. So with our own efforts; we may perhaps in the eyes of men make some little progress, but we can never accomplish any great good unless we are in touch with the life of Jesus, who must work in and through us, above all that we can ask or think.

Dear Christian friend, are you struggling along in this pilgrim way with the weight of some sin to hinder you at every step? As you try to work for your Savior, are you constantly troubled with pride, fear, doubt, discouragement? Are you continually ashamed of the little you accomplish for Jesus? You may redouble your efforts in giving or working; you may weep and pray and struggle, but all of these will never bring deliverance. There is but one way provided—Jesus. Take His way, and pride, anger, lust, all sin, will be removed from your soul, you shall be whiter than snow, and the blessed Holy Spirit shall abide with you forever.

Perplexed one, have you heard so many different doctrines that your mind is confused? Does everything seem twisted and tangled that you hardly know what is truth? Stop trying to reason it out; the more you try to reason the harder the knots will become. Receive your Savior's touch, fall at His feet and learn of Him, and the tangled thread will begin to untwist. He knows so well how to unravel it. Why not let Him do it?

Weariness, are the trials and difficulties coming thicker and faster? Are the responsibilities become so great that they seem more than you can bear? Do not try to bear them any longer, but take them to the Savior who has so lovingly said: "Come laden, and I will give you rest." Matt. 11:28. He will take you in His arms as a child and bear the weight of every trial. He has promised that His yoke shall be easy and His burden be light if we come to Him.

Are you trying by mental effort to dig out deep spiritual truths from God's word? Your heavenly Father's power in you will reveal more to you in one hour than you could otherwise learn in years. Let us ever keep close to His word and we shall never be misled by false doctrine. Silverdale, Pa.

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: Do the duty that lies nearest to thee, which thou knowest to be a duty. Thy second duty will already have become clearer.—Carlyle.

I will pay the money, and—Alla darau sa stsen (God be thy reward)."

"Alla darau sa stsen," replied the old man, calling to the tent, and soon two children came out. Whether boys or girls I could not say, their hair was disheveled and they wore nothing but dirty loin cloths. Both looked at me for a while in a half frightened way, and at a wave of the old man's hand they disappeared rapidly down the valley.

"Atur stsen, Adam hasr kilede" (sit down, the men will come soon). In a very short time the children were hurrying back, and with them a sturdy Turkoman came up the valley.

The children, with astonishment depicted on their faces, now surveyed me from all sides, while I from the depths of my heart returned thanks to God who had once more rescued me from danger.

I asked the old man to give me the camels at once, telling him that I had plenty of ropes in the wagon to load, and hitch the camels, and bread and tea for the man. "Bis milla," said the Turkoman, as he seized the halter ropes of two camels and went with me in a southerly direction, the children running after. We had gone but a short distance when I heard voices behind me, and, upon looking back, I saw six or seven half-grown boys and girls following us. I now learned that there was water on the other side of the hill, and that more families were encamped there.

I had soon missed my course, and the Turkoman with his camels took the lead. He thought that the Kirghiz was not far away, that he would wait a few days until I should have grown weak, and then he would come again.

By the time we reached the wagon I was almost exhausted, but there were plenty of hands ready and amply able to prepare the camels for the journey. The half-dried meat was left behind, the people would not take it, for they believed that I had killed the sheep, and what a Kafir (unbeliever) slaughters must not be eaten by a Moslem. I gave the larger girls a few copies of the gospels, and then we began the return journey. When we came near the tent the old man with several other men and women were there. They shook hands with me and wished me God-speed. "Salem malai kum" (peace be with thee). I gave the old man a New Testament in his own language.

Almost at the same time at which I had bought the sheep the day before, we took our leave of the Turkomans. My wagon had been standing for about twenty hours. How glad and thankful to my God and Savior was I now! I resolved to trust Him more fully and be more faithful in all my service.

The return journey was made very much more rapidly; the Turkoman thought that in two days we would reach Kasalinsk, and so we did. I did not need to wake him up; when I woke at night I found that we were again moving, and moving rapidly.

At the end of the second day we reached the Sir darya in time for the last ferry. The people at the mail station were much surprised to see me there again. And when I told them that the Kirghiz had only two poor camels, and that at the end of the third day he had disappeared, the report spread rapidly through the city. The caravanbashi who had supplied me with the Kirghiz also came and asked for information, and offered to refund my money.

(To be continued.)

"The Christian pulpit fails in its effect, because it speaks so much of what men must do to obtain salvation, and so little of what God has done to give it."—Ruskin.

and yet that very shattering was God's loving care over us. Perhaps our plan barred the way of accomplishing just the good we longed to do. So, I believe, that often in our undertakings we forget to place "not my will, but Thine" above and before all that we do, and our gracious Father, seeing that it is not for our best welfare, interposes and reveals to us (though we are often slow to learn His revealings) that He has something far better in store for us, and perhaps for others concerned, also, than we could possibly know. We should not become discouraged when our plans seem to fail. And let us be assured that any work, however small, if done in His name, cannot utterly fail. He will always in some way bring good though we may not see it for months and years, perhaps never in this life. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

PERSONAL MENTION.

Change of Address.—Pre. L. J. Burkholder, from Box Grove, Ont., to Locust Hill, Ont.

Bish. C. S. Beachy and wife of Plain City, Madison Co., Ohio, are at present sojourning in Illinois.

Pre. A. Metzler of Martinsburg, Pa., held meetings for two weeks in Hancock Co., Ohio, in October.

Bro. J. S. Shoemaker of Freeport, Ill., held a number of meetings at the Clinton Brick M. H. east of Goshen, including communion service on the 1st of November.

Pre. John Nafziger of Topping, Ont., was with the Amish Cong. at Grantsville, Md., Sunday, Oct. 18. His sermon at the Summit Mills M. H. was much appreciated.

Bro. L. J. Lehman and wife of Cullom, Ill., left for La Junta, Col., on the 7th of October, in the hope of benefiting Sister Lehman's health. They expect to remain there during the winter. We hope the change of climate will prove very beneficial.

Bish. Jonas C. Yoder of Logan Co., Ohio, started on a trip east, Oct. 16. On the 18th, 22d and 25th he attended communion meetings in Millin Co., Pa. By request, the Lord willing, he will hold the communion meeting in Maryland and then go to Virginia, and may spend the winter with a daughter near Norfolk.

Change of Address.—Pre. J. S. Horner, from Ambroy, Ind., to Chief, Manistee Co., Mich. Although Bro. Horner goes to a locality where none of our people live he shows his interest in the cause by promising to send names of people in his vicinity for sample copies of our papers. God bless and prosper Bro. H. in his new home.

Pre. Isaac Chupp of Gibson, Monroe Co., Miss., who with several others recently visited in Anderson Co., Kansas, held services at B. B. Mullet's house near Garnett, Kansas, on the 11th of October. Five families are living in that locality and with the permanent location of Pre. Chupp and others who expect to move there in the winter, a congregation of the Amish brotherhood will be organized.

For the Herald of Truth.
"MIZPAH."

The Sturtevant, 147-151 W. 35th Street, New York.—To the many kind friends who have manifested such a kind interest in us and our work during this busy, happy summer we wish to send a little greeting and "good-bye" message, as the time for leaving the shores of the home land draws near. The Master has been very good to us all along in the summer's work and we believe that His blessing has very manifestly attended His message as it was given. He has likewise supplied health and strength for the work. Those of you who have engaged in similar work know something of the trial it is to be traveling so rapidly and being on nerve tension so constantly for so long. Of course we became very weary, but we realized His sustaining grace and strength.

This is our last evening in the home land, and we rejoice in the prospect of soon entering upon the work before us. The Father has called, He has led hitherto and we have every confidence that He will continue His care and guidance.

One of the most precious treasures we take with us as we go on board ship is the assurance that the many dear friends who have been so kind to us during our trip this summer will continue to pray that the Father may help us to be faithful and submissive, so that He may be able to use us just as He will.

There is a great field of work opening more and more definitely. Our beloved church in America has never had greater opportunities for work open before her, and we praise God that she is beginning to realize more of her privilege.

May she go on, true, faithful, and loyal, and may the God who has been her stay hitherto continue to direct and bless her. May we as individual members of this body be as true and faithful as our profession calls for, and then the church can prosper and grow and God's name can receive the glory and honor due Him.

Let the message of salvation re-echo all over this earth that all may know Him. God bless you.

J. A. and Lina Z. Ressler.
P. S.—On board S. S. Liguria. "Auf Wiedersehen."—J. A. and L. Z. R.

For the Herald of Truth.
REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

XI.

On the third day, almost all signs of vegetation disappeared. Far as the eye could reach, there was nothing but sand. Although there were hills and valleys, there was only sand.

In the afternoon, upon reaching the top of an elevation, we saw before us a strip of green, which, in the distance, looked like foliage, but which we found, as we ap-

proached, to be nothing but the steppe grass of which we had already seen so much.

Shortly before sunset we came across a Turkoman family, which was encamped on this strip of vegetation with camels and a herd of sheep. The thought came to me that if I should buy a sheep and slaughter it, I might get my Kirghiz driver into a more agreeable state of mind and thereby shorten our journey. The thought at once resolved itself into action. I thought the people asked an excessive price, but then they did not sell mutton every day. I paid three rubles for a very small sheep—about double the real value.

About three versts from the Turkoman camp we halted, although the sun had not yet gone down. After the camels had been let loose the sheep was slaughtered. This work I left entirely to the Kirghiz; for, in the first place, I did not understand the business, and in the second place, Mohammedans will not eat anything that is slaughtered by Christians.

That evening my good fellow worked quite briskly. By the time the carcass was flayed and quartered the water for tea was boiling. We washed our hands and set a small kettle over the fire to render the tallow so that we could use it for roasting the mutton. After supper the meat was to be roasted. It was a bright moonlight night, which helped us materially in our work, although I had brought some candles along.

During the time in which Ismail was supposed to get the camels I proceeded with the work of roasting the mutton, but considerable time passed by and yet neither Ismail nor camels had appeared. The second roast was already under way and yet no camels were in sight. I now noticed that the fire was attracting many insects, and when I lit a candle that I might see better, and looked at the meat that was being roasted I was astonished to find the tallow full of bugs and other winged insects.

My joyous anticipations came to a sudden end. No one would be able to eat the roast mutton, and the tallow was rendered useless on account of the insects in it. I took the kettle from the fire and hung up the remainder of the meat to dry. I noticed, however, that parts of the carcass were missing. What could the Kirghiz have done with them and where was he staying so long, and where were the camels? The night was advancing. Midnight came and went, and yet no one came. Sitting up and waiting would not hasten the return of the camels and their driver, so, after commending my loved ones and myself to the protecting care of God I lay down to rest—but not to sleep, for I could not help wondering at Ismail's behavior.

The night was cool and pleasant, and I had to use cover, but sleep would not come. Could the Kirghiz have lost his way in looking for the camels? I heard a noise, kept quiet and listened carefully. Once more I heard a sound. "There they are at last," thought I. I lighted a candle and set it upon the wagon that it might show them where the wagon was.

But now no further sounds could be heard. I got out of the wagon and looked in all directions. Nothing was to be seen or heard. I now took a look at the meat which I had roasted, and which it seemed to me could not be eaten because of the mixture of bugs, beetles, wings, legs and other parts of insects in the tallow. By this time the tallow, which was becoming solid, was full of insects. I let the mixture stand until the return of day, but noticed that some parts of the carcass and the pelts were missing. A slight shudder passed through me. Ismail had gone away with the camels. What was

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ABRAM B. KOLB, Editor.

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5. Canada.
6. Ohio and Pennsylvania, Amish.
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The Herald for 1904.

With the close of the year, many of the subscriptions for the Herald of Truth expire. We shall be glad to have all our patrons renew their subscriptions early.

New subscribers will receive the paper from the time their subscriptions are received until January 1909.

We should also be glad to have a brother or sister in every neighborhood or congregation, who is willing to labor for the Lord and His cause, to solicit subscriptions and collect dues, both for the "Herald" and the "Young People's Paper." We will give you a reasonable compensation for your work. Write for terms and instructions. The subscription price for the "Herald" is \$1.00 per year; for the "Young People's Paper" 75 cents per year. If you subscribe for both papers you will get them for \$1.50.

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CORRESPONDENCE.

A Visit to Mountain Lake, Minn.—Bish. John F. Funk, Bro. D. S. Weldy and Sister Agatha Isaac attended the Aid Plan meeting, held at Mountain Lake, Minn., on the 23d and 24th of October, an account of which will appear in the "Rundschau" later. On Sunday, Oct. 25, Bro. Funk preached in the forenoon in the H. Quiring M. H., near Mountain Lake, in the afternoon in Aaron Wall's Cong. and in the evening in the Bethel M. H. in the town of Mountain Lake.

All these services were well attended and in the H. Quiring M. H. a young brother and sister, after an appropriate sermon on the subject by Bro. Eidson, declared before the assembled audience their betrothal. The betrothal of members takes place, as a public ceremony, a few weeks before the marriage. May God bless this brother and sister in entering upon their new relation.

All these congregations maintain well-conducted and prosperous Sunday schools, all of them in the German language.

In the Wall congregation the writer was especially interested in the infant class, conducted by Bro. Friesen in the Low Dutch (Platt) language. He is a successful teacher, and the secret of his success is, that he puts his whole life and soul into his work. One part of the lesson was Adam and Eve in the garden of Eden, and another the annunciation of the birth of Christ by the angels to the shepherds. These lessons were interspersed with songs. The singing was well rendered by the little ones and the answers were prompt, which spoke well for both teacher and class.

In many families of our so-called Russian Mennonites the Low Dutch language is still used, and the children, until they get old enough to attend school, are not able to speak anything but the so-called "Platt" language.

The Wall congregation is especially active in all kinds of Christian work. The maintenance of a congregational week-day school, and besides their home work, are greatly interested in home and foreign missions. They endeavor also to maintain among their members a genuine spiritual work. Their annual conference will meet near Inman, Kansas, beginning on the 9th of November. They have congregations in Nebraska, South Dakota, Oklahoma and in Saskatchewan. Bro. Funk also preached in the Bethel M. H. on

November 5,

Friday evening, Oct. 23, to a large congregation.

There are in and around Mountain Lake five different Mennonite congregations, viz.: The Bethel, the Neufeldt, and the Bruderheim congregations in the town and the Quiring and Wall congregations a short distance out of town.

The Aid Plan Conference was attended by delegates from Kansas, South Dakota, Minnesota and Indiana.

Kalona, Iowa, Oct. 29, 1903.—Greeting in Jesus' name. Sunday, Oct. 25, communion services were held in the West Union Cong. Bish. Christian Warley officiated. The Lord willing, we will have communion services at East Union next Sunday, Nov. 1.

Bro. Andrew Shenk of Oronogo, Mo., who has been laboring for the Master at this place for two weeks, left for his home on the 26th. While with us he taught us very plainly the way of life and death. A number of souls were willing to give themselves to the Lord and His service. May the Lord help them to be true to Him who died that they might live. God's blessing to all God-fearing brothers and sisters.

Lewis D. Zook.

Garden City, Mo., Oct. 27, 1903.—Greeting in the Master's name. "God is our refuge and strength, a very present help in trouble." God has again seen fit to abundantly bless us with spiritual blessings at this place. Bro. Daniel Kauffman of Versailles, Mo., came here on the 4th of October and remained with us till the 22d. Bro. S. G. Lapp of Iowa came on the 15th and remained till the 21st. Services were held every night and also a number of day meetings. The remarks of the brethren were very pointedly and earnestly delivered. The church at this place was again greatly encouraged. Eight young souls became willing to take a stand for Christ, and others were made more persuaded. Let us earnestly pray to God that His Spirit may still strive with them that they, too, may step into the fold. And may we who have accepted Christ remain humble at His feet, "always abounding in the work of the Lord."

Cor.

Paradise Cong., Ronks, Pa., Oct. 26, 1903.—Greeting to all Herald readers. The thought that more of our congregations should send correspondence to these columns has prompted me to take up my pen. Friday morning, the 23d preparatory services were conducted at this place by Bish. Isaac Eby and Pre. John Senger. Although many members were present, yet there were so many who would rather follow their daily pursuits. We feel they missed a blessing. Sunday morning, the 25th, the communion service was held. Bro. J. A. Ressler assisted Bish. Isaac Eby. Both brethren gave us many useful and practical lessons and impressed us with the solemnity of the occasion.

May the Lord grant Bro. and Sister Ressler a safe and pleasant journey and bless them in their labors.

Cor.

From Paradise, Lancaster Co., Pa.—Oct. 25, communion services were held at this place by our bishop, Isaac Eby. Bro. J. A. Ressler and wife attended this meeting. Bro. Ressler gave us a rather short talk, but very earnestly admonished us of the importance of the meeting. The house was crowded, many brethren and sisters being present from the neighboring congregations. We were particularly glad to have Bro. Ressler with us at this meeting, as this is his old home church, where he attended since early childhood. In the afternoon he attended the

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closing exercises of the Monument S. S. (one of the schools) conducted by the Mennonite Home Mission. This was his last Sunday in America, while on this visit. We hope and pray, however, that he may be spared for many years, to carry the blessed news of Christ's love, and that he with his wife may again visit us in the home land.

Cor.

Johnstown, Pa., Oct. 28, 1903.—Oct. 5, Bro. S. G. Shetler of Davidsville, Pa., began to hold meetings in the Thomas M. H., closing the same on the 10th, when twelve persons were baptized upon confession of their faith, and received into church fellowship. God bless and keep them in the way of life. May they ever keep their faces turned Zionward. On the 24th of October several hundred brethren and sisters assembled in the Stahl M. H. to hold communion services for the first time in that district. The services were conducted by L. A. Blough. James Saylor and others. The meeting was spiritual, and no doubt will be long remembered. Brethren, let us prayerfully remember those of our dear members who for one reason or another do not take part in the communion.

Levi Blauch.

Muddy Creek, Pa., Oct. 25, 1903.—Dear Herald readers. Greeting in the worthy name of Jesus. On Oct. 17, Bro. Solomon Gehman of Blair, Ont., came to this place and filled an appointment in the Bowmanville M. H. Text, John 5:6: "Wilt thou be made whole?" The brother very earnestly appealed to the unconvinced to come out and live for Jesus. Today, Oct. 25, communion services were held in the Bowmanville M. H. Nearly all the members were present and participated in commemorating the death and suffering of our Lord. This service was conducted by Bish. Benj. Weaver and the home ministers. At the close of the services Bro. Weaver announced that one young soul had made application to be received into the church by water baptism and another to be reclaimed. Oh, there is more joy in heaven over one soul that repents, than over ninety and nine just persons that need no repentance. This was truly a spiritual feast long to be remembered by those present.

J. M. Weber.

For the Herald of Truth.

LESSON FOR SUNDAY, NOV. 15, 1903.

By I. A. Wambold.

DAVID'S TRUST IN GOD. Psalm 23.

Golden Text.—"The Lord is my shepherd, I shall not want." Psa. 23:1.

Many of David's Psalms are of a different nature from this one, or he must have been in a different condition at the time of writing this song. Many of his Psalms are full of complaints and give expression of distress and grief; but this one gives expression of full confidence in God, and great satisfaction in God's goodness to him. In this he certainly has an eye, not only to the blessings of God's providence, but to the communication of God's grace received by a lively faith, and returned in fervent devotion, which fills his soul with great joy. David here proves by his expression of a condition attainable in life, where we can perfectly confide in Him. We need not be envious of his condition, as it is possible for all of us to attain to this standard. He is here perfectly resting on the everlasting arms, without carefulness (as Peter also says, "Cast your care upon Him, for He careth for you"). The Lord is his shepherd.

He undoubtedly thought of the time when he was taking care of the sheep, how in

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every way he would do the best for them, to protect them from wild beasts, and to lead them out to pasture, and to the refreshing waters, that they might prosper. He sees how the Lord has watched over him and protected him from the enemy, even from those who were seeking his life, and how, he had been led all through life, and he is inwardly moved to say, "The Lord is my shepherd." He confesses Him as his present (is), personal (my) shepherd.

"I shall not want." His needs are all supplied, both for body and soul, which is also promised to us, if we first "seek the kingdom of God and his righteousness." Paul says, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

We can "lie down in green pastures." Not only do we have the comforts of life and our daily bread, but our souls are resting in the promises of God and we enjoy and feast upon the supplies from above. To have the greatest abundance in this world, is but dry pasture, and our souls would starve, for they can not feast upon wheat and chaff. In this we have the example of the rich fool who desired to satisfy his soul with the things he gathered into his barns.

"Leadeth me beside the still waters." Does not leave us to ourselves, but leads, guides, directs, where we may be refreshed by drinking of His Spirit.

"He restoreth my soul." We may go astray even after we have had grand experiences in our Christian lives, but He will restore us again. As the wandering sheep are sought by the shepherd, so He will not leave us to perish, but will seek to bring us back again from our wanderings, and lead us in right paths, for His name's sake, not that we are worthy, but for His glory.

"Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." David had some experiences while his life was in peril and sought by his enemies, that it seemed as if he were in the valley of death, yet, he did not need to fear any evil. "Fear not those which are able to kill the body, but fear him who is able to destroy both body and soul in hell." We need not fear, for greater is He who is in us, than he that is in the world. He has promised not to forsake us, but to be with us "always, even unto the end."

"Thy rod and thy staff they comfort me." His Word and Spirit. We lean upon His precious promises; they are our support when we are weary and His Spirit leads and guides us to find these promises.

In the midst of darkness a table is prepared, even in the presence of enemies, or when we are tried by the enemy, that we may havefulness of joy and gladness. We may rejoice everywhere, even in tribulation, "that our cup may overflow with gratitude and blessing," that we are able to offer abundant praise, and are confident that by His past dealings with us, "goodness and mercy will follow us" all through our days and we resolve ever to abide with Him, dwell in His house forever.

Breslau, Ont.

For the Herald of Truth.

REPORT

Of the First Sunday School Union of York Co., Ontario.

On the afternoon of our national Thanksgiving Day, Oct. 15, the three schools of this district met at the Wideman M. H., to discuss Sunday school work and to become better acquainted with each other. Samuel R. Hoover called the meeting to order and conducted the opening exercises, after which M. R. Fretz was elected chairman.

1. Topic.—Practical points from any lesson in the third quarter.—The first and eighth lessons were selected, from which the following thoughts were gleaned: Christ is our king. Study the Bible instead of current politics. Strive to be like Christ rather than "like all the nations." As Jonathan, the heir to the throne, loved his rival because God had chosen David, so we ought to love even our enemies. David was not seeking office, but the Lord found him a faithful shepherd and promoted him to the kingship. Wait for the Lord's own time. He will open the way and prepare us for the work.

2. What benefit is the Sunday school to (a) the scholar, Leonard W. Hoover; (b) the teacher, Edwin McDowell; (c) the superintendent, P. D. Burkholder. The Sunday school is of inestimable value to all who come under its influence. We gain much Bible knowledge, but that this may become truly beneficial we must make it practical. The impressions we receive in youth are the most lasting. The active teacher learns much from the individuals in the class.

When we hold the light that others may see, its rays are shed upon our own pathway. To fully realize his responsibility, is, in itself a benefit to the teacher. The superintendent should be the Moses of the Sunday school. As workers we ought not only to understand the enemy, but advance; not only use the sword, but plow the soil, sow the seed, cultivate the plants, and also gather the sheaves.

Some time was given to hear of the needs and also the encouraging features of the different schools. Isaac Reaman spoke for the Altona school. Interest very good. Prospects are bright. The school is in good working condition. Have many encouragements.

Wesley McDowell reported for the Wideman school. Need a little more system in our work. Interest and attendance steady. Young workers are brought forward.

The Cedar Grove school was represented by Amos R. Burkholder. Need more consecration to the work and study of the Word. The interest is better than it was. We are hopeful for the future. The school is progressing along several lines.

After spending the afternoon together, John G. Hoover offered the closing prayer. We were made to realize "How good and how pleasant it is for brethren to dwell together in unity." Expression was given to a desire for another meeting of this kind at such a time that the schools would deem expedient.

The Secretary.

THE CHURCHES OF CHRISTIANITY RESPONSIBLE FOR THE CONTINUANCE OF WAR.

By George S. Grim.

If intelligent mankind had been brought, for the first time, face to face with the scenes of war, unbiased by the false splendor with which it has been invested by historians and poets, no doubt that in the light of reason such a mode of adjusting difficulties would have been pronounced barbarous and absurd, and in every way unworthy rational beings, and in the light of revelation it would have been recognized as the carnival of revenge, and a gross defiance of and insult against God, and a disdain of the good feelings of humanity. Or, if men who are accustomed to take the lawfulness of war for granted, could at once free themselves from all prepossessions and be induced to take up the subject and examine it attentively, with the best reason and judgment, testing it by the eternal principles of right and wrong; they in common with the wisest and best men

who have candidly and thoroughly studied this question, would pronounce it a horror of horrors and a crime of crimes.

Still more, if they would take the New Testament for the man of their counsel, carefully compare its cardinal law of love, its injunctions to long-suffering, forbearance, and forgiveness, its blessings on the peacemakers, and the whole tenor and spirit of its teachings, with the deeds of war (and the dispositions, feelings, and motives which prompt those deeds), they would at once recognize the utter incompatibility of war with Christianity. And would wonder that the members of all the Christian churches (with but a few exceptions) have tolerated an institution so God-less, so Christ-less, so wicked.

We put the question: Have you ever candidly pictured to yourself the fury and evil passion, the carnage and mutilation of the battlefield, with the long interminable train of woes that follow—the wounds of bleeding hearts of widows, mothers, sisters—wounds that never can be healed on this side of eternity—and the wide spread of demoralization resulting from army life and from the presence of any army in any community where the institution of every kind of good society is destroyed? Now, when you have summoned up before your imagination the picture of a battle, with all its concomitants and ghastly realities of the field; then look up at the calm heavens, look around you on the beautiful, bountiful earth, and behold how peace, and harmony, and order are the laws of God's visible creation.

Consult the best feelings which he has placed in your hearts, listen to the silent voice of God when you are out at eventide, open your soul to the gentle teachings of Holy Spirit, take the New Testament for your guide and carefully obey its teachings of love, and pray your Father in heaven to guide you into all truth; and you cannot fail to feel and see that war is utterly wrong, a hideous evil, a crying sin.

And yet, if a point of national honor is involved, and you are smarting under a sense of national wrong, you and the whole nation (including the members of the churches) are ready to cry out for war, and when war comes, to sustain it with your influence, your money, and, if need be, your lives.

War is a heinous crime of nations, it is a contagion, epidemic madness which fires the blood and turns the heads of whole nations at once. But, my dear Christian friends, this terrible evil need not continue to exist in Christian nations if the good Christian men were once to look upon it in its true light through the teachings of our Lord and Savior Jesus Christ. Therefore we do solemnly arraign the church of Christianity in all its divisions (save a few smaller bodies who have faithfully borne testimony on this question) as responsible for the continuance of this barbarous institution which entails its woes of lamentations upon the world.

The white robes of the bride of Jesus Christ are pure and spotless. But men professing Christianity have dragged them in human blood. The skirts of the churches are polluted with the gore of the battlefield, and stained with the tears of orphans and widows. War seems to aim at setting up the kingdom of Satan on the earth; and yet it tries to stand behind the authority and power of the church. It says God-speed to the warrior as he sets out on his mission of death. It asks God's blessing on the impending fight. It offers its thanksgivings at almost every shrine for victories bought by blood. Upon this subject it has lost its original principle, and is responsible for the continuance of war; for by a declaration

from her to set up her fundamental principle it would stop war among the great Christian nations of the earth.

Louisville, Ohio.

MISSIONS.

For the Herald of Truth.

LETTER FROM SOUTH AFRICA.

New Primrose, G. M. Co., Box 193, Germiston, South Africa, Sept. 28, 1903.—Dear Editor of the Herald of Truth:—As the Home and Foreign Relief Commission has requested that we explain the need and surroundings of the mission in which we are engaged, we feel very thankful to God that He has those who inquire about the need of His work not only close at hand, but also to the uttermost parts of the earth.

That the people among whom we work need the glorious gospel of Jesus Christ is very evident and becomes more and more so as one comes in contact with their hideous sins. Their sins are of the lowest type; and they are also addicted to most of the vices of the white man. The greatest evil among them and which entails so much misery and woe and which causes so many deaths and appalling incidents is witchcraft. From this many realize great gain and therefore are very loath to leave it. We find that it takes the same old power that was displayed on the day of Pentecost, to cause these people to drop their devilish practices and superstitions like a man does a hot coal. We are glad to see that when the truths of the gospel are brought to bear upon the hearts of these people they do just like the people did on the day of Pentecost, they cry out and say, "What shall we do?" They get to confessing their sins and have no rest until they have them all confessed that they know. We are glad to state that God is getting some precious jewels to Himself from this place.

That we have all and more than we can do is evident since we are almost surrounded by the famous gold mines of Johannesburg. With each of these mines there is connected what is called a "compound." In these compounds the people live among whom we work. At one of these compounds near us there are about 3,000 natives, and others range from 1,000 upwards and sometimes less.

In these compounds we hold from six to eight services each Sabbath before we return home. We generally aim to get to the compounds at about eight or half past eight o'clock in the morning and return about one o'clock. And then at 3 p. m. we have another meeting in the chapel or school room, also at 7 p. m. On Wednesday and Saturday evenings we have prayer meeting at the chapel. We also have a night school at our mission from 7 to 9 o'clock. A few come in the day, but as most of them work in the day they are obliged to study at night. Here is where they learn to read and write, and as soon as they can read we give them the Bible or Testament as a text book, which is the best possible way for any one to get the truths of God's word. We find that one very good way to do personal work among them is in the afternoon visitations at the compounds. God indeed blesses our souls as we give out the bread of life to them.

The financial needs of a mission like this at Johannesburg are greater than a mission in the interior, owing to the uncertainty of rain in the rainy season and the soil not being fertile, therefore being deprived of vegetation, which amounts to so much.

Notwithstanding all these difficulties and discouraging aspects of the work at this place, we realize that our God is great and of

great power and holds the wealth of the world in His hands. Thus we look unto Him to supply all our need according to His riches in glory. Phil. 4:19.

Yours looking for His coming,
Jacob O. and Mary C. Lehman.

For the Herald of Truth.

LETTER FROM INDIA.

American Mennonite Mission, Dhamtari, C. P., India, Oct. 1, 1903.

A. B. Kolb, Elkhart, Ind.—Dear Brother: Greeting in the precious name of Jesus. The mail has gone to the post office and I have had my little noon nap. When I awoke a feeling came over me that I should write you a few words for the Herald yet, we aim to write something for each week's issue, but when the papers come along each week we notice we do not get it done.

Time does fly swiftly. Three years ago we were on the waters on our way to India. These three years have seemed very short ones. But when we take a glance at what has transpired during this time it is not hard to believe that three years have passed away. There have been many difficulties to overcome, but the blessings have outweighed all of the difficulties.

This year has been a year of blessings. While there have been no great outward manifestations of God's power more than we see every day, the gospel has been taking deeper root. There is something that seems to say that the Lord is going to do a great work here in the future by the way of bringing souls to Jesus. The harvest is surely ripe, and it is great, but the laborers are few. We do not forget that the Lord does not look to numbers in His army, but to the willingness and faithfulness of those in the battle. There are a number of persons under instruction and others have sent in their applications stating that they wish to become Christians. They will need to be taught. We are daily praying that the gospel may spread far and wide, and we believe that God is going to answer our prayers. We should ask for great things from God and expect to receive them.

Last Saturday when Bro. Lapp and I were out in a village we were very much impressed with the need of beginning village work. We went out to a village about ten or twelve miles from here to see a buffalo cow that was for sale. After striking a bargain with the owners of the cow we asked them to bring her in to Dhamtari. But we told them not to bring her the next day, as it was Sunday and that we did not work on Sunday. They said that they did not work on Sunday either. We were surprised at this. We questioned them why it was that they did not work on Sunday. They said for five Sundays at this time of the year the farmers did not work, but worshipped God for giving them a crop. Just why they do this they did not know more than that it was an old custom. This gave us an opportunity to explain to them why we keep the Sunday, how God loved the world by sending His Son to die for us that we might have life, how Christ died for us and rose from the dead. It was a new story for them. One man who seemed to be very intelligent said he could read. When they brought the cow in this week I sent a Gospel of John to him. The people need the gospel. There are many who would accept Christ, but they do not hear about Him. We will have workers from our orphan children, but they must be trained first. Pray for them that they may become willing to carry the gospel to their people. The letter must go.

Your brother in the Lord,
Jacob Burkhard.

SPIRITUAL CONSERVATION.

By S. A. Dyke.

One of the revelations of modern science is the law of the conservation of energy or force. Nothing is created or destroyed by man; his utmost efforts do not reach beyond the gathering, the transmutation, or the diffusion of this primal energy. This force may be physical, mental, spiritual; it may be latent, as in the coal—the light and heat of past ages, or it may be active, as in combustion, in which this energy is diffused in strangely different forms to reappear again under new conditions. It may be treasured energy, as in food to be set free in digestion and assimilation for all the activities of mental and physical life. It may be transmuted, so that the energy of soil and sun and shower may reappear, under the masterhand of the Lord, in speech or action; but man never creates and never destroys. To the thoughtful mind this great truth opens up lines of reflection on every hand and in all departments of our manifold life, far-reaching as eternity.

But in no direction is the thought so solemn, so suggestive, so inspiring, as in that of the spiritual. The energy I have, I have received; the energy I use, I diffuse. I set it free to go on to all eternity, I enable to recall one portion of the force which for a time was mine to employ, but is mine no longer save in the responsibility which evermore rests upon me for its use or its abuse. This energy was placed in my keeping, within my control, to direct and apply—an energy which has come to me from sun and shower, from mountain and meadow, from bird and beast, from the head and heart of past generations, from the son through all my forefathers, from God Himself; and this energy I pass on, transmuted in the passing, to bless or curse my fellow-men to the end of time and into eternity.

Take our words. A thought is mine when it is formed in my mind and heart, in the idea and emotion which it enfolds, and in the voice which utters it; it may even represent the thought and feelings of others who carefully instilled it into my mind. But have me use. Those who waste their energy once uttered, it goes forth into the ears of those who hear, or on the wings of the printed page flies to the utmost end of time, and I can never recall it. I may write it, as one who wrote a ribald sentence on a wall in Pompeii eighteen hundred years ago. I may die and the word may be buried out of sight and memory, but after-ages will reveal it, and the judgment day will declare it. Thus it is literally true that by our words we shall be condemned, and that for every idle word which men shall speak they shall give account thereof in the day of judgment.

Take again, our use of money. Every dollar represents so much energy of mind or body, or both, treasured as the light and heat in the coal—not simply in the time spent in the earning of it, but also in the slow development of the power to earn it, from helpless infancy to manhood's strength, or of the treasured power of him who bequeathed it to me. It is mine now for a brief space to use as I see fit. May I not do as I please with my own? May I not spend it in luxury, in food, or drink, or dress, or amusements, or literature, or society fads, or in any one of the thousand things which offer? Yes, and No. In spending that dollar I spend just so much of my life, of the treasured energy which I hold in trust, and I set it free to go on forever in a right or wrong direction. I can never recall it. If I spend a dollar in rum, I invest just so much capital in the traffic, and, aside from the influence

of the rum upon me, I become a perpetual stockholder in the trade. If I go to a theater, the tendency of which on the whole, if not always, is evil, beyond and above its influence upon myself and of my example upon others, I put that much stock into the theater business, and my liability remains unlimited to all eternity; for I cannot sell out my interest in that concern. So, also, if I invest my time, my means, and my influence in balls and dances, in social functions of the purely worldly sort, in vain display, in the purchase and reading of vain or unwholesome literature, I put just so much of what has come to me of power into the hands of ungodly or worldly men, to deprave others. If I divide my time, my strength, and my means, between these worldly things and the service of Jesus Christ, by a well-known law I simply neutralize the good by the evil, may, even worse, for a little folly destroys much good, as a single particle of permanganate will deeply tinge a glass of water clear as crystal, or as one fly will spoil the pot of fragrant ointment.

On the other hand, what an inspiration in the transmutation of force from lower to higher forms of action! What a call to consecrated service in the power to catch and harness the forces of life to the chariot of the Master! A cup of cold water; the widow's mite; a word of counsel and comfort; a dollar, or ten thousand dollars, sown in the fruitful soil of earth's teeming millions; a life given, even as the seed is sown, even as Christ was sown in the soil of humanity. Oh! what will the harvest be? In either case the force is not spent with the giving or the using, but for us it is but the beginning, and our responsibility goes along with it. Very suggestive was the remark made by the writer by the late T. S. Shennott: "My giving causes me the deepest concern. If I could lay my all before the Lord and say: 'Here it is, Lord, take all you want, and I will be content with what is left,' and if He would do it, I would be at rest and thankful; but He lays upon me the responsibility of stewardship, and I must, as in His sight, give or refuse to give, and not as inclination or the urgency of others may prompt, and use for personal ends only what I feel that He would have me use." Those who waste their Lord's substance in self-indulgence, adornment, amusement, and worldly advancement, and withhold from Him His due, will have a sorrowful accounting; loss positive, loss negative, loss irreparable, loss heart-rending.

If one lesson more than another is suggested by the above, it is that Christians should be true and out for Christ and His cause, content to be considered peculiar, particular, and partial, by the world and worldly professors. No words can be stronger than such as these: "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." And no one has put this thought into more tuneful song than the sainted Frances Ridley Havergal in the well-known hymn:

"Take my life, and let it be
Consecrated, Lord, to Thee."

But most of all, and sublimest of all is this, that all true service for God links itself to the divine energy: "For it is not ye that speak, but the Spirit of your Father which

speaketh in you." "I can do all things through Christ which strengtheneth me."

Perhaps, dear reader, you may say, "Alas! all the forces which come to me are transmuted by an evil heart of unbelief into evil." This is but the experience of every one who has been taught by the Holy Spirit, that in him, that is, in his flesh, there dwelleth no good thing. But this lesson is preparatory to another, even this, that deliverance and victory are in and through Christ. Receive Him, put yourself in His hands as your Savior and Lord, and what the law could not do, in that it was weak through the flesh, Jesus Christ, who liveth in you, can and will do. He can, as never human alchemist ever did, transmute the base things, and things that are despised, and things that are not, into the graces of the Spirit, more precious than gold that periseth, even as petroleum refuse is transmuted into rainbow hues of color and fragrant perfume, and precious ointment and healing medicine. Thus will your life be to the praise and glory of Him who has quickened you, and raised you up, and made you to sit with Him in the heavenly places in Christ Jesus. And in the ages to come He will show the exceeding greatness of His grace toward you through Christ Jesus.

WHAT IS IT?

What is it in Jesus that so draws men; that wins their allegiance away from every other master; that makes them willing to leave all for His sake and follow Him through peril and sacrifice, even to death? Is it His wonderful teaching? "Never man spake like this man." Is it His power as revealed in His miracles? Is it His sinlessness? The most malignant scrutiny could find no fault in Him. Is it the perfect beauty of His character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God—His love for the world. His life was His love. His life was all love. In most wonderful ways during all His life did He reveal love. Men saw it in His face and heard it in His voice and felt it in His touch. This was the great fact which His disciples felt in His life. His friendship was unlike any friendship they had ever seen before, or even dreamed of. It was this that drew them to Him and made them love Him so deeply—so tenderly. Nothing but love will kindle love. Power will not do it. Gifts will not do it. Men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—Dolan.

SCRIPTURAL ATTIRE.

How shall I dress to please God? is a reasonable and important question for every Christian to settle. The word of God must be authority in this matter as in all others. Settle it by that and act on Scriptural principles and there is no trouble. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. If there were no specific commands as to dress (1 Peter 3:3, 4; 1 Tim. 2:9, 10) this one would settle the question as to essential principles. What is for the glory of God in dress is certainly desirable and pleasing in His sight.

The dress question is not denominational, but Scriptural and Christian. The follower of the Lord Jesus Christ should look like one as well as act like one and be a representative of Bible principles as well as holy living, walking in the beauty of holiness. If we dress as we would to meet Jesus we shall not make a mistake.—A. A. in the Van-Guard.

"OUR BAIK THAT'S DYING."

The late Dr. James Hamilton had a capital illustration of how general prayers and oblique sermons "fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came the usual petition for the Jews. As he went on with the time-honored quotation, "Lord, turn again the captivity of Zion," his wife broke in, saying: "Eh, man! you're aye drawn out for the Jews; but it's our bairn that's dying!" Then, clasping her hands, she cried: "Lord, help us, or give us back our darling if it be Thy holy will; and if he is to be taken, oh, take him to Thyself." That woman knew how to pray, which was more than her husband did. And in her prayer she honestly poured out her heart's needs before God.

An "oblique sermon" is not a prayer. An audible meditation or a doctrinal dissertation is not a prayer. Telling the Lord a hundred things He knows better than we do, is not prayer. If persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it, as this poor woman, would there be as many complaints about long prayers as we hear?

MARRIAGES.

Hostetter-Nelson.—On the 14th of October 1903, at the residence of the officiating minister, Y. C. Miller, Bro. Allen Hostetter to Sister Rosie Nelson, both of Lagraeco Co., Ind. May God's blessing accompany them through life.

King-Burkholder.—On the 25th of October 1903, at the home of the officiating minister, I. J. Buchwalter, Dalton, Ohio, Bro. Ora D. King of Orrville, Ohio, to Sister Fannie Burkholder of Marshallville, Ohio.

Burkholder-Landis.—On Oct. 11, 1903, at the bride's home near Harrisonburg, Rockingham Co., Va., by L. J. Heatwole, Charles Newton Burkholder and Emma V. Landis.

DEATHS.

Kauffman.—In Bratton Twp., Milford Co., Pa., Sept. 15, 1903, Levi Kauffman, aged 76 Y., 6 M.

Yoder.—In Belleville, Milford Co., Pa., Sept. 16, 1903, Emma, daughter of Moses P. and Sarah Yoder, aged 23 Y., 8 M., 21 D.

Stoess.—On the 23d of October 1903, near Mountain Lake, Minn., of whooping cough, William, son of Dierich and Helena Stoess, aged 1 Y., 9 M., 11 D. Buried on the 24th. Services by Henry Fast, Sr., and Bish. Aaron Wall.

Heatwole.—On Oct. 25, 1903, near Dale Enterprise, Rockingham Co., Va., of brain fever, Marion Suter Heatwole, aged 1 Y., 1 M., 22 D. Deceased was the youngest child of John G. and Fannie Heatwole. Funeral discourse at Weaver's M. H. on the 27th, by C. Good and L. J. Heatwole. Text, Gen. 37: 20.

Barkey.—Peter Barkey was born in Holmes Co., Ohio, Jan. 6, 1824; was married about 1855 to Amanda Forney, who preceded him to the spirit world. Of the six children born to this union one son preceded the father. His second marriage was to Elizabeth Michel. He leaves a wife, two sons and three daughters, also two sisters and four brothers to mourn their loss. Eight sisters preceded him. Deceased was buried on the 23d of October. Services by John Hygema from Prov. 16:1. Deceased expressed a desire to submit entirely to God's will.

Shaum.—Elizabeth Shaum was born in Ashland Co., Ohio, Oct. 12, 1832; died Oct. 19, 1903, aged 70 Y., 7 D. She was married to John Shaum, Sept. 16, 1852. To this union were born six sons and six daughters, of whom five sons and three daughters survive. Other descendants are 26 grandchildren and three great-grandchildren. The deceased sister suffered very much the last year, but bore it all in patience. Pence to her ashes. May all her children seek to meet her in glory. Buried on the 21st at the Olive M. H. Services by John Metzler from Jas. 4:14 and by John Hygema from Isa. 55:6.

HERALD OF TRUTH.

Smead.—At Portersville, Cal., July 3, 1903, Mrs. Ann Elizabeth Smead departed from earth to be forever with the Lord. She was the second daughter of Bro. John and Phoebe Snyder (both deceased), formerly of Elkhardt Co., Ind. She had been crippled by rheumatism over forty years and had gone to the home of our eldest sister in California to get help. It was possible by a change of climate. Her last illness, which lasted four months, was pronounced by four physicians as cancer of the stomach. She bore her lateness suffering with much patience, proving through it all that God's grace is sufficient. She was ready to meet her Savior and her sufferings are forever past. Sister Ann was the first of Mother's eight children to be called away. May we all be ready as she was when Jesus calls us to go. Belle S. Allen.

Landis.—Anna Culp Landis was born July 14, 1844, in Mahoning Co., Ohio, and died Sunday morning about 8 o'clock, Oct. 18, 1903, aged 59 Y., 3 M., 4 D. The immediate cause of her death was erysipelas and paralysis. Anna Culp was married to Peter L. Landis Feb. 4, 1866. They moved to Kansas in 1869, where they lived until her death. She was the mother of eight children, all of whom are now living. She was a very devoted wife and mother. But for her sickness she would have been baptized into the Red Sea Baptist church, yet one to do that which they are not physically able to do. We know she is at rest for she said shortly before her death that she wanted to go to Him, where there is no sorrow or trouble. Our loss is her gain, and her peace with God is but an assurance to her family of the hope there is in God. Mrs. Landis leaves her husband, eight children, five grandchildren, father, four sisters and four brothers. Funerals were held at the home on Tuesday, Oct. 20, conducted by A. J. Haggett, pastor of the Baptist church of Hlawatha, Kansas, from John 14:23. She was laid to rest in the Mount Hope cemetery.

Mack.—Bro. Eli H. Mack, Pennsburg, Montgomery Co., Pa., died on the 17th of October, at the age of 35 Y., 10 M., 4 D. He leaves a wife and three children to mourn their bereavement of a husband and father so early in life. Bro. Mack was the son of Bish. Andrew Mack. There survive in the parental family, the father and mother, two brothers, Noah H. of New Holland, Lancaster Co., and Jesse of York, Montgomery Co., and two sisters, Bessie and Clara. They are all deeply bowed in mourning, but, next to the widow, the parents are especially bereaved, as Eli was the only one who remained with them. The other children all having moved some distance from home, they were always comforted with the consciousness that Bro. Eli, with his family lived at home and he so kindly cared for the parents in their declining years. His sickness was appendicitis, complicated with typhoid fever. He suffered severely for about seventeen days. In his conscious hours he had his mind upon Christ and heaven. He sang, spoke and prayed. This he continued even in his semi-conscious moments. He was not above semi-consciousness for about ten days, being altogether flighty for most of this time and in a severe physical struggle, but the end came quietly and peacefully on Saturday night. Funeral took place on the 22d at Hereford M. H., where his remains were laid away in the adjoining graveyard. Bro. Michael Meyer preached on Phil. 1:21 in German; Pre. J. K. Freed of the Evangelical church followed in the English language.

The Rand-McNally Handy Atlas of the World, especially prepared for 1904, is something of great practical value. It contains nine beautiful maps 12½x19 inches, fourteen maps 8½x12½ inches, with a number of smaller ones, representing every country in the world. All these maps are printed in fine colors, and are very clear and distinct. In addition to these elegant maps, the Handy Atlas contains historical events, discoveries, explorations and inventions, chronologically arranged. It also gives the form of government in each country, its area in square miles, population, etc., and the chief cities, with the population, etc. Among others it contains an excellent large map of Palestine, with points of special interest indicated; a large map of the United States, showing the territorial growth of this great republic; and a number of maps of prominent States, with population of principal cities and towns. This Atlas will be sent by mail prepaid to any address for 25 cents, or for 90 cents we will send the Atlas and the Young People's Paper for one year. The regular retail price of the Atlas alone is 50 cents. Address, Mennonite Pub. Co., Elkhardt, Ind.

BOOKS, BIBLES, ETC.

Michigan Homestead Claims.—Some good ones. You can locate 160 acres near town and railroad. No taxes for five years. Inquire of R. H. Hintermeister, Homestead Bureau, St. Charles, Mich.

November 5, 1903

Chicago merchants are already advertising Christmas goods and soliciting orders for them, and it will not be too early for the Mennonite Pub. Co., also, to call the attention of the readers of the Herald to the fact that they have a very large stock of books, Bibles, Testaments, Sunday school cards, gift books, mottoes, and everything that is usually kept in a well stocked book and stationery store. Send for a catalogue or write for prices, and we will give your demands prompt attention. Early orders will have a better assortment to select from. Address, Mennonite Pub. Co., Elkhardt, Ind.

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"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 12, 1903.

VOL. XL. No. 46.

EDITORIAL NOTES.

The Christ life is the only life that can master all the characteristics of self.

For want of space we are again obliged to hold over some matter until next issue.

We should live as if every minute were an age, and our whole life but a minute.

Let us have correspondence from every congregation. A word from one will be encouragement to another.

The meetings held at the Clinton (Brick) M. H. east of Goshen, Ind., were well attended. Four persons confessed Christ.

The whitewashed rottenness that passes more readily at par than any other substitute for real Christianity is polished, refined self.

Communion services were held in the Willow Springs Cong., Bureau Co., Ill., on the 25th of October. The meeting was well attended.

If the Herald fails to reach you regularly, send your complaint to the office. If there is any trouble in this respect we want to know it.

W. B. Stoddard, anti-secret society lecturer, held a well attended anti-secretary convention in the Swedish Lutheran church in this city, Nov. 9 and 10.

It is a poor way to determine the size of the real man by the tailor's tape measure. Man often looks on the outward appearance, "but the Lord looketh upon the heart."

Our daily life, if we walk in the Spirit, is a continual reproof to the ungodly. If it is not, then we need to try the spirit that is within us under the searchlight of God's word.

It is well for us to consider daily the question, "How much owest thou thy Lord?" The contemplation of this question no doubt will influence our giving as well as our living.

We are grateful for the many letters of encouragement and offers of help to extend the circulation of the Herald. With such united effort the paper will surely reach many homes where it is not now read.

We hope to hear of Bro. and Sister Ressler from Gibraltar in time for next week's issue. As has been stated before, they are not going by way of England, but go directly to Gibraltar, and change ships at Naples, Italy.

Beginning with the January issue the Young People's Paper will have a series of articles by Bro. John Bartsch on "Experiences of a non-resistant in the Franco-Prussian war." The articles are very interesting.

We will never hear the "Lo" of Matt. 28:20, unless we heed the "Go" of the preceding verse. That "Go" directs us to our next neighbor just as much as it directs us across continents and seas, and the "Well done," will come just as surely to the faithful next neighbor mission worker as it does to the foreign missionary. But "go."

All corrections, additions, etc., intended for the 1904 edition of the Ministers' Directory should be sent to the editor not later than Nov. 15. The Directory should be published not later than Dec. 15, as the Railway Clergy Bureaus desire copies of them before the close of the year for the sake of checking up all applications for clerical permits for 1904.

People who are taught to have their own way find it hard to learn submission, because both nature and the devil lead off in that way and help them to carry out their unsanctified purposes. When we find this condition in the church member, the church will have a world of trouble, and a number of members of this kind will very soon ruin the best church in the world.

PERSONAL MENTION.

Bish. Sebastian Gerig of Wayland, Iowa, is visiting the Amish congregations in Wright, Calhoun and Pocahontas counties, Iowa, holding meetings.

Bish. J. S. Shoemaker of Freeport, Ill., called at our office on his way home from Clinton, Elkhardt Co., and placed an order with the Publishing House for another edition of 2,000 of the Church and Sunday School Hymnal.

Pre. Eli Borntrager of Nappanee, Ind., is moving to Fairview, Oscoda Co., Mich. His friends will please note the change of address. The church there is in need of help

Nothing on earth can compare in value to that of the soul. The world has recently heard considerable about that remarkable product called radium, the most wonderful of all precious things this earth has yet pro-

and welcomes Bro. Borntrager and family. May God bless the labors of our young brother in his new home.

Bro. J. B. Groff and his newly wedded bride, of Sterling, Ill., made a short call at the Publishing House on the 4th, on their return from a bridal tour to Bro. Groff's former home in Lancaster Co., Pa. Like a good many of our young people who are beginning life for themselves, Bro. and Sister Groff will have their church paper in their new home.

For the Herald of Truth.

REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

XII.

The natural results of the excitement and physical exertion were not long in manifesting themselves. The same evening I was attacked with a violent headache and a high fever. By the liberal use of tea and lemons I induced a copious perspiration, in consequence of which the fever soon abated. Next day I felt better.

I decided to start on my journey to Khiva with the next caravan that left Kasalinsk. To do this I had but a few days to wait. I struck a bargain with the leaders of two caravans who were glad for the opportunity of adding to their income. As the caravans generally return to Turt Kull (Alexandrovsk) only partially loaded I did not need to concern myself regarding a speedy journey, as the camels would be changed every day. A man was also supplied to guide the wagon every day, boil water for tea and make himself generally useful.

The day and hour of our departure came. The feelings that possessed me as we reached the opposite shore of the Sir darya were very different from those which I had experienced on the former occasion. This time there was life and activity all about me. The caravan consisted of between twenty-five and thirty people and over one hundred camels. My traveling companions were a motley array of Asiatics, Turkomans, Tartars and others.

Not all these people belonged to the two caravans. Several had simply joined their number for the sake of company and that they might not lose their way. Among this latter party was one man from Khiva who especially unfavorable impression upon me. He was tall and strong, and his furtive glances from his blood-shot eyes were very disagreeable. He watched me continually and kept looking into my wagon at every corner, and when I finally told him to keep his distance he simply laughed and asked questions which I did not understand, and which, it seemed to me, deserved no answer.

While I was drinking tea he came close to me and asked for tea and sugar. I said: "Dschurr stsen" (go away).—"Yea?" he replied as he went backward a step, but soon resumed his position. I thought perhaps it would be better to be friendly, so I told him he might bring his cup, and I would give him some tea. "Give me a glass, I want to drink out of your glass," said he. "Then you must wait until I have had my tea," I replied. He now began to ask if I had been in Khiva, and whether the Nemetz (German people there) were my people, etc.

I now began to comprehend the situation. That part of the brotherhood which had

migrated to Khiva had been robbed several times by the Turkomans and even attacked with guns and swords. Whenever our people retreated to protect themselves these marauders would come forward and take away their cows and horses and even enter their houses and take away food and clothes.

As I have already said, this man's very first glance at me affected me disagreeably. But when he spoke of the German people in Khiva I felt certain that he belonged to the band which had robbed our people, and more or less seriously wounded some of them. Later descriptions of this man to the brotherhood established the fact that he was a first-class rogue who during the day would go into the houses, pretending to ask for something, and then at night would, in company with others, go about, shooting through the windows and frightening the occupants away, and then go in and harvest the booty. In consequence of the boldness of the old fellow, and the suggestive questions that he asked, I concluded that he was dangerous, and decided to ask the caravan-leader not to allow this man to come to my wagon again. The caravan-bash informed me that the man did not belong to them, and that he would be kept away from my wagon.

The leader's command was respected, and during the remainder of the journey I did not exchange another word with the old man. Several days before the end of the journey he and his donkey wended their way into another direction.

But I must return to my second departure and journey in the desert. The word was passed round that we would break camp at night. This time, however, I did not need to concern myself about anything. I delivered all my effects, including the ropes, water barrel, etc., to the care of the leader. He looked after everything, and saw that my wagon was greased every day. Thus I could lie down in peace and sleep; nor did I awake before the caravan was moving, and the journey proceeded so smoothly and quietly that I soon fell asleep again.

Although these people have neither watch nor compass, they seem to know the exact time as well as the direction they are going in the desert. The time for halting or starting day after day varied but little.

On the second and third days out, I was in hopes of once more finding the encampment of the Turkomans with their sheep; but although I watched carefully on both sides of the course we were taking I could see nothing of them, neither could I recognize the place where I had spent twenty hours alone in the desert.

At the end of the third day the last vestige of vegetation disappeared. There were large plains, some of which required several hours to cross. These were interspersed with hills, some of them several hundred feet in height, around and between which, so far as it was possible, the caravan wound its way. But with all this change in the physical features of the country there was nothing but sand and sand. At one time we were for a long distance along the edge of a plain that lay between fifty feet below the level on which we were traveling. I cannot say "road," because there was not the least sign of a road or path to be seen.

And oh, how silent it was on the desert! Neither the camels nor their drivers made any noise whatever. The latter, sitting on the backs of their camels, swayed continually with the regular footfalls of the beasts, and it was only when a halt was made that the drivers called to one another and to their camels, which, upon hearing the command, "Tyuck, Tyuck!" lay down to be relieved

of their burdens, and to enable their riders to dismount more easily.

Then from the lips of one after the other is heard the familiar, "Bis milla rach mad-rachin." As soon as the work with the camels is completed all the drivers assemble for prayers. This they do with their faces toward Mecca (in Arabia), some standing, others kneeling with their hands and faces upon the ground. Then one of them who acts as Mullah, recites portions of the Koran and the rest murmur these passages after him.

Before prayers, however, the ceremony of ablution or cleansing is observed, that is, the washing of the head, the hands, arms, feet and limbs. But since there is no water to be had in the desert, they are permitted to use the sand of the desert for the purpose. The manner in which this ceremony is performed is certainly rather comical, but "Mohammed Bey Gambar" himself lived in the desert, and dedicated or consecrated the desert sand to this use.

This ceremony is performed as follows: The Moslem sits down, pushes his chalat (sleeve) under the sand, then withdraws it and rubs his face, his ears and his head; then after dipping his fingers into the sand again he rubs his arms, legs and feet. After repeating his "Bis milla" several times, and closing with "La Allah," the "ablution" is completed.

These ablutions and prayers are repeated whenever the caravan comes to a halt. The ablution occupies about one minute of time, the prayers from seven to ten minutes. In the meantime the camels wander about searching for food. With their feet they scrape in the sand for the roots which serve them for food. These roots are also used by the leaders of the caravan for making fire. The roots being strongly impregnated with salt-petre burn very brightly, and the coals continue to glow for from five to ten hours.

The food of these people of the desert consists of boiled rice, to which salt and oil are added. Or, sometimes they prepare a soup with flour or meal into which they pour some oil and stir it thoroughly. With this soup bread is eaten which has been hurriedly baked in the coals. Occasionally they boil dried meat; and less often they have tea, but of a very inferior grade. Sometimes, also, they have the luxury of camel's milk. I have eaten of this fare and drank camel's milk, but, as a matter of course, I only did it to please my fellow travelers.

These people who spend almost their whole lives in the desert have very few wants, and are not at all choicé about the food they eat. Of the various articles of food which I had taken along, such as cheese, smoked meat, biscuit, cocoa, coffee, etc., they had no knowledge, neither had they ever tasted lemons or preserved fruit. Notwithstanding this fact, however, I believe that the weakest among them possessed greater strength and endurance and enjoyed better health than I.

We were now the fifth day out. The caravan had been resting until shortly before noon when camp was again broken. The sun beat down fiercely. I was obliged to take off my boots and put my feet under cover. Had my boots been exposed to the sun for any length of time the leather would have shriveled from the heat. My arms and neck were blistered from the sun. Silently and slowly the caravan moved forward. Time, also, seemed to move very slowly. With limbs hanging limp and apparently lifeless the camel drivers rode along with heads bowed. Not a breath of air was stirring. The sky had a dull leaden color, the air heavily impregnated with dust and so

fearfully oppressive that it soon brought on extreme lassitude, and we could only wait and long for the setting of the sun.

All at once the camels lifted their heads, while several stood still. The camel drivers hastily slipped down to the ground and called to one another. Suddenly a violent storm howled and whistled around us. The foremost camel seemed to be enveloped in gray sand, the very air seemed to be nothing but sand. The howling storm drove the sand against the cover of my wagon and soon the baggage in the front part of the wagon was covered with sand.

As suddenly as the storm had come so quickly it passed by. It was a violent whirlwind, which, had it been worse, would have buried the whole caravan. As it was, my eyes, ears, and nose were full of sand and dirt, and I used the tea which I had on hand to wash at least some of the sand out of my eyes. But such a sand bath as this I never had before nor did I care for it then. The wagon was standing up to the hubs in the sand and the people had to come and free my wagon and grease it. The caravan now proceeded peacefully onward, the sun was obscured by clouds, the heat had abated and the day was slowly drawing to a close.

The sun had already set, but the camels were still moving forward at a steady gait. Looking along the horizon I saw several dark spots. I watched carefully for a time and it seemed to me as if the spots were moving. Slowly the twilight came on and the distant objects proved to be camels, while at the same time other objects became visible, but to satisfy my curiosity it was necessary to wait until we had come nearer. Finally I could distinguish people dressed in European costumes; men, women, and children were standing about a large wagon that was fitted out for travel in the desert. Still greater was my surprise when I thought I recognized acquaintances among them. Sure enough, I heard German words.

When I had ascertained that the caravan was not going any farther I got out of my wagon, went up to these people, and recognized them as members of our church. It was only after I had called several of them by name that they recognized me. Who can describe the happy surprise. How could one have thought of this meeting, in the middle of the desert, brethren and sisters that one had not seen for years! And how doubly pleasant that it was Saturday evening! A plan at once suggested itself to me. It would be easy for me to prevail upon the leaders of our caravan to rest for at least half a day on Sunday, and we would be enabled to worship and visit together.

My plan was carried out. I gave the drivers little presents, and they remained in camp until Sunday afternoon. The drivers of the other caravan yielded to the same inducement.

These people were members of that body which had migrated to Bokhara and Khiva, and were now coming back to go by way of Russia to America.

After taking breakfast together on Sunday morning we endeavored to edify one another from God's word, and after relating our experiences during the years of our separation and commending ourselves to God and asking his blessing, we separated, not knowing whether we should meet again on earth. Little did I dream then that in less than ten years I too should be on my way to America. This meeting with brethren and sisters had greatly relieved the loneliness of the desert journey.

(To be continued.)

With wounding word thou piercest three,
Thy neighbor, Christ and thee.

PERSONAL RESPONSIBILITY OF TEACHING THE GOSPEL TO EVERY CREATURE.

By Lydia Schertz.

The last words of Jesus on earth were concerning the world's evangelization. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

The personal responsibility of preaching the gospel to every creature is to every Christian an important subject.

Teaching the gospel means giving all men an adequate opportunity to know Jesus Christ as their personal Savior and to become his real disciples. The gospel must be taught in such a manner as will enable them to understand, fully, what is said. And above all it involves the accompanying power and work of the Holy Spirit.

To consider the question of the world's evangelization, negatively, it does not mean the conversion of the world. Our part consists in bringing the gospel to bear upon unsaved men. We have no warrant for believing that all who hear will accept. On the other hand, we have a right to expect that the faithful teaching of the gospel will be attended with conversion.

It is the duty of every Christian to take part in this great work. If we as Christians do not teach of Christ, who will?

If the gospel is to be brought to every creature it obviously must be done while they are living. Teaching every creature therefore, means, teaching those who are now living. To us who are responsible for bringing them the gospel it means in our lifetime. The unevangelized for whom we are responsible live in this generation. And the Christians whose duty it is to bring Christ to them live in this generation.

To teach all nations is our duty for God's word tells us so. Think of the responsibility placed upon us if we do not sound the trumpet. "If the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, but his blood taken away at the watchman's hands." Eze. 33:6.

Nor is it necessary to go to the scripture nor to the end of the earth to discover our obligation to the unevangelized world. A knowledge of our own hearts should make our duty plain. We know our need of Christ. It concerns all men. Christ tasted death for every man. "Of one blood hath he made all nations." The Christians of to-day are simply trustees of the gospel, and in no sense sole proprietors. Every Indian, every Chinese, every South Sea Islander has as good a right to the gospel as has any other mortal.

If the heathen could escape punishment without a knowledge of Jesus and his power to save, then it were better, far better, that we keep from them the gospel and do not thus increase their guilt. But in John 3:18 we read, "He that believeth not is condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." And Psalm 9:17, "And the wicked shall be turned into hell, and all the nations that forget God."

Millions of souls are without a knowledge of Christ, and they need him as much as you

do. We are apt to be so selfish. We realize our own impossibility of living without him, yet we neglect telling the story as we should. If all men need the gospel, if we owe the gospel to them, if Christ commanded us to teach the gospel to every creature, it is plainly our duty to do so. To know our duty and fail to do it is sin. If he calls you and you refuse to go you bring condemnation upon yourself. Even though you may find a great work to do here, and you may meet with success in your work; though you give your thousands to the work; though you be influential in sending out ten others, there will be men beyond the sea who will go through life without a knowledge of Christ because you would not let him send you to them.

Jesus' teaching was, leave the ninety and nine in the fold and go and seek the one in the wilderness; but we leave the ninety and nine in the wilderness and crowd to the fold to feed one.

God does call some Christian men and women to stay at home, but, has he called you to stay? Jesus said, "Go." And unless you receive an express command to stay you are called to go.

If God says that, then you have gone into all the world as truly as he who goes into the heart of Africa. But if he wants you in the field and you disobey him or do not seek his guidance, look only for reasons for staying at home, and force yourself into the work you are choosing, you have missed the mark.

Does God call 3,999 of every 4,000 Christians to stay at home?

No doubt you are at this moment startled at the truth of this statement, but are you willing to be the one to go?

You say that there are some Christian professors that God could not use in the foreign field, and what you say is true. And there are some Christian professors that he cannot use in the home field, because they will not allow him to do so. Be sure that God leads a soul there, he can use him there.

Simply because you have a work to do here is not sufficient evidence that you are not to go. Did God ever send a man or woman into a foreign field who could find little or nothing to do at home? He does not need to send people there that are useless. There are too many of those there already. God chooses the best and raises up others to take their places. Think of Carey, Paton, Hans Egede, and scores of others that might be named who had all they could do at home, yet God led them. But he did not allow the work which they left to suffer, but raised up others into their places.

Think also of the field. Think of Mexico with her vice and superstition. Romanism there is as bad as paganism in India. Look at South America where many have nothing to take the place of the gospel. Some are Romanists. The South America of the future depends on what is being molded there now. Look at Africa, that dark continent, which must be very near the heart of Him who made all nations. Asia is presenting a vast field of work. The islands of the sea, Greenland, Iceland, Alaska, and our own States contain those who have never heard the story of Jesus in such a manner as would enable them to understand. Can we remain unmoved? Bish. Warcott says, "The prize is noble, and the hope is great, but the time is short and cannot return."

Can Christians of this day flock together in one place and leave the many without the light? It would be very pleasant to live in a neighborhood where none but Christians dwelt, but could we say we have done

Concluded on page 367.

HERALD OF TRUTH

November 12, 1908.

ABRAM B. KOLB, Editor.

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The Herald for 1904.

With the close of the year, many of the subscriptions for the Herald of Truth expire. We shall be glad to have all our patrons renew their subscriptions early.

New subscribers will receive the paper from the time their subscriptions are received until January 1905.

We should also be glad to have a brother or sister in every neighborhood or congregation, who is willing to labor for the Lord and His cause, to solicit subscriptions and collect dues, both for the "Herald" and the "Young People's Paper." We will give you a reasonable compensation for your work. Write for terms and instructions. The subscription price for the "Herald" is \$1.00 per year; for the "Young People's Paper" 75 cents per year. If you subscribe for both papers you will get them for \$1.50.

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CORRESPONDENCE.

Spring City, Pa., Nov. 4, 1903.—Pre. Solomon Gehman and a few brethren and sisters from Ontario were lately in our neighborhood, but on account of rainy weather there was a small attendance at the services. Last Sunday Pre. Jacob Moyer of Salford, Montgomery Co., Pa., was at Vincent and preached to us in the German language. Bro. J. D. Burkholder and wife of Philadelphia were also visiting here on Sunday. On Sunday, Nov. 15, we expect Bro. Noah H. Mack of the Welsh Mt. Mission to be with us.

Francis Bechtel.

From the Clinton (Brick) Cong., Elkhart Co., Ind.—Bro. J. S. Shoemaker recently held a number of meetings at this place and on Nov. 1 officiated in the communion service, in which nearly all the members took part. We feel to praise God for the blessings we have received during these meetings. Four young souls became willing to confess the Savior. On Nov. 2, a special meeting was called to ordain a bishop for this district, comprising the Shore, Emma and Clinton congregations. Three brethren were chosen, the lot falling to Bro. John Garber of Goshen, Ind. Bro. Jacob T. Miller of White Cloud, Mich., assisted by Bro. J. S. Shoemaker, officiated in this service. May God's blessing rest upon all this work.

Cor.

Spring Valley, Kansas, Nov. 4, 1903.—We have again been made glad for the many blessings which God has been pleased to bestow upon us. On the 29th of Sept. Bro. Noah Metzler of Nappanee, Ind., came here and remained until the 11th. God used him to present the word to us with spirit and power, and fifteen persons made a start in the better life. God grant them strength to trust him all the way. On the 18th of Sept. Bro. D. Garber of Nampa, Idaho, came here and preached three very encouraging sermons. On the 24th Bro. J. M. Numemaker of Colorado came here and also preached three encouraging sermons. May God's blessings be with the brethren wherever they go.

R. R. Landes.

Baldwin, Md., Nov. 3, 1903.—Greeting in Jesus' name. Bro. Jonas Yoder of Huntsville, Ohio, was with us over Sunday and held communion. On Saturday he received Henry Mast and his wife Barbara into the church. He also preached on Sunday and Monday evenings. We would like to have some worker for Christ come and hold meetings for a while.

Mary Hertzler.

Woodside, Pa., Nov. 2, 1903.—Dear Brother and readers of the Herald. Greeting in the name of Jesus. That true Christian love is still abounding in some hearts is evident from the number of ministers who favored us with visits during the past year. We as a congregation feel that those of us who are really desirous of being nourished by the life-giving Word did not need to hunger. Yesterday communion services were held here in which 59 brethren and sisters took part. We were sorry, however, that the meetings held here resulted in no confessions.

Cor.

Shiremanstown, Pa., Nov. 2, 1903.—Dear Herald readers.—Greetings in the worthy name of our blessed Master. May the grace of love, peace and the comforting influence of the Holy Spirit go with us all through the changing scenes of life. There have been no items from the Slate Hill congregation in the Herald for some time, so I will send a few. The brethren and sisters of this congregation were agreeably surprised on Nov. 1st by having Bro. A. D. Wenger, wife and daughter Mary of Millersville, Pa., stop with us on their return from Virginia and West Virginia. Bro. Wenger delivered unto us a very able, instructive and edifying sermon at our regular morning service, from Matt. 25:23, latter clause: "Enter thou into the joy of thy Lord." He set forth very clearly our duties, responsibilities and privileges, and the hope which is set before us. We trust that both saint and sinner may have been benefited and made to realize more fully the duties enjoined upon them. We sincerely hope that the unconverted will heed the warnings and not continue to waste their most useful moments that should be spent in the service of the Master. We truly feel grateful to the brother for the visit. May Heavenly richest blessings be his in his ministerial labors.

We expect Bro. Jacob N. Brubaker of Lancaster Co. to come into our midst and hold communion services on the 29th of Nov., as our bishop, Bro. B. F. Zimmerman, is not yet able to officiate on account of an accident which he met with some time ago. Pray for us that we may be strengthened and edified by partaking of these sacred emblems, also for the growth and prosperity of the church at this place, as well as elsewhere.

L. J. H.

War is the concentration of all human crimes.—William Ellery Channing.

For the Herald of Truth.

LESSON FOR SUNDAY, NOV. 22, 1903.

By Noah H. Mack.

THE CURSE OF STRONG DRINK.

Prov. 20:1; 23:20, 21, 29-35.

Golden Text.—"Wine is a mocker," Prov. 20:1.

The evil effects of strong drink upon the human family have been noticed in all ages of history. Even in the days when Solomon wrote proverbs, when apparently distilled and malt liquors were unknown, the evils of wine were in existence to a marked degree, for he wrote concerning these evils and their effects with deepest concern.

If Solomon were to behold the evils of strong drink today, when, besides wines, distilled and malt liquors are flowing freely all over the land, could he find word pictures to describe to the world these evils as they now exist?

"Wine is a mocker." It brings pleasant sensations (Psa. 104:15) to flesh and blood at the first, thus beckoning the tempted ones on to indulge more deeply until the appetite is formed, when larger quantities must be had to quench the fiery thirst of the deceived one. Wife and children must now be deprived of the necessities of life and the comforts of home to satisfy this alcoholic demon—at first so mild and pleasant. At the first the tempted one knew he could control himself. He would always take care of wife and children. But this mocker has now gained the mastery. He will now abuse his family. He will mock at the pleading of dear ones and make light of their suffering. He will rage at everybody and everything that comes in his way.

How unwise to take those first drinks which brought such pleasant sensations of taste and feeling! This is a dark picture, but this mocker deceives in milder ways. There are people who take their daily drinks—never drunk, but not sober. For when they are without the daily drink they are nervous, unstrung and in their own estimation generally unwell, and must be supplied again just as soon as possible. They must have it to lay them asleep in the evening. They must have it to awaken them in the morning. In the summer, to cool; in the winter, to warm. It will do as well to prevent a sunstroke as it will to break up a cold, only so the supply is constant. Beware! Beware! Many a one is deceived by the social glass in the home. Many a son has been led to indulge by the seemingly innocent glass of wine at home. Even though wine be used only at exceptional times or special occasions in a family, yet will it remove the abstaining influences from that family so far as parental teaching is concerned at least.

In verses 20 and 21 we are taught to avoid the company of those who have fallen into the evil habits of eating (German: fressen), drinking (saufen) and rioting. How many professed Christian fathers and mothers fail to notice this wise counsel? How many sons have seen their fathers drink at the bar! The son looking forward to the time when he, too, might enjoy the privilege of the drinking place, though they may indulge but little or none, will yet learn many a sin and will by their presence at these places of sin lead others astray.

The third part of the lesson calls attention to the origin of woe, sorrow, contention, words without sense, needless suffering and an unhealthy appearance. These things, we

are taught, come by indulgence in strong drink.

It is really strange to notice that people will, after seeing so much suffering, grief, sorrow, disappointments, misery, sin, and debauchery, brought about by this demon drink, yet fail to take a stand against this evil to the extent that they will both teach and practice total abstinence from all spirituous and malt liquors as a beverage.

"Look not upon the wine when it is red," says the wise man. Turn away from the temptation, for then will you be safe, in the thought he desires to teach us in the inspired language, and closes the poetic thought by saying, "At last it biteth like a serpent, and stingeth like an adder." Men and women will either destroy or flee from serpents and adders and caution their children against the venomous reptiles, and yet, at the same time they fail to be so wise concerning an evil that is much more destructive than the venomous reptiles of our country. This demon drink will fasten its fangs of thirst upon its victim with such relentless distress that many a one has in his agony and fury that many a one has in his agony and

distress cried and lamented in the depth of despair and even sought deliverance, but in the poisoned condition of the being failed to have faith to be delivered from the fiery serpent, and thus body and soul have gone to destruction in despair.

Drunkness is the satanic power that drives the hordes of darkness to all manner of sin. It excites the lusts and passions, represses all modesty and shame. Decency is lost sight of. Reason and judgment are dethroned, yea, all the hellish forces on earth are marshalled in battle array under the satanic banner.

Many people, especially Christians, are seeking deliverance from this demon. Various methods have been discussed, and some have been tried, but he is still in the land, and while at some places local deliverance has been obtained to some degree, yet, as a whole, he seems to fasten his clutches of immorality and the fangs of greed harder upon the nation as time passes by. Our children are falling his prey all over the land. Because of this great slaughter the Christian people have asked the powers that be by voice and petition to have the monster chained, but there has been no success in that direction. God never promised in his word to bind the great serpent in the satanic kingdom. No, he is not going to remove the evil out of the world in this dispensation. He has promised to lead the human family from darkness to light, and from the power of Satan to the victory of faith. John 16:33, Christ comforts his disciples and says, "In the world ye have tribulation, but be of good cheer. I have overcome the world." He never prayed the Father that he should take the evil out of the world, but that he should keep the saints from evil. "Unto me is given all power in heaven and on earth," and all who believe in heaven and on earth, and all who believe in that power have passed from death unto life.

Under this power shall our children not fail us nor stray away from us, but the Lord shall bless them with obedient hearts, filled with godly fear. But it can readily be seen why those must be in fear concerning their children who desire their children to enjoy the world awhile before they bring them to Christ, the parents themselves only living the Christ-life in formality and thus denying the power of God, giving their children to worldly pleasures and conformities instead of consecrating them to God. Possibly they have no family altar where prayer is made daily. In the sight of God these things count against us. Those, then, who do not put their whole trust in God will join with the

world's voice to put away this evil. But where does the brother expect his vote to go on record? Certainly not in heaven, for he has put his trust for deliverance in the arm and eased in the flesh by the removal of those things that tempt the carnal is a great error. These things remain that the saints may be tried as by fire and the righteous may shine to the honor and glory of God amidst a sinful and perverse generation. How do we expect to receive the blessing from Christ when we join hands with the world? The Lord so often lamented the weakness of Israel in that they would trust the arm of flesh and fail. He wanted to help them, but they would not trust him. They would only put their trust in him wholly when he so afflicted them that they had nothing to depend upon but God alone. Then would they cry to him and he would deliver them. Christians must send their petitions direct to the throne, then shall the Lord deliver them. He shall raise up men like Cyrus and Darius who shall in God's way send us home to Jerusalem.

A certain paper lately had the question emphatically answered as to whether the Christian should vote the Prohibition ticket. This is a most glaring inconsistency that God's saints who prevail upon God for the healing of soul and body, should then not trust him for the healing of the nation in his own appointed time, that they should give their votes and petitions into the hands of polluted politicians who make capital out of these votes for their own benefit.

Pray, preach, teach, hold up holy hands and withstand every evil by word of mouth and action in the boundaries of heaven's kingdom. Then shall the unsaved see the brightness of the saints and come out from under the law of sin and death and accept the law of freedom in Christ Jesus. No, the saints must not try to fix up and beautify this wicked world, nor paint the kingdom in bright colors, for man loves the world too well as it is. How much more would he cling to it if it were relieved of its darkness? And where would the brightness of the saints appear? How could they shine if the darkness of sin were removed?

New Holland, Pa.

REPORT

Of the S. S. Conference of the Kansas-Nebraska District.

including congregations in Oklahoma, Idaho and Oregon, held at the West Liberty M. H., McPherson Co., Kansas, Oct. 13 and 14, 1903. Tuesday evening session was omitted because of rain.

Conference opened Wednesday morning, with Bro. Garber as chairman pro tem. Noah Metzler was elected moderator; D. Garber, assistant moderator; Chas. Burkholder and Sister Fannie Landes, secretaries; Chr. Snyder, chorister.

1. "What part of the S. S. should receive the most attention?"—Samuel Winey. (a) The stray ones.—Matt. 18:12. A hard matter to deal with and should receive special attention from superintendent and preacher. (b) Those who have a disposition to wander.

T. J. Cooprider.—Bish. Asbury the first to start S. S. in America, for the purpose of educating children.

J. M. Shenko.—The spiritual part should receive most attention.

2. "Some essentials for S. S. workers."—The paper by Elsie Byler. Frank Hosteler. (a) A clean heart. A character that would be a good example to pattern after. The life counts more than the teaching. (b) A

CONFERENCE REPORT.

knowledge of the lesson. (c) A love for the work. (d) Self-denial. (e) Sociability.

Open discussion.—A holy interest that impels us to the work. Consistency. 2 Tim. 2:15. "Study the word," etc. An experimental knowledge of what we teach, without this a total failure.

3. "Hindrances in doing effectual Christian work."—Chr. Snyder. (a) Lack of consecration. Too much seeking things of the earth. (b) Timidity. Undervaluing one's ability. (c) Overrating our powers. (d) Lack of love for souls. (e) Lack of unity in the church. Work not to please yourself, even Christ pleased not himself.

R. C. Yoder.—Self the greatest hindrance and must be crucified. Failing to follow implicitly the order of God. First the rest that God impartis, then work.

Open discussion.—Lack of thorough knowledge of God's word. The spirit of discouragement. Evil speaking, one of another.

4. "Sunday School papers. Their benefits and what kind are best?"—D. A. Wenger. S. S. papers intended for children to simplify the gospel, to counteract the masses of impure literature. The cheapest not the best.

Open discussion.—Should be something elevating. The literature that advocates "Comemutism" should be rigidly excluded. Be sure the papers teach non-resistance.

5. "How teaching may be thrown away."—Paper by Fannie Landes.

AFTERNOON SESSION.

Devotional exercises by L. L. Beck.

6. "Mission S. S." (a) Their object.—R. J. Heatwole. First object to teach people that there is a living God, a heaven to gain, a hell to shun, and the necessity of confession of sins and restitution. Teach that all have sinned and that all may be saved, because Christ died for all.

(b) "How should they be started?"—Chas. Burkhardt. Be sure to have the sanction of the church.

Noah Metzler.—Be sure to have thoroughly converted men and women for officers and teachers. Be unified in teaching the essentials of salvation, leaving all non-essentials undiscussed.

(c) "How successfully carried on?"—Levi Miller. Persevere in work as well as in prayer. Live out your prayers. Unity of workers and faithfulness in the work necessary.

7. "Personal Responsibility of teaching the Gospel to every Creature." Essay, Lydia Schertz.

8. "The Teacher's Equipment."—Lena Horst. Essay.

Closing prayer, T. M. Erb.

EVENING SESSION

opened by J. M. Nunemaker. Question box. 6. "The S. S. Lesson Explained."—John Cooperider. Use simple illustrations. Gather points from both Old and New Testaments bearing on the principle.

Open discussion.—Place the food down where the lambs can reach.

Committee appointed to arrange program for the S. S. Conference of 1904: D. G. Lapp, Roseland, Neb.; R. C. Yoder, Winfield, Kansas; Chas. Burkhardt, Sec., Ayr, Neb.

Free-will offering, \$22.76. Closing exercises by Noah Metzler.

Many good thoughts were given which the secretaries were unable to gather, but we hope that the seed sown may bring forth fruit to the honor and glory of the Father.

Chas. Burkhardt,

Fannie Landes,

Secretaries.

MISCELLANEOUS.

The report of the member of M. E. & B. B., and of the treasurer of Home Support Fund, and of the Evangelizing conditions, were given and accepted.

R. J. Heatwole of Windom, Kansas, was again elected member of M. E. & B. B. for the Central District.

Three district evangelists were elected for the coming year: David Garber for the western belt, D. G. Lapp, northern belt, and C. D. Yoder for the southern belt of the conference district.

Resolved, That the evangelists and the member of M. E. & B. B. as a committee shall find suitable men to supply the various congregations who are without a shepherd, and if ministers are taken from congregations for this purpose, other brethren be ordained to fill the vacancy if need be.

Resolved, That this conference send a bishop to the western field in the near future, and, if expedient, ordain a bishop in Idaho, and thence proceed to Oregon and make another effort to restore the churches to the order of the gospel and under the direction and decision of Kansas and Nebraska conference. The bishops are to decide among themselves who shall go to the western field.

It was moved that the La Junta Mennonite congregations in Colorado be admitted to this conference.

A. Shiffer, D. G. Lapp and D. Burkhardt, with others whom they may choose to assist, were appointed to arrange the program for 1904.

It was decided to hold the next conference at the Roseland Mennonite M. H., Adams Co., Neb.

Closing address by Noah Metzler.

Bishops present.—J. M. Shenk, S. C. Miller, T. M. Erb, G. R. Brunk.

Ministers present.—Levi Miller, Jacob Zimmerman, J. Nunemaker, G. B. Landis, C. Miller, Noah Metzler, David Garber, M. Coopider, M. Horst, D. A. Diener, C. D. Yoder.

Deacons present.—P. Zimmerman, T. M. Hershberger, C. Snyder, R. C. Yoder, Jacob Erb, J. Zimmerman, Lemon Beck.

C. D. Yoder, T. J. Coopider, Secretaries.

REPORT

Of Mennonite S. S. Meeting held at Martin's Creek M. H., Ohio, Oct. 24, 1903.

Organization.—S. D. Miller, Moderator; Hiram Yoder, Assistant; D. S. Moyer and Amos Yoder, Secretaries; Levi D. Miller, Treasurer.

"Benefits and advantages of a Sunday-school meeting." L. D. Miller: Our object should be to save souls. We should have confidence in one another and know the necessity of having the Spirit. C. Z. Yoder: More benefit in a Sunday-school meeting than in worldly amusements. We must not be personal nor so sensitive as to be offended.

"Factors in a Sunday-school." (a) Superintendent. E. J. Row: Should be friendly, full of faith and be filled with the Holy Spirit. Herb Schnell: Always find place for improvement. An interest should be awakened, not by talking too much, but by getting others interested. Above all, have confidence in perseverance and patience.

(b) Teacher. William L. Miller: Teach by example, and not by word only. Every one should be a teacher. (c) Pupil. Elmer Zook: Influenced chiefly by Spirit-filled parents, as should also be the teacher, the pupil will be attentive. (d) Singing. D. S. Troyer:

Song, "Nobody knows like Jesus." Sing so that God hears and answers, as in Acts 16:25. E. A. Zook: Song has many, many charms. When we sing we pray better. Do not sing carelessly or thoughtlessly.

"Children's meeting. D. F. Mast and C. Z. Yoder. How can we induce inattentive members to attend Sunday-school? E. A. Zook—Prov. 22:6 as a central thought. Methods are of no avail, salvation in the heart is the cure. A kind "Good-morning" may win many.

"Power of Habit." Discussion by C. Z. Yoder. Outside influence in critical point in life, only brought back by the prayer of the righteous.

"Intemperance." (a) Strong drink and narcotics. Oscar Burkly. It will steal in at the mouth to take away the brains. John S. Miller. Isa. 5:22. It will lead to degeneration, ruin and destruction. D. W. Miller: Narcotics will kill if you keep on using, will kill if you stop using. Tobacco is filthy, injures health, costs God's money.

(b) In communication. J. F. Mast. Man is very corrupt in his carnality. Evil thinking and talking can only be cured by a change of heart. Love your neighbor as yourself.

(c) In dress. Aaron Yoder. Salvation absolutely necessary to cure the intemperate adorning or dressing of our bodies. The Bible is the best looking-glass. Should wear the garment of righteousness. The longer we wear it the better it fits us. We cannot teach what we have not learned.

(d) In business. Jas. Helmut. We should not lay up great riches. Church members often guilty of unconsciously teaching their children to lie.

Offering for Chicago Mission, \$14.78. Offering for Orphans' Home, West Liberty, Ohio, \$12.30.

The Secretaries.

REPORT.

The committee appointed at the last Indiana-Michigan conference, to organize to defray expenses of bishops while ministering to poor and small congregations, has agreed on the following plan:

1. The officers of the organization shall consist of a secretary and treasurer and two advisors.

2. The deacons of the Indiana-Michigan conference district shall hold collections in their respective congregations for this purpose in December of each year and shall forward the money to the treasurer.

3. The treasurer shall pay out the funds on application by the bishop doing the work, or on application by the ministers and deacons of any congregation of this conference district.

4. The treasurer shall publish an annual report of the money received and paid out by him.

D. H. Coffman, John Bare, advisors; N. S. Hoffer, Sec'y-Treas., Goshen, Ind.

Note.—The organization has no name and is subject to modification. The committee thought the above would answer for one year.

PERSONAL RESPONSIBILITY OF TEACHING THE GOSPEL TO EVERY CREATURE.

By Lydia Schertz.

Continued from page 365.

all we could to bring our brother to the light? And would Jesus find us watching when he comes?

I have no fear, that if I am laboring alone in some dark corner, surrounded by sin and suffering sinners, that Jesus cannot find me there when he comes to claim his own.

Have we considered the sacrifice necessary for those who go? We say it is a great thing, but it is the sacrifice only on the part of those who go, while those who stay can live in ease and luxury? Each one has a part in this work. If we give of our increase, that is good. If we give of that which we need, that is better. But best of all, it is to give ourselves. God wants not our money but us. He says, "The silver is mine, and the gold is mine." You belong to him, for he has bought you with a great price.

Is it fair that a few Christians should give up all and the remaining many possess all? To give up all, means yourself, your plans, your ambitions, and whatever you may have. It sometimes means the giving up of some things which really seem necessary to make your life what you think it should be.

Are the missionaries different from you? Can they feel suffering, disappointment, absence from home and friends, separation from loving parents as much as you and in the same manner? Do their bodies ever become weary with long watchings and constant care? Do they ever become tired? Missionaries receive a great deal of sympathy. They are pitied and respected and wondered at by multitudes of Christian professors. Some evidently think they were born for such purposes, if we may judge from the way they keep hands off and refrain from helping in the work.

Christian friends, let us learn to know each other and learn that each one of us is weak and helpless of himself and that it is only as we yield ourselves to God that he takes us and moulds our lives into the fashion of his choosing.

Scores of men and women are needed to go where none speak of Him whom we cherish so highly. Money is needed. Instant as well as constant help is needed. But greater than the need of men and women, greater than the need of money, aye; deep down at the bottom of our spiritless lives is the forgotten secret of the world-wide prevailing prayer.

Pray and keep on praying, and while you pray work with a might whatever God gives you to do. And if God bids you arise and answer your own prayer let nothing hinder you. Make sure God has called you and when once you are sure never allow Satan to make you doubt your calling. May no self-seeking, smallest particle of ambition deflect us in the choice of a vocation, but may the need of God's guidance settle along the clear line of discretion of his will to our lives.

The wide sea of life lies before us, what shall be the course?

Before we can decide we must know our present bearings, the haven to be reached, and our sailing orders.

What we call our life is really God's life. And again, we are in God's world, a world of sinning and suffering men, each man my brother, and calling me to work, work, work.

Am I fully surrendered to Christ? Have I counted the cost? It will mean sacrifice for us, but God has planned our lives that the less we do for ourselves and the more we do for our brother the happier we become. True happiness can consist only in the memory of useful and well-spent days and years.

"The greater the sacrifice, the greater the blessing." It pays to leave all, for we receive already in this life an hundred fold and the promise of eternal life in the world to come.

Would we claim the Savior's "Lo, I am with you," then it behooves us to obey the command and go.

May each individual decide this grave

question for himself. Not by himself, nor by the decision of his friends, for our best friends make mistakes; but by going to God, seeking his guidance, trusting his power, obeying his command and waiting his coming.

Trousdale, Kansas.

MARRIAGES.

Mullett—Weidly.—At Wakarusa, Ind., on the 25th of October, John Benjamin Mullett and Emma Saloma, second daughter of Pre. Henry Weidly.

Herr—Landis.—On the 28th of October 1903, by Bish. Isaac Eby of Kinser, Pa., George L. Herr of West Lampeter to Mary Landis of East Lampeter, Lancaster Co., Pa.

Hershberger—Yoder.—On the 1st of November 1903, at the home of the officiating minister, David Burkholder, Nappanee, Ind., Amos Hershberger to Sister Lizzie Yoder, both of Nappanee, Ind. The Lord bless them abundantly.

DEATHS.

Mishler.—On the 24th of October 1903, of consumption of the spine, Bernice, daughter of Samuel and Annie Mishler, aged 9 M., 6 D. Funeral services conducted by N. H. Shenk. We sorrow and sympathize with the parents over the death of this little one, but we remember that Jesus has said, "Of such is the kingdom of heaven," and we know that she has changed this world of corruption for incorruption, and that mortality has been changed into immortality.

Strock.—On the 28th of October 1903, near Sterling, Ill., of whooping cough and pneumonia, Mary Elizabeth, daughter of Bro. and Sister Strock, aged 5 Y., 5 M., 11 D. She leaves her parents, two brothers and two little sisters (one a twin sister of the deceased), to mourn their loss.

The twins, Martha and Mary, were very much attached to each other. Buried on the 30th. Funeral services by John McCulloch. Text, 2 Kings 4:26. "Is it well with the child? She answered, It is well."

Diller.—Sept. 27, 1903, Sister Sarah Diller (nee Burkhardt), aged 78 Y., 11 M., 25 D. Her husband preceded her to the spirit world a few years ago. She was a member of the Mennonite church for many years. She was born in Lancaster Co., Pa., moved with her parents to Franklin Co., Pa., when quite young, and after her marriage to Martin Diller, they moved to Chambersburg, Pa., where she resided until her death. Of her three brothers and three sisters one brother (David) and one sister are still living. Buried in the Diller Mennonite burying ground. Services by Pre. Abram and C. R. Burkholder. Text, Isa. 38:1. "Set this house in order, for thou shalt die, and not live."

Rudy.—On the 22d of October 1903, of apoplexy, Sister Maria Rudy, relict of Daniel Rudy (deceased July 29, 1892), aged 75 Y., 14 D. She was a member of the Mennonite church for many years. Although she had been in poor health for some time, yet she was able to do her housework, as she was alone in her home. She longed to go home to rest. The attack of apoplexy left her speechless, and after lingering for three days she passed away. Funeral services Sunday afternoon, Oct. 25. Burial in the East Zorra Amish graveyard in Oxford Co., Ont. Funeral services by Menno and Amos S. Cressman from Rev. 14:13. Bish. Jack Bender from 2 Tim. 4:7, 8. In German and by Pre. McCulloch from Matt. 23:13 in English. Deceased leaves her son (the only child), four grandchildren and two great-grandchildren.

Denlinger.—On the 17th of October 1903, near Millersville, Lancaster Co., Pa., while attending to her household duties, of a stroke of paralysis, Sister Hettie, wife of Bro. John M. Denlinger, aged 50 Y., 17 D. In the death of our sister the church, the family and the neighborhood have lost one of the most worthy and beloved members.

She was a whole-hearted Christian worker, a loving wife and a devoted mother. She was also a woman of a loving and cheerful disposition and her faith and devotion were never shaken. Through the various trials through which she was called to pass, but ever trusted in God's promises. Though we deeply mourn our loss we have reason to believe it was her eternal gain and that she is now sweetly singing with the redeemed ones gone before. May God bless the sorrowing family and may they with humble resignation look to Him who said, "I will not leave you comfortless." She was laid to rest on the 20th at Millersville. Services by Bish. Isaac Eby, Daniel Lehman and Reed, Hertzler.

Weaver.—Oct. 18, 1903, at Spring Grove, Lanc. Co., Pa., the angel of death visited the family of our S. B. Superintendent, John W. Weaver, and his wife Annie Weaver, and has taken from their midst

religious principles and Bible truths are being rapidly torn down; iniquity abounds, and love grows cold; the influence of Christianity is but very small, because the churches themselves are rapidly sinking into the same pool of sinful degradation in which the world now lies; in fact, the world and the church have joined hands and walk side by side in the so-called path of life; and we know well that when the world and the church join hands, it is not the world that comes to the church, but the church that goes out to meet the world.

Throughout the length and breadth of the land, throughout the broad field of the world, the enemy of souls has sown his seed, and like in the days of Noe, the Lord has given his people a short time, and just as soon as the church leaves the true way of righteousness to the extent that her influence and her labors cease to be a salt sufficient to preserve the earth, and her light becomes so dimmed that it will no longer give light to the world, then will the measure of God's wrath be full, and he will send his angel reapers to gather in the harvest, and then will the end be.

The spread of immorality, Sabbath desecration, intemperance, thefts, murders, fornication, adultery, violence, covetousness, suicides, strife, hatred, envy and insubordination to governments and those in authority—all these are so many evidences of the fulfillment of God's word, and that the time is at hand. The setting aside of precepts and laws that have long been the guardians of safety against immorality and sin in different forms, is only a part of Satan's plan to hold his mighty sway in the hearts of the people, that in the course of time he may hold undisputed rule the world over. Let us watch and pray that our hearts may not be surfeited with eating and drinking and the pleasures of the world; so that when the Lord cometh he may find us with our lamps brightly burning, and ready to go in with the bridegroom to the marriage feast of the Lamb. F.

PERSONAL MENTION.

Pre. John Schlabbach of Marshall Co., Ind., is at present visiting relatives and friends in Kansas.

Pre. L. A. Blough of Somerset Co., Pa., left home on the 5th to visit the brotherhood in Juniata Co., Pa.

Bro. L. J. Lehman and wife have returned from Colorado to their home at Cullom, Ill. Sister Lehman's condition having failed to improve.

G. G. Wiens, former editor of the *Menno-nische Rundschau*, is said to have moved from Upland, California, where he had hopes of establishing a colony, to Winnipeg, Manitoba.

Bishops Michael Yoder and John E. Kauffman of Milford Co., Pa., officiated at

HERALD OF TRUTH.

the communion services held in the A. M. Cong. at Davidsville, Somerset Co., Pa., Sunday, Nov. 1.

REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

XIII.

Again several days had passed by. Nothing unusual had occurred. But I was yet to have a new experience. At every stage of the journey fresh camels were hitched to my wagon, so that the work would fall upon all alike. Now, it is well known that the camel is a beast of burden and it does not always take kindly to the idea of being used as a draught animal, and it is not uncommon for a camel to become unruly when hitched to a wagon.

Partly by force, partly by cunning two camels had again been fastened to the wagon, where they stood manifesting their displeasure by emitting ear-piercing noises.

The men still had some work to do, and the camels were left to themselves for a short time. Then, suddenly, as at a given signal, both camels dashed forward, taking the wagon and its frightened occupant with them. With hind legs wide spread they dashed along at a furious gallop over hill and dale, and at every jump I received from their hind feet a full charge of sand.

How did I feel? Not exactly happy, I assure you. I remember that I became dizzy. This wild chase, it seemed to me, would never end. No doubt, the Turkomans were pursuing us, for my wild couriers had started in an entirely wrong direction.

There—what now—camels gone—crash! Oh, my poor head! All was still but for my groaning as I lay bruised and dazed.

In their mad flight the camels had dashed over the edge of a declivity of fifteen feet or more, and were now lying in the sand below with the wagon and me. I was afraid that the beasts would get up again and continue their wild career. But having become entangled in the ropes they lay there struggling, unable to get on their feet. After a while several of the men came along on camels, but they had to make a long detour to reach us. Such a thrashing as the camels got! They uttered fearful sounds, but in anger still. Finally the ropes were loosened, the obstreperous beasts were taken away and others placed before the wagon. One of the men mounted and now we began the return along the bottom of the bank which gradually decreased in height until finally we reached the level and saw, in the distance, the other camels coming toward us.

I felt the effects of the ride and its sudden end for several days. Several parts of the wagon had to be repaired; fortunately, however, the wheels and axles were uninjured. I did not inquire into the condition of the camels; they went with the others, but were not hitched to my wagon again.

Time passed by, and with every day and hour the distance to my destination decreased; but my desire to reach Alexandrovsk increased with the decreasing distance. At last, one afternoon, a fringe of green could be seen along the horizon. Some time before this we had passed the ruins of some old fortress, a proof that at one time this part of the country was not a desert.

The walls were faced with a glossy brick of various colors, the same as one sees in the old buildings in Bokhara, Samarkand and other ancient cities of the time of Timur Tamarlane. There is an old tradition among the natives that long ago this locality, as well as the whole of the present desert, was

well watered and fertile and more or less densely populated. It is a fact that the desert sands are continually encroaching upon the fertile soil, so that in many places where years ago the ground was covered with orchards and harvests, buildings and gardens, there are now mounds of sand which can never be removed by human hands.

The end of the desert journey was in sight. What joyful feelings filled my soul! For almost two weeks there had been nothing but the blue sky above me, the malodorous camels round about me and the hot desert sands everywhere. For one whole week we saw no sign of animal life of any kind, not even so much as insects, not to speak of beasts and birds. But now we could see the boundary of the desert, which was as clearly defined as are the shores of the ocean. And all along the boundary of the desert were tall trees covered with luxuriant foliage.

Only a short distance more through small sand hills, then up a gentle rise and we stood upon loamy soil. The sand was behind us. My heart was raised in thanksgiving to God for his protecting care. We were soon in the midst of life and activity. Little houses of clay, waving fields of grain, clover and cotton were passed by. The people, houses and fields were the same as are found in any part of Central Asia. As a rule, the houses have no windows in front. Or they are placed so high in the wall that one cannot look in, and instead of glass, the lights are made of oiled paper. The roofs are flat and are made of a thick layer of clay packed. The house and yard are surrounded by a wall about ten feet in height.

In the meantime evening came on. Of the long caravan only about six or eight camels remained. As soon as we left the desert the various parties comprising the caravan began to separate. The people with their camels were hastening to their respective homes.

The two men with whom I had contracted for transportation halted with my wagon at the wall of a compound. Here we encamped for the night. I wanted, or was obliged, to encamp in the open air outside of the wagon. In my wagon lay a Turkoman. The matter stood thus: One of the men in the caravan had been injured and as riding as well as walking was very painful for him he asked permission to sit in my wagon for the rest of the journey. I could not refuse him, as there was room enough in the front end of the wagon. He asked for only a very small place in which to sit. But, when once in the wagon, he gradually encroached upon surrounding territory. I did not care to get into too close relations with the fellow, and therefore withdrew from him as far as possible. By doing so I gave him still more room, and of which he was not slow to take advantage. I finally found myself in the same position that the man did in the old fable of "the tailor and the camel." The camel put his head into the warm room occupied by the tailor, just to warm its nose. The tailor granted this permission, whereupon the camel pushed its head farther into the room, until the whole neck was inside; the tailor drew further back and the camel finally took full possession and forced the poor little tailor out.

As I retreated the Turkoman managed to change his position also farther toward the rear part of the wagon. Nudging and ex-postulating were alike in vain. I pushed him with my feet, but the fellow's back was harder and tougher than my feet. I then went out of the wagon to complain to the leader. He said he would come at once, but

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he failed to come. When I returned to the wagon I found the fellow lying in my berth—snoring. I walked beside the wagon. That is the way these people are. If you grant them one favor, they will ask you for two the next time, and so on.

The Turkoman in my wagon now pretended to be so ill that he could not get up. There was nothing left for me but to make the remainder of the desert journey by riding in the front part of the wagon. Thus it was that I was obliged to prepare my bed outside of the wagon. Next morning we were to start early for the last few hours' ride to Alexandrovsk, and I decided to make this little self-denial for the rest of the journey.

Early next morning we ate our breakfast before breaking camp for the last stage of our journey. The Turkoman, however, was still sleeping and would not wake up, so I took my place in the hot sun in the front end of the wagon and we moved forward.

We had covered probably half the distance when the leader came to the wagon and said it was now time to get out. The leader's words seemed to have a remarkably sudden healing effect upon the apparently sick man. He rose up, crawled out of the wagon, and in a manifestly unpleasant mood walked beside the wagon. I did not resume my place in the wagon, however, for the bedding would first have to be cleaned upon our arrival at Alexandrovsk. The Turkomans are filthy and not free of vermin.

Finally, after crossing another narrow stretch of sand, I saw through the trees the steeple of a church. Soon other buildings became visible, and at last we entered a street that was lined on both sides with houses.

After passing through a part of the city we reached a large open space where stood the hotel or inn to which my address had been forwarded. The Turkomans were paid and dismissed, my bedding was "put into the wash," while a comfortable room was waiting for me. First of all, however, I took a hot bath, after which, thoroughly fatigued, I went to my room for a good sound sleep after my long journey. And I did sleep. The colporteur on whose account I had made the journey had come to the hostelry twice, only to find that I was asleep. Finally when he came the third time he found me awake.

(Concluded in next issue.)

POSSESSING THE HOLY GHOST AND SENDING OUT LABORERS.

By P. Hostetter.

I was rather surprised when I read an article entitled, "Answers to 'More Serious Questions,'" a recent issue of the *Herald of Truth*. But I suppose quite a few of our people who have been receiving a certain kind of holiness doctrine are ready to receive and accept the article and consider it very favorably. I agree with the writer in so far as he says that God cannot use laborers who have not the Holy Ghost, and that any sending out of laborers by men, unless it be directed by the Holy Ghost, is worthless. But when he says that we as a church have so few laborers in the field because our people have not the Holy Ghost and that God had therefore to choose his missionaries from others, I believe he is sadly mistaken. I am not acquainted with the writer of the article, but I do not doubt his sincerity and his willingness to be corrected if he is in error in his teachings. He no doubt gives what he has learned or received from others. He makes it appear as though Peter and

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John and Paul went about in the churches to lead the believers into the receiving of the Holy Ghost. He, also, with many other teachers and writers (some of our own included), leaves the impression that we should wait at Jerusalem, so to speak, for a Pentecost, because the apostles were commanded to wait there for the same. But let us know that after Pentecost we find no teaching of the apostles that those who were chosen to preach or serve were commanded to wait till they were endued with power from on high. And in Paul's writings to the ministers Timothy, Philemon and Titus we find nothing of this that they should instruct the teachers and ministers to wait for a Pentecost, or that they or their chosen teachers should see to it that the believers had received the Holy Ghost; nor that in choosing deacons and bishops they should take only such as had the experience of the baptism of the Holy Ghost; but tells them to choose such as are able and apt to teach and are leading a pure or blameless life, etc. Now, why is all this if the receiving or possessing of the Holy Ghost is of such importance? Simply this: Because all children of God—all that are "born again"—have received the Holy Ghost, or, in other words, the baptism of the Holy Ghost. Paul says to the Romans, "They that have not the Spirit of Christ are not his," and to the Corinthians (12:13), "For by one Spirit are we all baptized into one body." Yet these same Corinthians he calls "yet carnal" and "babes in Christ" (in the third chapter), and "puffed up," etc. (in the fifth chapter). Yet with all this he does not say that they lack the baptism of the Spirit or that they should get sanctification. He says also (1 Cor. 6:19), "Know ye not that your body is the temple of the Holy Ghost which is in you?" Then even at the close of this first letter, he does not say that they should become sanctified, but says, "Watch ye," "stand fast in the faith," "be strong." And his last command in his second letter to this church is, "Greet ye one another with an holy kiss," a command as well as several others, that I know of no people that try or pretend to keep, except the Mennonite people, and the Word says that they that have and keep his commandments, they are the people that love him.

It is true Paul says something about holiness in his second letter to this church (see 7:1), but he does not say, Get down and cry mightily for sanctification or heart purity. He says, "Cleanse yourselves," as much as to say, Put away your evil doings. "Filthiness" does not mean tobacco and that sort of things only, as some would have it, but it means such things as are mentioned in Col. 3:8, 9, and other places. We certainly need an inward as well as an outward purity, but they had the inward and were told to acquire the outward, also. Many people now want to get the inward purity, and then live according to their pleasure (their feelings, as they call it), and claim to have no evil desires or inclinations any more.

But we will return to the statement that all regenerated persons have the Holy Ghost. Some will say, the apostles were regenerated before they were baptized with the Holy Ghost. True; but they had been regenerated before the dispensation of the Holy Ghost, or, in other words, before the Holy Ghost had been poured out upon all flesh. Besides, if we wanted to pick out a few people and make them to be an example of all others, we might as well select Cornelius and his household, who were taught after the day of Pentecost, and they received the baptism of the Holy Ghost before they were baptized with water. If there was any one, after Pentecost, baptized with the Spirit in a visible

way as the apostles were, it was this household.

Then, also, look at Paul, a chief among the apostles, though converted after Pentecost, how he received the Holy Ghost at once and straightaway went to preaching Christ.

Now we will come to the facts concerning those Samaritans of whom we read in Acts. When the persecutions arose in Jerusalem the disciples were scattered abroad, and Philip went down to Samaria (mark, he was not sent), and preached there, and many believed, and when the apostles (not the disciples) heard of it, they sent Peter and John there. The Word does not say that they sent them there to lay hands on them that they might receive the Holy Ghost. Without a doubt the apostles knew Philip very well and knew that while he was a man full of faith and full of the Holy Ghost, he was lacking in knowledge, and that it would be needful for some one to go and help him, else the Word would not be fully taught. When they came there they found him baptizing in the name of Jesus only, and not in the three great names. By this incident we can know, almost to a certainty, that Philip had not been a witness to the scenes at Pentecost, but had been added to the church afterward, and the apostles undoubtedly knew this, too. Although the Word does not say so, we can know that Peter and John instructed them about receiving the Holy Ghost as well as prayed and laid their hands on them that they might receive him, for if it had required no more than the laying on of hands Philip could no doubt have done this as well as the many miracles that he performed.

Some may say, these people were born again, because the Word says they believed; but I say it is one thing to believe, and another thing to be born again. See John 12:43. Please notice also that in this narrative we find more than twice the space is taken up with the account of Simon Magus, that is occupied with the account of the others receiving the Holy Ghost, proving that this is one of the main lessons to be brought out, to show to all people what a sentence God pronounces on all that would pretend to believe and accept water baptism while they were dishonest at heart and had impure motives. If Simon Magus had been honest or sincere and seeking the true light, the apostles would not have spoken so harshly to him.

Now let us consider that incident at Ephesus. The writer of the article referred to says that one of the first questions Paul seems to have asked the disciples at Ephesus was, "Have ye received the Holy Ghost since ye believed?" Let us see. Paul found certain disciples there (about twelve only), and, remember, they had only been baptized unto John's baptism and had not even heard that there was an Holy Ghost. This shows again how far and in what some were instructed at this time. When they had been instructed they were re-baptized in the name of the Lord Jesus. Mark, it does not say, In the name of the Lord Jesus only, as in the case of the Samaritans, for we know that under Paul's direction they would be baptized in the three great names. I believe that any of the apostles had converts that needed the laying on of hands afterwards that they might receive the Holy Ghost.

East Lynne, Mo.

It is not to be wondered at that when the pulpit leaves eternal themes and scots the hunger of the heart, seeking to attract by novelty what alone can be won by Divine power, it should seem to lose its influence and its days be spoken of as numbered.

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ABRAM B. KOLB, Editor.

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4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
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11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
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The Herald for 1904.

With the close of the year, many of the subscriptions for the Herald of Truth expire. We shall be glad to have all our patrons renew their subscriptions early.

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We should also be glad to have a brother or sister in every neighborhood or congregation, who is willing to labor for the Lord and His cause, to solicit subscriptions and collect dues, both for the "Herald" and the "Young People's Paper." We will give you a reasonable compensation for your work. Write for terms and instructions. The subscription price for the "Herald" is \$1.00 per year; for the "Young People's Paper" 75 cents per year. If you subscribe for both papers you will get them for \$1.50.

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A Mennonite Preacher

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CORRESPONDENCE.

Manson, Iowa, Nov. 7, 1903.—Greeting in Jesus' name. May his grace ever be our sufficiency. On the 23d of October Bro. S. Gerig of Wayland, Iowa, came here and held several interesting meetings, and on Sunday, Oct. 25, baptismal services were held, at which time seven precious young souls were received into church fellowship by water baptism, and also on the 25th communion was held at the same place. On Oct. 30 Bro. John Schmitt of Metamora, Ill., came to this place and held several meetings. May the Lord bless all his work at this place, and may his blessing rest upon all God-fearing brethren and sisters. J. C. Eigsti.

Strasburg, Pa., Nov. 8, 1903.—Greeting in the worthy name of Jesus. In the correspondences we notice that at this time of the year the communion of the suffering of our Lord and Master is being observed in nearly all our congregations throughout the United States and Canada, which proves to us that we still believe in observing the ordinances which our Lord instituted before he suffered. A new meeting house is being built at this place, but since it is not nearly enough completed to enable us to hold our services there, the brotherhood at this place observed the communion with the Row and Chambersburg congregations. We hope to have our house completed by the 20th of Decem-

ber, at which time we invite the brethren and sisters to be present with us. We have been holding our meetings in the River Brethren M. H. On Oct. 25 Bro. Solomon Gehman of Blair, Ont., was here and preached to us from Jas. 1:12. The brother spoke to us in a forcible manner, showing us how we may be able to receive that crown of life. We are thankful to God and to the brother and to those who were with him for the visit paid us. May the Lord bless them and the words spoken by our ministering brother, that they may bear fruit to his honor and glory. * * *

Columbiana, Ohio, Nov. 9, 1903.—Greeting to all Herald readers. On the 6th of this month Bro. I. A. Wambold of Breslau, Ont., came to this place and conducted services at the Midway M. H. on that and the following evening. Sunday morning he preached an impressive sermon at the Leetonia M. H. and also gave an interesting talk to the Sunday school. On Sunday evening the brother opened meetings at North Lima. May the Lord bless the labors of the dear brother that much good may be done to his honor and to the upbuilding of his kingdom. P. Metzler.

Wellman, Iowa, Nov. 14, 1903.—Dear Herald readers. Greeting in the worthy name of our blessed Master. May the grace, love, peace and the comforting influence of the Holy Spirit go with us all through the many changing scenes of life. We have great reason to thank the good Lord for the many bountiful blessings bestowed upon us, spiritually and temporally, during the past season.

I hope we all feel it our highest duty and privilege to glory observe, in an appropriate way, to the glory of God and betterment of mankind, the national Thanksgiving day, now near at hand; by holding special and appropriate services on that day, instead of conforming with the world in sumptuous dinners and festivities. Let us praise and thank the Lord for these manifold blessings.

Also in a spiritual way the Lord manifested his presence with us as his children; and led it so that his word was abundantly proclaimed, not only by the home ministry, but by a number of ministering brethren from other congregations of our faith, who stopped here and earnestly proclaimed the gospel and way of salvation. Many persons with indifferent thoughts and minds were brought to thinking and self-conversion, and hence manifest a change of life, we hope, in true saving faith. S. D. Gingerich.

PROCEEDINGS

Of the Western District A. M. Conference.

The Western District Conference of Amish Mennonites met at the Sugar Creek M. H. near Wayland, Iowa, Sept. 29, 1903, at 9 a. m. and continued until the evening of the 30th, and was followed by a Sunday school conference on Oct. 1.

Opened with singing, reading of Psa. 103 and exhortation and prayer by John Smith. **Organization.**—John Smith, Moderator; Benjamin Gerig, Assistant Moderator; C. Z. Yoder and Samuel Garber, Secretaries.

Bishops Present.—John Smith, Metamora, Ill.; Benjamin Gerig, Smithville, Ohio; Christian Weyer, Kalona, Iowa; Joseph Schlegel, Milford, Neb.; John Hartzler, Garden City, Mo.; Peter Zehr, Foolsland, Ill.; Fred Mast, Millersburg, Ohio; Sebastian Gerig, Wayland, Iowa; John C. Birky, Hopdale, Ill.; Jacob Yoder, Stuttgart, Ark.; Amos Troyer, Hubbard, Ore.; Jonathan Kurtz, Ligonier, Ind.; Joseph Buerck, Tis-

silwa, Ill.; Andrew Shenk, Oronogo, Mo.; Andrew Schrock, Metamora, Ill.

Ministers.—Christian Risser, Eureka, Ill.; Daniel Roth, Morton, Ill.; Daniel Graber, Noble, Iowa; A. I. Yoder, Kalona, Iowa; Joseph Gingerich, Amish, Iowa; Henry McGowan, Nappanee, Ind.; Levi Miller, Garden City, Mo.; Daniel Schlegel, Flanagan, Ill.; Samuel Gerber, Groveandale, Ill.; John P. Smith, Gridley, Ill.; Christian Gerig, Wayland, Iowa; Daniel Kaber, Holden, Mo.; Joseph Schrock, Thurman, Col.; Samuel Erb, Parnell, Iowa; Peter Garber, Casanova, Ill.; Christian Shertz, Eureka, Ill.; Daniel Orendorf, Flanagan, Ill.; Paul Hershberger, Shickley, Neb.; Jacob Ringenber, Tiskilwa, Ill.; John Steckley, Beaver Crossing, Neb.; Joseph Egli, Minier, Ill.; Joseph Shantz, Rolfe, Iowa; Samuel Lapp, South English, Iowa; Peter Sommers, Washington, Ill.; Ammon B. Stoltzfus, Selden, Kansas; Jacob Swartzenduber, Clarion, Iowa; Daniel Kauffman, Parnell, Iowa; Christian Boller, Shickley, Neb.

Deacons.—Jacob Yoder, Wellman, Iowa; Henry Albright, Tiskilwa, Ill.; Nicholas Roth, Milford, Neb.; C. Z. Yoder, Weilersville, Ohio; Eli Swartzenduber, Eagle Grove, Iowa; Christian Z. King, West Liberty, Ohio; Eli Frei, Wauseon, Ohio.

The moderator read 1 Cor. 3, making appropriate remarks. He spoke of Paul's desire for a unity of faith in Christ among his brethren. So should we also strive for peace, laboring together for the advancement of Christ's kingdom. Let us be separate from the world, purified from all evil, holding forth the whole gospel of Jesus Christ.

All members of the conference expressed a willingness to abide in the doctrine of Christ and his apostles as taught by our forefathers.

All sessions and evening meetings were largely attended, those present manifesting a spirit of love and forbearance.

The following questions were discussed: 1.—What is the purpose in holding a church conference, and what is the benefit derived therefrom?

Ans.—The purpose is to spread the gospel and win more souls to Jesus. We are benefited by becoming better acquainted with one another, thus gaining confidence, becoming more united in faith, love and mind. By laboring together and discussing questions pertaining to our eternal welfare, we are encouraged, strengthened and built up, so as to do more work for the Master and be better able to withstand the wiles of Satan, continuing steadfast in gospel doctrine and rejoicing in the same. John 17:21; Matt. 28:18-20; Acts 15:1-33; Phil. 2:2.

2.—What is the practical instruction and application of John 2:10?

Ans.—After proving by God's word the new or strange doctrine which any person may profess, and we find it antagonistic to the doctrine taught by Christ and his apostles, with such we shall not associate, nor shall we invite them to our homes or our churches to teach or preach. 1 John 4:1, 2; Rom. 16:17; Heb. 3:6; 1 Pet. 2:5; 2 Thess. 3:6.

3.—How shall we comfort and edify one another according to Thess. 5:11?

Ans.—We understand that all members of the church as well as the ministers should improve every opportunity to exhort, comfort and edify one another in the gospel way. Also, when brethren are overtaken in a fault, to endeavor to restore such in the spirit of meekness. Heb. 3:13; 10:25; Gal. 6:1; Jas. 5:20; Tit. 2:11; Matt. 18:15-17.

4.—Why do we practice fasting in church as an ordinance, and what do we express thereby?

Ans.—We practice it because our Savior

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taught it both by precept and example, and we express thereby our love, obedience and humility toward him and toward one another, a willingness to serve one another, remembering also the washing of the soul by the blood of Jesus. John 13:1-17; 1 Tim. 5:10; Phil. 2:2, 3.

Resolutions Adopted.

1.—That we retain the custom of the devotional head covering among the sisters (1 Cor. 11:1-15) and simplicity of attire for all members (1 Pet. 3:1-17; 1 Tim. 2:8-10), so long held dear by our forefathers.

2.—That Andrew Schrock be our delegate for the next Ohio and Pennsylvania Conference of the Amish Mennonites.

3.—That Peter Zehr be our delegate for the next A. M. Conference of Indiana.

4.—That A. I. Yoder of Kalona, Iowa, Ben. Schertz of Metamora, Ill., and Andrew Nafziger of Hopdale, Ill., act as a committee to determine time and place for holding our next annual conference.

Report of the conference treasurer for the last conference year: Total receipts, \$286.66; expenditures, \$115.86; balance, \$170.80.

Daniel Graber was re-elected Treasurer for one year. The Secretaries.

REPORT

Of Bible Normal held at the Pennsylvania M. H., Harvey Co., Kansas, Oct. 19-26.

George R. Brunk, moderator; T. M. Erb, assistant; Reuben Weaver and C. Snyder, chorists.

Bishops, ministers and deacons present, 24.

Topic 1.—Plan of salvation. Repentance, law and grace. The children of Israel typify Christian experience.

2.—Home and foreign mission work. Its use and abuse. Sanctification, training children, church officials, their qualifications and ordination. Church accessories. General review of Bible service.

Jacob's twelve sons represented the twelve tribes of Israel, who represent the twelve apostles. Joseph was his father's favorite. Jesus was God's beloved Son. Joseph suffered because of his brethren, and afterwards fed them when they were in great distress. Jesus suffered because the world was in a lost condition and now he saves to the uttermost. Literal Israel was a nation in a nation. In brick making was oppressed and the male children killed. Spiritual Israel is today a nation in a nation. In the twelfth century, as a kingdom in a kingdom, drank the cup of suffering when 1,000,000 souls were martyred in France. Persecutions will always follow the true Israel of God. The gospel has three evergreens: suffering, trust, triumph.

Sin.—Sin of ignorance and sin presumptuous are two things. Both are wrong. Sin is transgression of the law.

Ordinances are not the pastures upon which we feed and live. They are the fence by which we are kept in the pasture.

Baptism.—No Bible authority for baptizing infants. Moses was adopted into Pharaoh's family, was made an Egyptian. Moses never accepted it and could not have done so in infancy. We cannot by baptism get infants into God's family. If so, then by baptism we might get every sinner into the fold. Moses could stay or go. So can children when of mature age, stay in sin or go to Jesus and to his people and go with them out of the wilderness life into Canaan, willing to be led by the Holy Spirit. Can have him by asking and at once go into Canaan by his leading. If we fully consecrate ourselves and allow him to have us and go as he directs us, we need not be forty years nor forty days getting into Canaan. Acts 5:32, Holy Ghost given to them that obey him

and ask for him. Luke 11:13; Mark 11:24. Cornelius and his house received the Holy Ghost and then were baptized. Ordinances are for the Christian, not for the sinner, hence they are to be kept by the church. Ye are our epistles, known and read of all men. Paul said their work gave evidence of what they were teaching. Rom. 12—Present your bodies a living sacrifice. We should ever be active and ready to help. The man who fell among thieves was a Jew and a good Samaritan was ready to help him.

Consecration.—Full consecration and self-denial go hand in hand. Consecration and repentance, man's work. Regeneration and sanctification, God's work. There is no man who has left all for Jesus' sake, "who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:30.

We should think less of self and more of God. Aaron held his peace when his sons were chastened, and God did not punish Aaron. Jer. 23:25, 29; 1 Tim. 4:2, 5; 1 Cor. 14:37, 38. When the Lord had one prophet, Satan had 400. Today there are many who have itching ears and heap up teachers who believe a lie and know not the truth. Paul said to Timothy: "Preach the word." Let us purpose in our hearts to do likewise.

Passover.—A lamb without blemish was to be used. The blood to be put upon the door posts and lintels to be seen by the angel that he might pass over. Oh, for obedience! The lamb tied to the door and left alive would not do, there must be blood seen, and Jesus is the Lamb of God who will save from sin through faith in his blood. For without blood there is no remission of sin. Israel had to roast the whole lamb. They had to take the bitter with the sweet. It is said today that the church has some ordinances that are too bitter, and that some do not wish to keep them.

The ordinance of baptism is to be made public, since it is an outward manifestation to the world that we have accepted the atoning blood of Christ. Be not so troubled about the outward sign, but more about the actual work in the soul and in the life. The communion brings to remembrance the death and resurrection of Jesus. Before the communion each one examines himself. The church should also judge those that are within that there be no Achan. 1 Cor. 5. "Purge out the old leaven." Communion commanded once, Luke 22:17-20. Foot-washing once, John 13. "If ye know these things, happy are ye if ye do them." Foot-washing is an outward sign of an inward cleansing and the humility of heart felt toward one another. Communion shows honor to Jesus and foot-washing the love we have toward one another. Baptism is a sign as is also the prayer head-covering—a sign of a condition that God requires. 1 Cor. 11.

Sanctification.—This is the will of God even your sanctification. 1 Thess. 4:3. Jesus prayed the Father to sanctify them (John 17), therefore Jesus went forth bearing his reproach that he might sanctify the people. Both he that sanctified and they that are sanctified are one. Heb. 2:11. And he is not ashamed to call them brethren. Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption. The Lord help us to fully consecrate ourselves to him that God can then sanctify us to his use, and the borders of Zion be extended far and wide and God our loving Father be the guide.

Church officials and their qualifications, and how ordained.—Including Paul there were thirteen apostles to the Gentiles. The apostleship closed with them. The casting of lots was used to supply a vacancy in the apostleship. Acts 1:26. We have bishops,

elders, evangelists, pastors, teachers and deacons. Eph. 4:1. Elders were to be ordained in every city. Titus 1:5. Paul said to Timothy: "Commit what you have learned to faithful men who are able to teach, who are patient as well as apt to teach." 2 Tim. 2:2-4. In our Confession of Faith, article 33, we notice that when a minister or deacon was needed a pious brother with the above qualifications was chosen, and by the united voice of the church was ordained to his office. We believe in ordaining by lot and by the united voice of the church. Either is right and may be used, but not abused. Those ordained should realize that the call is from God. The Spirit will make known the deep things of God. John 14:21.

Glorification and sanctification blend together, both have suffering connected with them (John 17:22). Jesus says to the Father: "And the glory which thou gavest me I have given them that they may be one, even as we are one. Glorification here is clearly given to be one with the Father and the Son. Obedience is a great qualification. Jesus was one with the Father even in obedience unto death on the cross, and he tells us twice in John 15 to love one another as he hath loved us.

Infrimty.—Sin is infrimty or the result of infrimty, but not all infrimty is sin. Presumptuous sin comes from infrimty of the flesh (Isa. 77:10). David says: "My steps had well nigh slipped." He was envious of the wicked because of their prosperity until he went into the sanctuary of the Lord, then he understood their end. There was no time when moral law was ever wrong. When once God commands a thing and we disobey, then it is sin.

In the great commission Christ says: "Go," and this spirit of "go" must find place in the heart of the sinner and the saint. First go to Jesus, then go to the work as God directs—meek and lowly, in Jesus' name and in the Spirit's power.

Bible Normal closed by singing Nos. 404 and 406 in the Hymnal. It was a season of great refreshing and will doubtless be long remembered by one and all.

For the Herald of Truth.

NOTES BY THE WAY.

To all things on earth there is an end, and so our journey ended Nov. 2, when we reached home after an absence of nearly five months. We were home but two days when my wife's brother, John K. Lehman, a young man nearly twenty-four years old who had been sick for nearly two years, passed over into eternity. It seemed providential that we might yet see him alive.

A month ago we were in West Virginia, three hundred miles from home and beyond many mountains high and steep. The Virginia Conference appoints a ministering brother each year to take charge of the work in that field, which is in Pendleton, Randolph and Tucker counties. Bro. Jos. F. Heatwole and wife have been laboring there this year with the result that twenty-six have already been added to the church by water baptism and there are now six applicants. Their time has been busily occupied since last spring visiting and preaching. Some places they go in a buggy, but walking over the rough road; other places must be visited on horseback and on foot. Bro. Heatwole and the writer rode about twenty-five miles on horseback, the first experience of the kind since I left the donkey's back in Egypt, four years ago. A few homes to which we could not ride. Bro. Heatwole visited alone on foot. This is a ripe field of

work for a consecrated minister of the gospel whose heart is burdened for the salvation of souls and who has the physical strength to climb high mountains and go far down the slopes here and there, over steep, rocky foot-paths to carry the message of salvation to those humble homes.

Some parts of West Virginia are very little improved. About three-fourths of the country is still covered with timber—oak, chestnut, beech, birch, sugar maple, spruce, etc. The parts that are cleared are usually stumpy, stony and steep. Often-times the houses are built right in the timber and the lands around them are cleared afterward. The new houses built of sawed lumber are more spacious than the old ones built of logs with only one room below and a loft above reached by a ladder with rounds and a raft apart.

In going east or west across the country you meet an apparently endless succession of high mountains and deep valleys. The roads are very rough and steep and little traveled, the country being thinly settled. Very few bridges are to be found across the rivers, and in fording with a carriage the water sometimes runs into the carriage-bed.

In these mountain wilds covered with timber, wild animals still find a home, and the visitor may sit with the family around the big log-fire on the hearth of an evening and listen for hours to their interesting stories of hunting bear, deer, raccoon and other game. Every family has a gun and some families have two or three of them, and it is not an odd thing to sit at a meal with a big dish of squirrel, bear, deer, ground-hog, raccoon, pheasant or wild turkey. Many families keep no hogs and furnish their tables with meat procured in the forest by the aid of a gun. Wild berries of many kinds constitute a considerable part of the table furnishing also; and chestnut, hickory-nut and wild game gathering and eating delight the children. There is so much of the wild about the country that you sometimes think the wild Indian is also all it lacks to complete the wilderness.

Lumbering is one of the principal occupations of the men. The society in the lumber camps is very rough, and there it is that many are soon trained into swearing, and often into drinking and fighting. The men wear shoes with high tops, and soles an inch thick, driven full of sharp nails so that by walking on nail-points they are sure-footed on the logs. The uncared floors in almost every home are full of these nail points.

Very few of the people profess religion—perhaps not one-third of them—and there are very few men in the ranks of the professors, they are mostly women. If a man does not swear or drink he is regarded by many as a pretty good sort of a Christian. They have very little preaching. The people are too poor to pay ministers big salaries to come and preach in their school houses, where services are usually held, and consequently they are neglected and do not hear the Word of God. The minister that has the mind of Christ will see that the poor have the gospel preached to them without money and without price.

We bade farewell to Brother and Sister Heatwole on the morning of Oct. 15, and started across a portion of country altogether strange to us. We climbed a mountain and came to a high table-land about fifteen miles long and five miles wide called Canaan. The soil is very fertile, but very little of it is cleared of bushes and timber. As there are often frosts every month in the year there is little inducement to farming.

Next we came to Davis Mountain and in the ascent our horse became sick and would go but a short distance and then stop. About this time the outlook seemed quite discouraging as we were in the mountain wilds far from any house. A long rest and a good feed on top of the mountain revived the horse and we moved on through the mining and lumbering towns of Davis, Thomas and Williams and then we passed a lumber camp and then for mile after mile we passed not a single house. We crossed another mountain covered with dense forests of large trees and then for miles we followed a rough and narrow mountain road. The sun set, it grew dark, and we trudged along with our hard-worn horse not knowing whether we would spend the night on the mountain or elsewhere. My wife spoke of bears, but we were not so much afraid, although the situation was quite unpleasant. About eight o'clock our road led us away from the mountain side to a clearing, the first cleared land we had come to for about six miles. Soon we saw a light and then came to a house where the people, though perfect strangers, received us with unusual kindness. It was the first farmhouse for about sixteen miles. They told us that just a few weeks before two bears were seen along the lonely road we had come. Thus ended the most undesirable day of all our trip.

Let us burden the reader with too many notes we will be very brief with the last two hundred and fifty miles of our travel. We continued northward, holding services at Gnegy, Gortner and Casselman, Md., and Springs, Pa. At the last place we had two large and attentive congregations, an unusual thing since leaving Shenandoah Valley, Va. Continuing northward to Schellburg we held three services, and then two long days traveled eastward, crossing mountain after mountain, through snow and cold to Chambersburg. From there we visited in Cumberland Co. on our way home.

In our entire trip of five months we traveled in carriage about one thousand and four hundred miles in twenty-one different countries in four different states. We attended one hundred and twenty-seven preaching services and visited two hundred and thirteen families.

Our experiences will be long remembered, both the pleasant and the unpleasant ones. We shall not soon forget the dark night we, in company with Dish, Anthony Heatwole and my brother Timothy and their wives, spent in the timber on our drive to the Natural Bridge, when people would not keep us over night. The two mothers with their babies were placed in the carriage best provided with curtains and the rest of us shifted as best we could. Neither will we forget the bugs and fleas that disturbed our night's rest at some places in the mountains. We were in places where nearly every woman chews tobacco or snuff or both and the filthy weed and spits on the forms of the filthy weed and spits on the floor like some men who chew tobacco. The following Scripture applies to men and women alike: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. The great rocks and mountains and caves and beautiful streams, the many dear brethren and sisters and their kindness and hospitality shown us, the many assemblies where God's name was praised, and the joyful conversions here and there, form many green spots in life's memory. On the whole our trip was a most delightful one.

Yours in Christian love,

A. D. Wenger and Wife.

Millersville, Pa., Nov. 13, 1903.

November 19,

1903.

CHARACTER BUILDING.

For the Herald of Truth.

By Annie Graybill.

Some one has said that "Reputation is what men think we are, but character is what we are." We find that God can use only those of noble character (Matt. 7:17). He says, "Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." To develop a perfect Christian character means to follow after Christ as nearly as possible. With Christian perfection as our motto we cannot help developing into noble characters. We all know that perfection is not reached in a moment, nor in a few years, but it takes a life-time of pruning and purging, of cutting off and adding to. Although from the time that we begin to develop this Christian character, our will and motives must be right.

We have on record the lives of many who were men of noble character, but by some of their deeds we may know that they were not perfect, for instance, Abraham, Isaac, Jacob, David, and many others. Perfection in every detail is not reached below; it comes as a natural consequence of growing, and we believe that when once we have reached that standard when we can no longer grow, God can no longer use us here.

Do we not all admire men and women of good character? Even the wicked and degraded are silenced and cease their evil doings when in the company of pure men and women. But how loathsome, how sickening the sight of a degraded, sinful being, who cares not what he does, who would just as soon lie, steal or cheat or do any other wicked thing as to turn his hand, you might say. Sad to think that they might have been pure and noble, if, at the time when they were forming their characters, they had built on "Christ the solid Rock." And their condition might have been ours if we had built on the sand of carnal self.

The developing of our characters depends largely upon the early training which we receive. How watchful parents should be as to the surroundings of their children! "While men slept the enemy sowed tares." Many parents have, to their sorrow, found that while they were all unconscious of the fact, their children were learning from their associates such things that would forever ruin their characters.

In character building we need to cultivate and practice Christian principles, such as love, forgiveness, temperance, truthfulness, honesty, self-denial, etc., and keep ourselves from fleshly lusts and all appearance of evil.

We sometimes see men morally good, possessing many of the qualities which go to make up a good character, but if they have not built on Christ it can be truly said of them, "One thing thou lackest."

Oh, that men everywhere would strive with all the grace that God gives, with the one object in view of living for Christ, then our characters will be such that we shall shine through all eternity.

Freeport, Ill.

MISSIONS.

For the Herald of Truth.

NOTES FROM INDIA.

Our experiences are many and varied. Last week one day as I was coming from teaching my Bible class some of the boys came running asking me to come and see a child that was born in the field by the roadside. Instead of finding the child in the field,

I found it inside of the gate under the shed in a basket by the side of its mother. The mother said that her husband had run away about two months ago and "made" another wife, as they say in this country. This sin is a common occurrence here. When a man gets tired of his wife he kicks her out or runs away and lives with another woman. Family relations are very complicated in not a few cases. This woman also stated that she had no one to care for her, so she started to go to her sister who lives some distance from her village. She came as far as Dhamtari, where in the early morning in the field by the side of the road her child was born while it was raining very heavily. I found the woman at twelve o'clock. She was shivering with cold, as it had been raining all forenoon and the rain was a cold one. She had her babe in a basket in which she carried her possessions and had it covered with old rags. We sent her to the hospital, for which she felt very thankful. This was a week ago yesterday. Thus far the mother and child have been doing nicely. In a few days she will probably go on her way again.

The rains appear to be over and we are enjoying nice sunshine again. The rains this year have been all that we could have wished for. The fields have been well watered and the tanks have all been filled. The wells have also filled up nicely. There will be a large rice crop if nothing happens to it from now on. It is a beautiful sight to look out over the green rice fields.

Plague is again raging in some parts of India. It is coming nearer this way all the time. In Gondia, a city between Nagpur and Raipur, many people are dying with it. We are praying that it may not come here. Our trust is in the Lord.

We have been having considerable sickness among the children. Most of the sickness has been fever. Some of our native helpers have been sick, which has made more work for some of the rest of us. Bro. Lapp has been sick for nearly a week. He is not well yet, but he is improving right along and is able to be up again. We hope he will be able to attend to his duties again in a few days. The rest of us are all well and busy.

Yours in Jesus' name,

Jacob Burkhardt.

Dhamtari, C. P., India, Oct. 15, 1903.

MARRIAGES.

Shelley—Carhart.—On the 11th of October 1903, by Bish. Jacob N. Brubaker of Mount Joy, Pa., Amos S. Shelley to Ella H. Carhart, both of Rapido Twp., Lancaster Co., Pa.

Miller—Yoder.—On the 29th of October 1903, at the home of J. J. Miller, in Washington Co., Iowa, by Pre. Chr. Miller, B. J. Miller to Lena Yoder.

DEATHS.

OBITUARY.

Pre. John F. Rittenhouse.

On the 4th of November 1903, in the hospital in Buffalo, N. Y., from the effects of a surgical operation, Bro. John F. Rittenhouse of Jordan, Lincoln Co., Ont., aged 67 Y., 8 M., 24 D. He is a descendant of the well-known Rittenhouse family of Germantown, Pa., which was among the first Mennonite settlers in America. William Rittenhouse having in 1690 left on a branch of the Wissahickon Creek the first paper mill in the American colonies. On the maternal side he is a descendant of the Funk family, his mother being a sister to Jacob Funk, father of J. F. and A. K. Funk of the Mennonite Publishing House. He was born Feb. 10, 1836, on the farm, the old homestead, on which he spent his entire life. He was married to Elizabeth Honsberger, who died Dec. 21, 1899. He is survived by two sons and four daughters, also by four brothers, viz: Pre. a branch of the Wissahickon Creek, George of Mantoloking, M. F. and Dr. William of

Chicago, Ill. He also leaves a large circle of friends and relatives, both in Canada and the United States. He has been connected with the work of the church at this place for a long time, first as deacon and later as minister. He was widely known in this vicinity as well as in other parts of the country, especially in eastern Pennsylvania, which was the home of his forefathers and, as a matter of course, of a large number of his relatives. Having a daughter married there, Mrs. Joseph Wismer, he frequently visited in those parts. His death will, we surmise, be a surprise to his many friends. His affliction was of such a nature that it did not hinder him much from attending to the duties of life, but finally necessitated a surgical operation, which caused his sudden death. During his stay at the hospital he was attended by his youngest daughter, who is a professional nurse. His remaining children, two sons and four daughters, reside in the vicinity of his home. May God bless and comfort all in their bereavement. The funeral was held in the Moyer meeting-house, on the 7th of November, and was largely attended. The services were conducted by the brethren Gilbert Bearse and Noah Stauffer from Luke 2:29. "Lord, now lettest thou thy servant depart in peace, according to thy word."

Kaufman.—On Aug. 19, 1903, near Letterkenney, Franklin Co., Pa., Sister Fannie Kaufman, at the ripe old age of 85 Y., 6 M., 27 D. The sister fell three weeks before she died and broke her hip, from the effects of which she had expressed a desire to go home and be with Jesus. A little more than a year ago she had the misfortune of falling and breaking her arm. In both these instances she bore her pain, which at times was quite severe, with patience. She was laid to rest in the burying ground adjoining the Strasburg M. H. Services were conducted by J. S. Burkholder in the opening text, by P. H. Parrett from Phil 1:21. "For to me to live is Christ, and to die is gain" (and I believe it was the sister's eternal gain), followed by Joseph Martin. Services were held in the barn of the brethren Henry and John Bricker, with whom she made her home. May the Lord bless the brethren and sisters who cared for her.

A Brother.

Shelly.—Bro. Christian G. Shelly departed this life on the morning of Oct. 1, 1903, aged 64 Y., 9 D. The brother was confined to his room about eight months with rheumatism, from which he suffered intense pain, but he endured his suffering patiently. Having visited him often during his sickness, I found that he was ready for God quite often and always ready to talk about the salvation of our souls. He was a regular attendant at church, and at all devotional services his seat was seldom vacant. He leaves a sorrowing companion, three sons and four daughters and a number of grandchildren to mourn their loss. But, thanks be to God, they need not mourn as those who have no hope. Many were the good admonitions he gave them and the prayers he offered for them will never be forgotten. May our Father in heaven give them grace to live consistent Christian lives that they may be a reunited family in those mansions above, prepared for the faithful. Interment in Lost Creek cemetery, whither the remains were followed by many friends and neighbors. Services by Wm. Auker, Samuel Leiter and the writer. Text, 2 Kings 20:1. May our Father in heaven comfort the bereaved ones. Wm. G. Steber.

Graybill.—On Nov. 5, 1903, Peter Graybill, aged 71 Y., 8 M., 28 D., passed away from works to reward. He was one among the faithful sowers who for forty-five years had the welfare of the church at heart. Many of the young members looked up to him as an example of a good Christian. Truly the church will miss him, for as long as health would permit he was found in his place in time of church services. The poor and needy miss his hand of charity. He was a good neighbor, the children a kind father. He was united in marriage to Mary Rine in 1854 and by her kind Christian help he was able to make his home and friends around them happy. Their union was blessed by six children, three of whom preceded him to the spirit world. His youngest son, Harry, passed away some ten years ago, leaving him lonely in his latter days. On the morning of Nov. 8, Sunday following his death, the friends gathered from far and near to pay the last tribute of respect to the deceased. The meeting house was filled to its utmost capacity and many surrounded the yard. Sermon by Rev. A. Brubaker. Samuel Leiter from 1 Cor. 15:1 and Rom. 8:10.

Housour.—On the 4th of October 1903, in Napanee, Ind., Harry Lowell, infant son of Harvey and Ellen Housour, aged 4 D. Funeral services at the house on the 6th by the writer. The sorrow stricken parents have the sympathy of friends and neighbors. May this solemn dispensation be a lesson in providence work to all the bereaved friends. David Burkholder.

ITEMS.

The Committee to Suppress Drug Addiction estimates that there are in this country 1,000,000 addicted to the terrible drug habit, and that the number is rapidly increasing. A German scientist has found a cure for the habit and in localities where his remedies are used the success is said to be very great.

Knowing that the temperature of the earth increases about one degree in every fifty feet in descending into the earth, at a distance of about a mile and a half from the surface the heat would be sufficient to cause water to boil, while it is probable that there is a point forty or fifty miles from the surface where it is hot enough to melt all known mineral substances.

Thanksgiving Proclamation.

Washington, D. C., Oct. 31.—The president to-day, in setting aside Thursday, Nov. 26, as Thanksgiving day, issued the following proclamation:

"A proclamation by the President of the United States of America.

"A season is at hand when, according to the custom of our people, it falls upon the president to appoint a day of praise and thanksgiving to God.

"During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad and the chance for our citizens to work for their welfare, unhampered by war, famine or plague. It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility realizing that under Heaven it rests with us ourselves to show that we are worthy to use aright what has been entrusted to our care.

"In no other place and at no other time has the experiment of government of the people, by the people, for the people, been tried on so vast a scale as here in our own country in the opening years of the twentieth century. Failure would not only be a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty.

"Therefore, in thanking God for the mercies extended to us in the past, we beseech Him that He may not withhold them in the future, and that our hearts may be roused to stand steadfastly for good and against all the forces of evil, public and private.

"We pray for strength and light, so that in the coming years we may, with cleanliness, fearlessness and wisdom, do our allotted work on the earth in such manner as to show that we are not altogether unworthy of the blessings we have received.

"Now, therefore, I, Theodore Roosevelt, president of the United States, do hereby designate as a day of general thanksgiving Thursday, the 26th of the coming November, and do recommend that throughout the land the people cease from their wonted occupations, and in their several homes and places of worship render thanks unto Almighty God for His manifold mercies.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 31st day of October, in the year of our Lord, one thousand nine hundred and three, and of the independence of the United States the one hundred and twenty-eighth.

"THEODORE ROOSEVELT.

"JOHN HAY, Secretary of State."

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for October 1903.

RECEIPTS.

Contributions.—Quarterly mission meeting, \$41.25; Henry Hershey, \$1.50; a brother, 50c; Total, \$43.25. Received for Mide, \$401.50; for labor, \$10. Total receipts for October, \$454.84. Previous receipts, \$5,206.72. Total, \$5,661.56.

EXPENDITURES.

Paid for Mide, \$348.89; for labor, \$75.12; for sundry expenses, \$7.77; borrowed money returned, \$35. Total, \$467.75. Previous expenditures, \$5,172.47. Total, \$5,640.25.

SUPERINTENDENT'S REPORT.

Goods contributed.—Aaron Stoltzfus, provisions, clothing; Henry Sensesen, provisions, 50c; Mannheim Sisters, tin cans, \$2.40; Mrs. John Flickinger, clothing, 50c; a Mission Friend, broom machine fixtures, 50c. Total, \$4.75.

Gratefully acknowledged,

Noah H. Mack, Treas.

New Holland, Pa.

ECONOMY IN CALIFORNIA TRAVEL.

A double berth in a tourist sleeper, Chicago to San Francisco, costs only \$6. The service via the Chicago, Milwaukee & St. Paul and Union Pacific line is thoroughly comfortable and satisfactory. Through tourist sleepers to San Francisco leave Chicago at 10:25 p. m. daily. If you're interested write for folder.

F. A. Miller, General Passenger Agent, Chicago.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland.

FAMOUS TRAINS OF AMERICA.

Among the leaders are the Overland Limited, Chicago to San Francisco, and the Pioneer Limited, Chicago to St. Paul. Both trains run via the Chicago, Milwaukee & St. Paul Railway. If you are contemplating a western trip you should see that one, or both, of these famous trains is included in your itinerary. Rates and descriptive booklets on request.

E. G. Hayden, Traveling Passenger Agent, 217 Williamson Building, Cleveland, Ohio. 11-7,14,21.

The Rand-McNally Handy Atlas of the World, especially prepared for us, is something of great practical value. It contains nine beautiful maps 12½x18 inches, seven maps 8½x12 inches, with a number of smaller ones, representing every country in the world. All these maps are printed in fine colors, and are very accurate and correct. In addition to these elegant maps, the Handy Atlas contains historical events, discoveries, explorations and inventions, chronologically arranged. It also gives the form of government in each country, its area in square miles, population, and the chief cities, with the population, etc. Among others it contains an excellent large map of Palestine, with points of special interest indicated; a large map of the United States, showing the territorial growth of this great republic; and a number of maps of prominent States, with population of principal cities and towns, etc.

This Atlas will be sent by mail prepaid to any address for 25 cents, or for 10 cents we will send the Atlas and the Young People's Paper for one year. The regular retail price of the Atlas alone is 50 cents.

Address, Mennonite Pub. Co., Elkhart, Ind.

Our new Agents' Catalogue has just come from the press. It embraces a list of the best standard subscription books and Bibles published, containing only works of approved authors. These are not high priced books which only a favored few can afford to buy, but the prices are within the reach of all. They are especially adapted to holiday trade, and as people are beginning to look around for the best books, and are waiting for someone to visit them, we solicit agents in every community. Our terms are very liberal, and anyone taking an agency for these books, who will look after holiday orders and push the business as it deserves, will be sure to succeed, because these books sell readily. An agent from Oregon has just written us that he expects to send us an order for at least \$50.00 in a very short time, with more orders to follow. Write us at once for catalogue and terms, and begin work without delay.

Mennonite Publishing Co., Elkhart, Ind.

Chicago merchants are already advertising Christmas goods and soliciting orders for them, and it will not be too early for the Mennonite Pub. Co. also, to call the attention of the readers of the Herald to the fact that they have a very large stock of books, Bibles, Testaments, Sunday school cards, gift books, mottoes, and everything that is usually kept in a well stocked book and stationery store. Send for a catalogue or write for prices, and we will give your demands prompt attention. Early orders will have a better assortment to select from. Address, Mennonite Pub. Co., Elkhart, Ind.

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BOOKS, BIBLES, ETC.

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Organ of Sixteen Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Published Weekly.

ELKHART, IND., THURSDAY, NOVEMBER 26, 1903.

VOL. XL. No. 48.

EDITORIAL NOTES.

There is a bank that never fails. Read 2 Cor. 1:20.

★

The post office at Ayer, Marshall Co., Ind., has been discontinued. Most of our subscribers there are having their addresses changed to Nappanee, Ind., R. F. D.

★

Not Thanksgiving Day, but thanksgiving year, thanksgiving life. The thanksgiving life alone will properly observe thanksgiving day, for it will make all days thanksgiving days.

★

The town of Rawson, Ohio, is without a saloon. "Our people in that vicinity are not suffering any inconvenience whatever," says a correspondent. No others either, if they know it.

★

The Indiana National Bank of Elkhart closed its doors on the 19th inst. In consequence of this the Mennonite Evangelizing and Benevolent Board is for the present without funds, about one thousand dollars of the funds held by the Board for various purposes having been on deposit in the bank. It is hoped, however, that all the creditors will be paid in full, although it will require some time. The Home and Foreign Relief Commission also had its deposits in the Indiana. The Mennonite Publishing Co. was very fortunate in not having made any deposits the day before the bank closed, owing to the illness of Bro. A. K. Funk, and as the amount necessary for pay-day had been withdrawn two days before, the amount that is tied up is comparatively small.

★

Self Sufficiency. On the 15th of November, in an address in Carnegie hall in New York City, Dr.

Felix Adler, founder of the new religious body called the "Society for Ethical Culture," made light of prayer and expressed his joy at the growth of the new idea which puts personal effort and personal energy above blind appeals for divine intervention and aid. Dr. Adler thinks that the example of such men as Lincoln and Socrates are a greater stimulus to noble effort and correct behavior than God himself. He thinks, too, that kneeling in prayer is repugnant to any one of refined tastes, and asserts that it is a relic of the ages when men prostrated themselves before tyrannical Asiatic monarchs as a sign of subservience to temporal power.

Dr. Felix Adler, the author and orator, is a son of the educated Jewish Rabbi Samuel Adler of Worms, Germany, was educated in New York and the rationalistic universities of Berlin and Heidelberg, where, no doubt, he imbibed deeply of the spirit then pervading most of the German universities, and the influence of his addresses on "Creed and Deed" is widely felt. But if he were a thousand times more influential than he is, there would still be the same objection to his views on the part of all those who have experienced the efficacy of true prayer and trust in divine aid. That such men as Socrates are ideals to men of Adler's views there can be no doubt, but there are better ideals, and Jesus is highest of all. Socratic philosophy failed its founder when put to the test and made him the most miserable of men. And yet Socrates is called a very pious man. Lincoln, another character whom Adler worships—for he seems to be a hero worshiper—had many qualities that are held up as ideals. But Lincoln prayed, humbly and earnestly, if one may believe the testimony of many alleged witnesses. The human mind may have vast conceptions in certain directions and a man may be rated an intellectual giant; and yet intellectuality is so broad and so many-sided that a man may be, in a certain field of thought a giant, and in another a pigmy. There were Jews long before Dr. Adler's time, from the calf worshippers down to the time of the great captivity, who gradually fell away from the worship of Jehovah, and induced others to do so, but the prophecies concerning them have long been fulfilled and are a warning to the world today. Men will worship, and one of the lowest forms of worship is that which sets up self or some other human or brute creature as the object of worship, and that is about what the worship of the Society for Ethical Culture amounts to. Profound and exalted self-conceit will carry men to sublime heights in the world's adoration, but the father of pride and self-conceit was cast from heaven once, and none of his followers and worshippers will ever get nearer the courts of glory by this method of ethics than their leader does.

In commenting upon Dr. Adler's address the Chicago Inter-Ocean says editorially that "since nobody even thinks of compelling Felix Adler to kneel or pray, he might well be enjoined to let alone those who do not interfere with him and who, however superior to them he may be intellectually, are still his equals as men. But such a re-

joinder might be regarded as violating the canon of good taste implied in the scriptural injunction against answering a fool according to his folly. In truth, the efforts of such intellectual egotists to sneer down the fact that men are incurably religious must excite pity rather than resentment. From the heights of his intellectual self-conceit Felix Adler may scoff at, as childish, the prayers of men who try to walk humbly before their God. But, after all, who cares what he thinks or says? So long as the world-weary man goes home from his failure, to be cheered by his wife, so long as the care-worn woman creeps into her husband's arms for comfort, so long as the hurt child runs sobbing to mother and father for safety and sympathy, so long will men take refuge with God from their trials and afflictions, and seek from him the wisdom and strength they cannot find in themselves. As the child goes to its father and mother, so erring, failing and sinful men and women go as little children to their God, and there find consolation and hope. However repugnant the pride of intellect may find the finite human appeal to infinite power and wisdom, it will still be made. In all ages intellect has pointed out the baselessness of faith, and yet faith persists. And so long as men are men, just because God is God, will men continue to pray."

And faith does not only persist, but it prevails. The testimony condensed in Heb. 11, and as given by every child of God in all ages is more than the theories of Dr. Adler and his new Society will be able to refute or scoff away. Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside the great sin of self-conceit and look unto Jesus, the author and finisher of our faith. He and his religion of self-denial and absolute submission to God are despised and rejected of such men as Dr. Adler, but only those who follow Him will reach the humanly unattainable heights for which men long, and yet for the attainment of which so many make such foolish efforts.

PERSONAL MENTION.

Change of Address.—Bro. N. O. Blosser, from New Stark, Ohio, to Rawson, Ohio.

★

Change of Address.—Bish. H. B. Rosenberger, from Dublin, Pa., to Chalfont, Pa., R. F. D. No. 1.

Bro. J. S. Shoemaker has been holding meetings at the Holdenian M. H. with good attendance and interest.

Bro. John Blosser of Rawson, Ohio, left for Iremont, Ohio, on the 14th to hold a number of meetings there.

Bro. A. H. Leaman, Supt. of the Chicago Home Mission, went to Middlebury, Ind., on the 19th to do evangelistic work.

Bro. I. W. Royer, of the Home Mission, who has been spending some time at his home in Wayne Co., Ohio, stopped off between trains at Elkhart on the 18th on his return to Chicago.

Change of Address.—Bro. Joseph F. Heatwole informs us that he expects to leave West Virginia about Dec. 1, and his address after that date will be Dayton, Rockingham Co., Va., R. F. D. No. 20.

Bro. A. K. Funk, Secy.-Treas. of the Publishing House, has been confined to his home for almost a week with an attack of biliousness, but is improving. His absence is all the more noticeable because his place at the desk is very seldom unoccupied.

The person who sent us the obituary notice of Pre. Benjamin Horning and enclosed a dollar for Herald subscription, mailing the letter at Lancaster, Pa., simply signed the letter "H. H." Will the sender kindly give full name and address so that the subscription can be credited?

For the Herald of Truth.
REMINISCENCES OF A BIBLE COLPORTEUR.

By J. Bartsch.

XIV.

The business arrangements at Alexandrovsk do not belong to these reminiscences. My journey to the brotherhood in Khiva and in the trip to the city of Khiva I will likewise pass over, although my ride across the Amu Darya River was attended with difficulties.

The crossing of the Amu Darya under certain conditions occupies half a day. There are two islands in the river. A narrow boat about fifty feet long, on which wagons, cattle and passengers are crowded takes us to the first island, where the boat is unloaded and you cross the island on foot, or by conveyance if you have one with you, and get into the second boat and ride to the second island, where you again disembark and repeat the program carried out on the first island, only that here the shore is marshy and you are obliged to pass through the water some distance before you reach the boat. Between this last island and the opposite shore of the river the current is swift, and the long, narrow boats are bent so much by the force of the current as to let water in through the seams so fast that all hands including the passengers are obliged to bail water. Besides this the boats are loaded down so heavily that the edge is almost on a level with the water, and if the most on at all rough the waves will splash in over the sides. Whether or not boats thus loaded have gone to the bottom I do not know, but the Mullahs that were crossing

the river with us raised their hands in terror, crying, "Allah! Allah! Allah!" I must confess that I was very glad when I felt the solid ground beneath my feet once more, and likewise when, on my return from Khiva to Alexandrovsk I had again left the Amu Darya behind me. The width of the stream at Alexandrovsk is about seven versts, or about four and a half English miles.

From Khiva I took a brother along who presented himself as a colporteur so that there was quite a company of us on the return trip. The family of the colporteur that was going to America, numbering nine or ten individuals, the newly appointed colporteur and I, constituted our party. I left my wagon in Alexandrovsk and did as other travelers generally do; that is, I purchased a "bulka," which is something like a bedstead with a network of ropes at the bottom. Over this I placed several bows on which I stretched a covering of canvas. The outfit looked like a covered wagon without running gear. Into this "conveyance" you first put hay, and on top of that your bedding, and then your light baggage. It is then fastened on one side of the traveler's other belongings are placed so as to balance the camel's load. This mode of traveling is much simpler than by wagon.

I now really needed only two camels. My traveling companions had made similar arrangements. I paid the colporteur's traveling expenses from the Society's funds. He made a number of purchases for the journey, several of which did not meet my approval, as for instance, one hundred fresh eggs and several live chickens. I was afraid that with the frequent loading and unloading on the journey the eggs would be smashed, and my fears were realized; moreover, I did not care to be bothered with feeding the chickens, or to prepare them for eating. But my traveling companion assured me that he would look after all these details if he might only enjoy the pleasure of eating chicken broth in the desert. I raised no further objections, especially as I also am not particularly averse to chicken when properly prepared. Of other provisions which he bought I shall say nothing.

Our return journey assumed the appearance of a pleasure trip, for during the journey we lay or sat in our bulki. But not all things are easy at first. This we found to be true in the case of sitting or lying in our bulki on board of the "ship of the desert."

After all arrangements were finally made and the bulki were securely fastened to the camels we took our places; then the camels received the command to get up. This consists of four separate processes. With the first move the camel raises itself on its haunches, which causes one to lurch unceremoniously forward; then follows the second move by which the camel raises the forepart of the body by rising to its knees, and there is a corresponding lurch backward, followed by another one forward when the camel raises its hind quarters to a standing posture; and a final jolt when it rises to its feet in front. If the load and trappings are not securely fastened a rope may tear and the whole affair slips down—an occasional experience, and not at all pleasant.

One unavoidable unpleasantness connected with this mode of travel is the peculiar swaying motion of the camel as it walks. The undulating motions of the "ship of the desert" invariably cause "sea sickness" during the first part of the journey, a fact to which we, in common with all other travelers in bulki, can attest. The first half day of such a journey is a terrible experience. There are inexpressible qualms and

the stomach persistently refuses to retain anything whatever. The second day I felt very well, and the rest of the journey, in company with my friends, was to me a real pleasure trip.

Although the eggs had been carefully packed in grain, yet at every halt a number were found broken. Notwithstanding my friend's intense relish for boiled and scrambled eggs, the unpleasant task of cleaning and repacking at every stage of the journey changed his relish to loathing, and he finally became disgusted with the eggs and with himself. It was the same with the chickens. Penned up in their little coop, they soon had a very untidy appearance, and the scalding process after they were killed was as disagreeable to the nose as their appearance was to the eyes. However, after the chickens were finally cleaned, and the savory meat lay steaming on the platter, our appetites invariably returned.

We reached the Sir Darya without further hindrance or delay, and as the arrangements for crossing are much better than those along the Amu Darya it was but a short time until we reached the shore on the Kasalinsk side. Here we parted from the family that was going to America. We with our effects were conveyed to the mail station, while they proceeded by private conveyance toward Russia on their way to America.

How we relished the tea steeped at the mail station in pure water. The water we used on our journey was taken from wells and pools in the desert.

We spent some time doing portage work in Kasalinsk. I do not think that any of the money that I had paid to Ismail Bey would have been returned to me.

The return to Tashkend occupied considerable time as we stopped at every stage to do portage work. But in the order that I may not test the patience of the reader too much I will close for the present.

Newton, Kansas.

For the Herald of Truth.
THE APOCRYPHA.

By J. Clayton Kolb.

In most family Bibles (especially old ones), between the Old and New Testaments, will be found fifteen books called the Apocrypha. Why these books are left out of some Bibles is a question. Certainly they are inspired writings. It stands to reason if the first part of the 10th chapter of Esther was given by inspiration of God, surely the Apocrypha also are. In many of the old writings which have been left us by those who died for their faith, reference is frequently made to these books. Paul writes to Timothy, "All scripture is given by inspiration of God" (2 Tim. 3:16). That the man of God may be perfect, thoroughly furnished unto every good work. "The rest of the chapters of the book of Esther, which are found neither in the Hebrew nor Chaldee," throw much light on the first part. "The Song of the Three Holy Children" give additional instruction and information regarding their wonderful faith and trust in Almighty God. The record of Eleazar (2 Maccabees 6) should certainly be an inspiration and encouragement to our old brethren who are found here by the grace of God are standing aloof from and testifying against the popular sins and abominations of today. The godly advice and admonitions of the pious mother of the seven sons (2 Mac. 7) should be an incentive to all God-fearing mothers to warn their sons and daughters against pride and conformity to the world, which is just as abominable, yea, detestable

in the eyes of God today as it was for the Jews of the old dispensation to eat swine's flesh.

Those who do not have the Apocrypha in their large family Bibles can procure them at small cost in neat separate volumes of almost any of the large book stores. The Apocrypha should be in every Christian home.

Spring City, Pa.

For the Herald of Truth.
THE OVERCOMING LIFE.

By A. K. Kurtz.

"He that overcometh shall inherit all things." Rev. 21:7. A conditional promise to inherit all things, that is, heaven with all its joys and glories. And the things to be overcome are such as would hinder us from enjoying the felicities of heaven. These are sin, the flesh and Satan. All sin emanates from these three. So, to live free from sin these must be overcome in order to obtain the promise. The Revelator says (Rev. 12:11), "They overcame him (Satan) by the blood of the Lamb and by the word of their testimony," and this is our only means of overcoming all evil.

Christ has died to save us from sin and has overcome the evil one, but we must ourselves become conscious of our sinful state before we are willing to flee to him for forgiveness and help to overcome. We are free moral agents and can choose between right and wrong. God, in the giving of his Son, to die for the sins of the world, has forever exonerated himself in regard to being responsible for our sins. God would have power to take away that which is sinful to us, but then we would not be free moral agents. And the fact that he gave his Son to die for us should be sufficient proof that he greatly desires our salvation and if we are willing to do our part through faith in him we will be able to overcome all sin.

Israel in the possession of Canaan most beautifully typifies the overcoming life of the true Christian, while the wilderness life is just the reverse, full of defeats and reverses, all the result of sin in not believing and obeying God through his representative, Moses. They had their own way as long as all went well, but when trouble came then they wanted the Lord to have mercy on them. Just like many of his professing children at this age. They want their own way while all goes well, but when affliction comes then they want God to have mercy on them and call the minister to offer prayer and intercede for them. There is no victory, but defeat after defeat.

But notice the difference after this disobedient and gainsaying generation had passed away or were consumed by God's wrath, and their children came the second time to the Jordan. They told their leader (Joshua) this time, "All that thou commandest us we will do and whithersoever thou sendest us we will go." Josh. 1:16. This vow was faithfully carried out with but few exceptions and here began the victorious life. No more defeats (except in the case of Achan's sin), and "the Lord magnified Joshua in the sight of all Israel" (Josh. 4:14), that is, made him great and glorious, so that Israel feared him as they did Moses. Joshua was here magnified or made glorious in the church and in the world.

So we have a Leader of leaders in the person of the Holy Spirit, that is now the representative of God the Father and God the Son, who is ever ready to lead to victory all those who come to God and make the consecration, as Israel did when they promised allegiance to Joshua. In Joshua's

campaign in the land of Canaan he overcame the thirty-one kings and slew them. So our Leader, Jesus, by the offering of his body as a sacrifice for sin has conquered and overcome not only the thirty-one kings (all sins of the flesh), but has overcome Satan for us, and through the power of the Holy Spirit we may be kept from all sin and be among those who overcome and have the promise with them to inherit all things.

Oh, if we only could realize to what high and exalted position God, through the giving of his Spirit desires to exalt us, we would put forth every effort in our power to keep away, so far as possible, from anything sinful, that we might not become contaminated with the degrading and soul-destroying influences that kept Israel bound as it were with chains of sin in the wilderness life, and is now keeping its thousands that profess Christianity bound down to the very lowest state of Christianity (if it may be termed such) by habits acquired in an evil hour when there was no strength to resist or wisdom to discern between right and wrong. We should not make the mistake of thinking that because Christ died for our sins we can live here, satisfying the desires of the flesh, and then go to heaven and enjoy the society of angels. We cannot save ourselves, but we must become willing to have God save us by the surrendering of our wills to him, so he can work in us to do his good pleasure (Phil. 2:13). In this way the flesh, by which is meant the natural desires of man, is overcome and we no longer live as our own wills dictate, but live out God's will because it has become ours. Thus we may become free from the "law of sin," then we will not "fulfill the lust of the flesh." Gal. 5:16.

It is alone through the power of God that we may overcome, and our will is the door that either bars out God's power or opens to him that he may work in and through us and give us strength to overcome the powers of darkness, and bring us out more than conquerors by his might.

Praise God for the promise of overcoming power through our blessed Redeemer. May we have faith in him to make that promise ours, and thus land our souls in the haven of rest, prepared for us.

Smithville, O.

For the Herald of Truth.
WINE IS A MOCKER.

By J. A. U.

In the Herald of Nov. 12 we read an article written by a beloved and highly esteemed brother, giving an explanation of the Sunday school lesson on "Temperance" for Nov. 22, under the golden text of "Wine is a mocker." We fully agree with him in the position he takes as to total abstinence, and the effects of intemperance and all its kindred evils upon the human family, and we have not the language to picture it in all its horrorfulness, yet we would beg to differ with him as to the status or position of the drunkard. When we consider the fact that about eight-tenths of all crimes committed in this land of ours are attributed, directly or indirectly, to intemperance, and that every year an army of fifty to one hundred thousand men and women march to eternal ruin and destruction, is it any wonder we shudder when we know these things?

What are we doing about it? Whose boys and girls are going to fall next into the hands of the alcoholic demon, as the brother is pleased to style it? Is it to be my boy, or your boy? We cry out in horror, No, no. God forbid. Not mine! But whose shall it be? Do we care, so it is not ours? And do we feel secure so long as the demon

leaves our family alone? The question comes again, What are we doing to keep him (the demon) from our boys and other boys? The brother truthfully says, men and women usually destroy or flee from serpents or adders. Destroy, of course, if they can, and they usually succeed. No pains are spared, no expense is too great; they do all they can to destroy. This is prohibition.

I would ask, Do we get anything without some action? Does not God want us to do our part? And again, Does not history prove that people have just what they want? The people in Samuel's time asked for a king. God granted it, and gave them a Saul. In our day and generation the people (not Christians) say, For so much money any reputable citizen can start in the business of dispensing this soul-and-body-destroying agency. God has tolerated it so far, but how long? Who is responsible? God or his people? We hear it taught from our pulpits that we as Christians are responsible to a large degree for the evils around us. Is it not true? In Jeremiah we read of times probably very much like our own. They were losing many blessings. Jer. 5:25 says, "Your iniquities have turned away these things, and your sins have withholden good things from you."

It is generally admitted that, next to unbelief, intemperance is the greatest enemy of God and the church. Jer. 5:29 says, "Shall I not visit you for these things? saith the Lord," etc.; and the latter part of the 31st verse says, "And my people love to have it so; and what will ye do in the end thereof?"

We are glad for the expression of the brother when he says that many people, especially Christians, are seeking deliverance from this demon. Is it not to them that we should look or from them expect that something should be done to destroy the hydra-headed monster who spares none, but who seems to have gone forth like the Egyptian angel of death, commissioned to slay, in not the first-born, then the fairest born in every family? Shall he not be arrested in his desolating career? In that arrest, all can give aid that will, and who shall be excused that can and will not? Christ says, "Unto me is given all power in heaven and on earth." We believe that Christ through God could wipe out this monster with one breath of his anger. Only those who have brought up a family of boys and girls can know the anxiety and anguish of heart as these children go out from their homes—praying and Christian homes—when they are tempted on every side by the saloon and all its attendant evils.

Can we make any excuse for having saloons? None whatever. And much could be said why we should not have them. Why then not say so when we are asked to express our opinion on the subject of temperance? "Is it not high time to awake out of sleep?" It is often the case that men only awake when the demon of drink has kidnapped some member of the household or some dear friend. They are not aroused when the father, or son, or daughter of others go over the rapids of drink. It is proverbial that many, if not most of the temperance workers, have been awakened by the invasion of their own homes by the drink evil.

How long will God continue to bless this nation if this evil continues? "Righteousness exalteth a nation, but sin is a reproach to any people." Our nation is called a nation of the free, with the God-given right and privilege of franchise. The people, not a despotic ruler, make the laws, unless we can say now that alcohol is king. We are

Concluded on page 383.

HERALD OF TRUTH

November 26, 1908.

ABRAM K. KOLB, Editor.

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"Narcotics, or the Drug Habit, and non-alcoholic medication, or why, when, and what medicine to give," is the title of an excellent 24-page pamphlet by Dr. S. O. Barwick of Wakarusa, Ind. Price, 10 cents. The Doctor explains what is meant by the terms food, tonics, and narcotics, and shows the medical use as well as the alarming abuse of drugs and liquor. The pamphlet is well worth reading.

The Herald for 1904.

With the close of the year, many of the subscriptions for the Herald of Truth expire. We shall be glad to have all our patrons renew their subscriptions early.

New subscribers will receive the paper from the time their subscriptions are received until January 1905.

We should also be glad to have a brother or sister in every neighborhood or congregation, who is willing to labor for the Lord and His cause, to solicit subscriptions and collect dues, both for the "Herald" and the "Young People's Paper." We will give you a reasonable compensation for your work. Write for terms and instructions. The subscription price for the "Herald" is \$1.00 per year; for the "Young People's Paper" 75 cents per year. If you subscribe for both papers you will get them for \$1.50.

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HERALD OF TRUTH.

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CORRESPONDENCE.

Scottsdale, Pa., Nov. 19, 1903.—Dear Herald readers, Our congregation has just enjoyed a season of spiritual blessings. Oct. 31, Bro. Isaac A. Wambold of Breslau, Ont., began a series of meetings in our M. H. at Scottsdale, and on Nov. 2 Bro. E. S. Hallman of Berlin, Ont., also came. Meetings were held every evening, Bro. Wambold leaving home on the 6th, to hold meetings in Columbiana Co., Ohio. Bro. Hallman remained until Nov. 16, when he, too, went to Ohio. Our home ministers continued the meetings until Wednesday evening, Nov. 18. There were a number of confessions. Sunday, the 15th, communion was observed. Two precious souls were received into church fellowship with us and several more are now under instruction and will be received later. We

are thankful to God, and to the dear brethren for their visit to us and the many good lessons taught us while here. May God's blessings attend their labors as they go laboring in his vineyard seeking to save the lost.

Yours in his name,
J. M. Eby.

Roaring Springs, Pa., Nov. 15, 1903.—Dear Herald readers, Greetings in Jesus' name. We should thank God for the many blessings we enjoy from day to day. Bro. Abram Metzler preached at the Pleasant Grove M. H. this morning (text, Ps. 51:12, 13), and at this place this afternoon, from Luke 21:19. We were glad to have our dear brother in our midst again, as he had been laboring in Ohio for some time and expects to leave again to labor in the Lord's vineyard during the next two weeks. Let us pray that many souls may be brought from darkness to the marvelous light. There is power in prayer. God hears and answers prayer if we pray in faith. "Examine me, O Lord, and prove me, try my reins and my heart." Ps. 26:2. Let us pray for each other while we have the opportunity. May God's blessing rest upon his children, is my prayer. Levi Sauder.

Rohrerstown, Pa., Nov. 17, 1903.—Greetings in Jesus' name. After an absence of about five months Bro. A. D. Wenger and wife have returned to their home, and many were glad when on Sunday morning, Nov. 8, we again met the dear brother and heard from his lips the blessed story of the cross, so old, yet ever new. He based his remarks upon Gen. 3:9, latter clause. This is a personal question and one that should deeply interest every one. We are either for God, or against him. We are either traveling the narrow way to the New Jerusalem, or the broad way to eternal ruin; and since we believe it is God's will that we should know just where we are, with regard to our spiritual welfare, may the many warnings and the earnest entreaties of our dear brother have sunk deep down into our hearts and may we all retire within ourselves, turn on the searchlight of God's eternal truth and see just what is our true condition, and if we realize that our relationship with our God is not what it should be, that our lives are not reflecting the life of the blessed Christ to those about us, the prayer of the writer is, that we may all get right with God, and that without procrastination, since we know neither the day nor the hour wherein the Son of man cometh.

May God help us all to be true to ourselves, our God and our fellow men, so that the great day to come may reveal us all among the blood-washed throng, eternally bound together by the supreme love of God in Christ Jesus. May the Lord abundantly bless our dear brother and sister, and may they be instrumental in winning many precious souls for the Master, ever remembering that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3. Cor.

Spring City, Pa., Nov. 18, 1903.—A visit to the congregation here on the 15th by Bro. Noah H. Mack of New Holland, Pa., was greatly appreciated. His text was on Luke 5:5. Although his subject was "Fishing," yet, by showing that we should be fishers of men, he instructed us where, how, and when to fish, what kind of bait to use for different kinds of fish, and we pray that all may heed the instruction given. He also addressed the Sunday school before the services. We would be glad to have others visit us also. Francis Bechtel.

Gridley, Ill., Nov. 15, 1903.—Dear Herald readers, Greeting: Yesterday the brethren, John Smith of Matamoras, Ill., S. Gerig and Christian Gerig of Iowa, came here and preached for us last evening. Today we held communion services. The past few months a number of ministers have visited us, for which we feel thankful. May God bless the work and his workers everywhere. Cor.

Max, Ohio, Nov. 16, 1903.—Bish. Abram Metzler of Pennsylvania closed a series of meetings at New Stark, Nov. 8. The meetings were a means of grace in which the church was built up and much good seed was sown, which we expect to take root, spring up and bring fruit to the glory of God. On Nov. 14 we began meetings at the Turkey Run M. H. with good interest. This house was remodeled and put into good condition for worship, and we now ask all interested in the cause of Christ to remember the work here as it is arduous to build up these places that have gone backward. A young minister filled with the mission spirit should move to this place. John Blosser.

From the Salem Cong., Elkhart Co., Ind.—Nov. 14 we had preparatory services and on Sunday following the communion of the Lord's Supper was held. No bishop being present, our home minister, Bro. J. Christophel, officiated, assisted by Jacob Shenk. Although our membership is not as large as some, yet those present nearly all partook, and what is still so encouraging is that there were three sisters who are already past 80 years of age. May the Lord keep them with us, faithful until the end. Cor.

Pleasant View Cong., Stark Co., Ohio.—Greetings to the members of the Herald. "As cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25. We feel to write the "good news" from this church in the hope that it will be encouraging to others. On the 4th of Nov. Bro. S. G. Shetler commenced a series of meetings and closed Sunday evening, the 15th. The brother labored very earnestly, and as a direct result of the meetings six souls confessed Christ and many others seemed to be near the kingdom. It may be that we as a church were not burdened with lost souls to the extent we should have been, and expected too much from our beloved brother. Probably search in some congregations where the work seems to be hindered by some unknown cause, would disclose some "golden wedges" or "Babylonian garments" hidden away, causing defeat to God's spiritual Israel.

We feel to thank God for what he has done for us, and want to give him all the honor. We also feel that we owe Bro. Shetler much as a church for the sacrifice he made to help the work here. The Mennonite church is indeed under great obligations to our evangelists who go out by faith to uphold a pure gospel, and stand for the word of God in these times of spurious doctrine and loose teaching. May a great work be accomplished throughout the churches during the meetings that shall be held this winter. Henry Horst.

Hadjin, Turkey, Oct. 27, 1903.—Dear readers:—It has been a special kindness of the Lord to me and the work here that I have been permitted to visit Germany and Russia during the three summer months. It is indeed marvelous to think that this work, although so young, is known almost world wide and in every country many of the children of God remember our dear orphans and workers before the throne.

HERALD OF TRUTH.

For some time have we felt the need of having some one of us at this station to be personally acquainted with our many German friends, but never felt that we could spare one of our workers long enough to visit all these widely scattered friends.

This year, after being invited to a convention in Blankenburg, Germany, and knowing that many of our friends would be gathered there, we believed it to be a door opened by our dear Lord, and after much prayer the local board decided that I go.

Only those who have been deprived of fellowship with the saints for some years know what a feast it was to my soul. My courage was increased and I realized more fully than ever what a golden opportunity our dear Father had placed before us that we might have the privilege of leading souls to the Savior and lightening their burdens by telling them of Him who desires that we cast all our care upon him, and that God is willing to manifest his wonderful love, even through us, weak though we be.

I met Sister Gerber in Germany and after spending some weeks there, I returned via Russia, Constantinople and Konia (Biblical Iconium) to Hadjin. Sister Gerber will spend the winter in Konia. Bro. Barker met me there and brought me to our home in Hadjin, where we received a hearty welcome. We thanked God for a safe and pleasant journey, in spite of present circumstances.

As Sister Gerber did not come with us, we took a short cut, not visiting a few of the villages that we had intended to, and thus gained three days' journey. One day we traveled thirteen hours as fast as our horses could easily go, starting before daylight and arriving after dark, and thus we gained another day, so that we reached Hadjin in nine days. It had rained nearly all day and many of the high mountain tops were covered with snow, but our road led only over the low mountains.

We arrived after dark in a village that we had visited before, but decided to stay in the inn and leave very early the next morning. We rode through streets so dark that we could see nothing, rain pouring; no one dares to show us the way and get far from home. The soldier who accompanied us called, "Brother! Brother!" but everything was quiet and the doors were more firmly closed. Our call only caused alarm. Again the soldier called, but this time in an Armenian dialect, "Brother! Brother!" but no brother could be so easily deceived as to think the soldier was really a brother. We rode on and on, and finally found an inn, but the answer was, "No room in the inn. It is full of newly gathered soldiers. A soldier who had formerly accompanied us answered the call at the soldiers' station and came to show us the way saying, 'For your sakes, I will go myself and take you to the house where you visited in the spring.' We came to the next inn, but again received the answer, 'No room in the inn, it is full of horses. I said to Bro. Barker, 'Now we can have a little idea of the condition and circumstances of Mary, the Savior's mother.' We rode on and on, following our soldier who was leading the way on foot while Bro. Barker, our former soldier and I were on horseback. But it was darker than before and we let our horses find the way. Finally we met some one on the street whom the soldier obliged to loan his lantern. We received a hearty welcome after wandering about for nearly an hour, quite chilled but not as tired as often when taking only a common day's journey. Visitors crowded in to welcome us until we finally proposed to unite in prayer and separate for the night as we must have rest.

One night was spent with dear native friends who did all in their power to accommodate us and offered to give us beds and save us the trouble of unpacking our beds. I did not trust the matter, for I knew that any visitors sleeping in our home on the floor would very likely spend the night in entertaining little guests, ("support little things with our blood," as a Russian brother quaintly put it). Bro. Barker assured me that the native beds were comfortable, and that he had slept very comfortably when coming to Konia. A room was given us, and we put up our partition by hanging up a large curtain thus affording a private room for each. Bro. Barker on one side of the curtain and I on the other side. The bed was one of the best but as I was not accustomed to it I could not sleep at once. It seemed all the harder after getting out of the beautiful, soft featherbeds in Russia. I was extremely tired, but both fleas and bedbugs were having a banquet and frolic to welcome me. Finally, about midnight, I turned and said, I fear rather impatiently, "O Lord, do have mercy on me." I fell asleep, and awoke in the morning. Whether the Lord chased the callers or whether he made me unconscious of their presence, I do not know, but the next night I had my little bedstead put up. Apparently Bro. Barker was again very comfortable. Oh, we thanked God for our dear European brethren and sisters who have donated a sum with which to paint our rooms and thus cover up the retreats of the pestiferous blood hunters. But, praise the Lord, these insects are only one of the little trials that are not worth counting.

We spent Sunday on the road in the village where we stayed. We had three services there. The Lord blessed and four souls accepted the Savior. We received a hearty welcome at the house where we heard that the Lord was working among the orphans. A number have been saved and others reclaimed. Last night five girls came to my room and confessed Christ. Two of them had been convicted after the service conducted for them.

The Lord blessed us wonderfully during the journey. At many places a promising interest began, but we had to leave in the midst of it. I was more persuaded than ever that God had chosen our sister for this work. God grant the seed sown may bring forth fruit for eternity.

We feel that our work is much easier as well as more interesting since we know our dear friends personally, and no doubt it is of more satisfaction to them to know through whom they are helping the Lord's cause. It is so encouraging, since we are back again, to know how many dear ones are uplifting us and we know that through his grace we shall meet our Lord in glory.

How different to return than when we first came. When we came it meant to follow in faith and walk in the dark with God, but surely he is faithful. "The toil of the road will seem nothing, when we get to the end of the way." God bless all his faithful ones in the homeland and keep us ready for his glorious appearing.

Your sister in Jesus,
Rose Lambert.

The inconsistency of Christians is the stronghold of unbelief. The lack of the joy in the church is the chief cause of indifference in the world. The feeble energy, the faltering and reluctant spirit, the weariness in well doing with which too many believers impoverish and sadden their own hearts, make other men question the reality and value of religion and turn away from it in cool neglect.—Van Dyke.

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strong mailing tubes, as
precaution against
crushing.

In a letter of the 23d ult. from Bro. L. J. Lehman of Cullom, Ill., we learn that Sister Lehman was at that writing very low and had been confined to her bed for two weeks, having failed rapidly since then. There are times when she appears very bright, and again the end seems very near. She is reconciled to the will of God and is now patiently awaiting his bidding, and desires to be relieved from the bonds of the flesh. Although under such circumstances the prospect to those who see loved ones slipping beyond our reach and mortal sight, is gloomy, yet the assurance they give us is graciously comforting. The Lord bless our dear brother and sister and family in these trying hours and give them the blessed assurance of divine love, so that their remaining days together on earth may be illumined with the presence of Him who has promised to be with us unto the end.

For the Herald of Truth.

POSSESSING THE HOLY GHOST AND SENDING OUT LABORERS.

By P. Hostetler.

II.

No one can call Jesus Lord except by the Holy Ghost. That is, no one can know him as his Lord except he possess the Holy Ghost. The Word also says, "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." This is the new birth. If we belong to God's family, it is because we have been baptized into it by the Holy Ghost.

But there is a difference in having the Holy Ghost and being filled with him. Even at the times of Pentecost they were not all equally filled with the Spirit, for when men were needed as deacons, they were told to choose out such as were full of faith and full of the Holy Ghost. We also read of those who, having love one toward another, were commanded to abound (or increase) more and more. See 1 Thess. 3:12 and 4:1. In this fourth chapter we are clearly taught that sanctification or holiness consists of purity of life, or just the opposite of uncleanness (meaning worldliness or sinfulness).

This same fact is brought out in 2 Cor. 7:1, where it is said that they should cleanse themselves "from all filthiness * * * perfecting holiness," or, in other words, advancing toward perfect, holy living. Now, while we have nothing to boast of as a Mennonite people, I am still convinced that we have the Holy Spirit, which means a missionary spirit, and are just as holy or sanctified a people as any people I have ever heard of or known. I would not thus speak of our people if necessity did not require it, for I know that one of the first arguments certain people bring to bear on our people, is to try and convince us that we are not what we think we are, and that their people—the "holiness people"—are far ahead of us. We as a people have always believed in holiness and sanctification, but not as some people now believe in it. I have said that I have never heard or read of any one that preached or demanded a holier living than Menno Simon did. The trouble is, the seed of the new "holiness doctrine" has been sown into our church the past ten or more years to such an extent that many have been led away by it, so that they do not understand what true holiness consists of. Just recently fourteen persons left one of our congregations as a result of this seed sown

ing, and many others are leaving and going in the same direction.

Let me just say yet that the spirit of Christ makes people to be unselfish, not self-willed; it makes them quiet and unassuming, while many who claim to be filled with the Holy Ghost are about the opposite. Some may say, How is it that I claim we as a people have always had the missionary spirit and yet had no missionaries out in the field? I say they have always been willing to help others as far as they saw and understood a need and an opportunity. We cannot say of a Christian that he has not the mission spirit because he is not at work in the mission field or does not give very much toward supporting the same. I heard a brother say, that he is always glad when a call comes to our church for help. This showed that he was anxious to help others and was waiting for opportunities, and, no doubt, while he may have given less than some others, he gave what he thought he ought to give.

Then, too, can we properly say that people have the Holy Ghost or the true missionary spirit simply because they have gone out as missionaries or are sending out many. I say emphatically, No. Take, for instance, the 3,000 missionaries that recently went from Chicago to New York under Dowie's domination, to bring that city to Christ, as they claim. Does this prove that God used these because others were unfit? No, not at all. But they were sent out by that great deceiver of souls who sends out many, many missionaries into almost all countries, and from many (perhaps a majority) of the churches. Editor, please use my language here, for we had better call things by their right names and be understood.—All right, brother, you have liberty.—Ed.) See what that greatest and most fallen of churches is doing in the line of "Christianizing" the world; also, what the deluded Mormon church is doing.

Now I believe that we must admit, after all, that one of the very best ways to do missionary work is to let our lights shine, and I should like some one who believes our Mennonite church to be so far behind some other churches, to point out a church that has a better light, or, in other words, a better report from the world about them. Also, what missionaries in heathen lands have had greater success from the very beginning and a better report from the heathen about them, than have ours?

Now we will give a few reasons why our people, although having the missionary spirit, have not been doing more work in the home and foreign field. 1. It is not yet so very many years since our people learned to know that there was such a need and an opportunity for work. When people first came to America they thought they had come from a land of Bibles and churches, and would not have thought that it would ever be needful for them to go back across the waters to teach the Bible message there. Then, too, our people did not know of the condition of some in the cities, and many of them do not know it today; in fact, I had better say that only a few know it. Our people thought, as a matter of course, that the people in the cities had Bibles and ministers, and that all who desired could go and hear the word, hence they saw no particular need of having a mission there until in recent years. Naturally, people are slow and careful about taking hold of something new, and they want to study over it and see how it goes "on trial," etc. Even in natural affairs it is this way, and many will not invest in the best kind of machinery until they see some neighbors try it, and then some will not, just because they think they can get along by doing just as they had been doing

before. But now for the past few years the seed of the need of mission work has been sown and is being bountifully sown into our churches today, and it has already brought forth fruit, it is growing still, and by and by we shall undoubtedly have a bountiful harvest of laborers out in the work. See John 4 in regard to sowing and reaping.

East Lynne, Mo.

THE COMMUNION IS NOT TO BE LIGHTLY FORBORN.

By a Sister.

"Take, eat; this is my body which is broken for you, this do in remembrance of me." Cor. 11:24. I think we ought often to have recourse to the fountain of grace and divine mercy; to the fountain of goodness and all purity, that we might be healed of our sins and passions, and be made more strong and vigilant against all the temptations and deceits of the devil.

The enemy, knowing what exceeding great profit and restoring power comes by the holy communion, endeavors by all means and occasions to withdraw and hinder faithful and devout persons from partaking thereof. That wicked spirit himself (as it is written in Job 1:6) to trouble them according to his accustomed malice, or to render them over fearful and perplexed, or by direct assaults take away their faith, to the end that he may prevail on them, if possible, either altogether to forbear communion or at least to come with lukewarmness. But no heed must be taken of his crafty suggestions, for all such vain imaginations are to be turned back upon his own head. We must despise him and laugh him to scorn, nor dare to omit the communion on account of his assaults, or for the troubles which he raises within us.

Oftentimes a too great solicitude for the obtaining of certain heights of devotion, and a kind of anxiety about the confession of sins hinders us. Follow here in the counsel of the wise (Prov. 13), and lay aside all anxiety and scrupulousness; for it hinders the grace of God and overthrows the devotion of the mind.

I think we should not omit the communion for every small vexation and trouble, but rather proceed at once to confess our sins, and cheerfully forgive others whatever offences they have done against us. And if we have offended any, humbly crave pardon, and God will readily forgive us. Matt. 11:14. What does it avail to delay the confessing of our sins, or to defer the communion? I think we ought to make ourselves, by the help and grace of God, thoroughly clean as soon as possible. For if we do not make haste to prepare ourselves and to be partakers of the communion, neither will we be prepared to meet our God, and for all that we know, we may meet him yet this day. Oh, make haste to apply this sovereign remedy and you will find it to be better than if you wait longer. If we omit it today for one cause, perhaps tomorrow another of greater force may come to us, and so we may be hindered a long time from communion, and grow more and more unfit.

Oh, let us quickly shake off all present heaviness and sloth, for it is certainly unwise to continue long with a disturbed conscience. In so doing, every day, impediments are thrown in the way to separate us from the divine service.

It is very hurtful to long defer the communion, for this usually brings a spiritual drowsiness. Alas! some lukewarm, undisciplined persons do willingly delay confessing their sins, and defer the communion, lest they should be engaged to keep a stricter watch over themselves. How poor and mean is their love, how weak their devotion, who so easily put it off. How happy are they and how acceptable to God, who so orders their lives, and in such purity keeps their conscience, that they will keep spiritual communion continually with the Father for thus they are invisibly refreshed, and strengthened, and the commoration of the suffering and the death of Christ, the visible body in common with brethren is then a source of true inward strength and refreshing.

Archbold, Ohio.

For the Herald of Truth.

LIFE PROBLEMS.

By Lina Z. Ressler.

"Life is real, life is earnest;
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

There is at present a tendency on the part of most people to look at life and the problems it brings in a very light and superficial way. Even those who mean to deal fairly with life and its questions are often tempted to follow the popular way of thinking and to pass over lightly or evade entirely some of the most serious questions of life.

It is possible, even necessary, for every fair-minded person to face squarely and meet faithfully the problems of life. Thus meeting these problems does not always imply direct active work in solving them, but it does imply a faithful effort to see and understand, and to conscientiously decide as to our position in regard to them.

It is sad to notice how many people meet the questions of life carelessly. They know that there are hard, dark questions and they know, too, that some one must face them. Their fellow creatures, who, amid trials and difficulties, are struggling to live, are to them of interest only as they hear others tell of them. They will not investigate, because they fear that such investigation might bring to them new responsibilities. Thus they go on carelessly living for themselves, perfectly contented if people only let them alone and do not bring the question of responsibility too near home. "If we do not know," they say, "how can we be responsible to help those who are unfortunate?" And so they comfort themselves by thinking their duty done if they remain in ignorance. Such lives cannot help but be narrow and fall far short of enjoying what the Father intended that they should enjoy.

Again there are others who, with a very superior air, tell us that they have studied the problems of life carefully and then try to evade responsibility by saying that no one needs to suffer unless he chooses to do so. With this assurance they calmly fold their hands and enjoy their luxurious lives, while their struggling, suffering brothers and sisters toil hopelessly on, looking in vain for a word of sympathy or a bit of kind encouragement. In the long ago, God, in a very definite way, taught the idea of responsibility for each other to Cain. "Where is thy brother?" might today be asked of many a one who would likely answer it with an impudence equal to that of the unfaithful brother of long ago. It does matter to you and me if some one within our reach suffers for the lack of that which we could give. A conversation recently brought this thought to us very forcibly. One whom we had reason to believe enjoyed every luxury of life

that heart could wish, was discussing the wisdom of missionary effort for the heathen and for the poor in our large cities. She took the position that no one who wanted to get along would need to suffer, that there were always ways out of difficulties. When questioned as to the nature of these ways she referred to the free hospitals, the night school, and the efforts of other missionaries. She did not seem to think that those really were means of helping them, and when reminded that somebody after all must attend to these various institutions it did not seem to occur to her that such institutions were the result of missionary effort. This is a cowardly way of meeting life's problems. We know about them and realize their seriousness, but will not touch them, from selfish motives, and then try to bundle the responsibility off on some one else.

The question naturally comes to us, "What are the life problems, and how shall we meet them?" That they are real no one who knows anything about the sin and suffering of this world will doubt. To many of us these problems come very near home, and we find opportunities to be helpful to those who are struggling amid more difficulties than we, at our very doors. If God gives us such work how eagerly and joyfully we should accept it. To others, again, come problems for solution which take them to work farther away from home. If God gives us work in such places it is again our privilege to take it up and do our best. Motives for the work of different Christians are often misunderstood. One of the best things about the Father's arrangement for work in his vineyard is that he does not place all in the same corner of the field. One source of much trouble among Christians is the fact that too many are trying to work in one place while neglecting other parts of the vineyard equally important.

Sometimes those who are called into out-of-the-way places to work out life's problems are very much misunderstood and are censured as being unstable, looking for an easy time or something of that kind. For instance, a foreign missionary is told that most anybody would be willing to travel around and have other people pay the expenses, or in other words, "Most anybody would undertake the work of a foreign missionary, cross the ocean, encounter the dangers of a strange climate, undertake the task of mastering a foreign tongue, and all the rest that goes with missionary life if somebody pays the expenses." If any one really believes this let him faithfully try it. Opportunity will not be lacking. Let him fight the battle of entire surrender to the will of God. Let him give up cherished plans of home, independence, and prosperity. Let him go through the strenuous life of preparation for departure to a foreign shore, perhaps never to return. Let him have peace of mind at the end of his journey, let him feel that he really intends to go, until his heart aches. Let him start for the ship, go through the intricacies of getting baggage shipped, keep brave and strong and helpful while emotions which have long been suppressed almost overwhelm him as he bids good-by to the little group of friends who have followed him thus far, watch the lowering of the gang-plank and the loosening of the ropes which bind the ship to his native land, try to smile as he waves good-by to the loving, tear-stained faces on the pier below, watch the receding of his native shore from sight, think of the ties that, although not severed, yet seem far away, experience the realities of an ocean voyage under these circumstances, and then let him face seriously and conscientiously the question of "who is paying the cost."

These are some of life's problems. They are by no means all or even the most important. For no God-given work is unimportant, and if your problem, my brother or sister, is in some quiet corner of the vineyard, even though it does not require so much sacrifice, or is little heard from, rest assured that if it is the problem God has given you and you have met it fairly and are doing your best at its solution, God will know and he will bless and reward, not according to our place, but according to our faithfulness where he hath placed us.

S. S. "Liguria," Mediterranean Sea, Nov. 7, 1903.

For the Herald of Truth.

ART THOU PREPARED FOR ETERNITY?

Reader, thy time on earth is short. Each closing year, each setting sun, each tick of yonder clock, indicates the shortening of thy days; and swiftly, silently, but surely thou art hastening on to eternity and to the judgment.

The day, the hour, the instant, will soon come when thy life on earth will end, and thou begin thy song in heaven, or thy wail in hell. Today thy hands are busy at work, thy eyes beholding, thy mind is thinking, thou art planning for the future. Tomorrow all is still: the folded arm, the closed eye remain, but thou art gone to eternity. Reader, thine own turn to enter eternity will soon come. Ask thyself honestly, "Am I prepared for eternity?" Give thy conscience time to answer: Listen, it speaks to thee; down not its voice, lest it speaks to thee no more. But choose this day to spend eternity with him who gave himself for you.

For the Herald of Truth.

YOU ARE INVITED.

By Fannie E. Plank.

My friend, this is God's invitation to you, "Come, for all things are now ready." If you refuse the invitation, it may never be repeated. You are bidden to come now. A certain man prepared a great supper, and bade many, and sent his servants at supper time to say to them that were bidden, "Come, for all things are now ready." Luke 14:16-17. But they had other business, and asked to be excused, and they were excused! This invitation was withdrawn, never to be repeated, and not one of them ever tasted of the feast that was prepared especially for them. God bids you, my friend, to a feast for your hungry soul! You may be "excused" if you will, but it may cost you your soul. Behold, now is the accepted time: behold, now is the day of salvation. 2 Cor. 6:2. And whosoever will, let him take of the water of life freely. Rev. 22:17. Are you saved or lost?

For the Herald of Truth.

A PRAYER.

By Frank Monroe Beverly.

Great God, thy mercy I implore,
While in this vale of tears I roam,
Teach me to tread thy righteous way,
And quiet all my fears.

I hear one cry, "Lo, here's the way,"
Another says, "Lo, there's."
I know they cannot both be right—
Lord, take me in thy care.

Thy precious word, O Lord of all,
Is read in different ways,
It seems that few can ever agree,
Yet all profess thy praise.

Great God, wouldst thou teach me thy way,
And help me walk therein,
That I may serve thee as I ought,
And thus be freed from sin?

Osborn's Gap, Va.

HERALD OF TRUTH.

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ABRAM B. KOLB, Editor.

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The Herald for 1904.

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CORRESPONDENCE.

From Reid, Md.—Dear readers of the Herald—Greeting in Jesus' name. It is some time since we have given any news from this part of God's vineyard. We were somewhat surprised Sunday morning, Nov. 22, when Bro. Martin Whisler of Hanover, Pa., with two of our home ministers entered the audience room at the Paradise M. H. We certainly were glad for the visit, as this is the first time the brother visited us at this place of worship. The brother took his text from John 4:29, and admonished both saint

and sinner very forcibly upon the necessary steps to be taken while we live. The brother also filled an appointment at the Maugansville M. H. on Sunday evening. May the Lord bless the brother in his labors, and may the Lord willing, there will be services at the Miller M. H. There was also an appointment made for the Reiff Cong., but there will be funeral services held instead. Sister Sally, wife of Bro. Daniel Martin, will be buried there tomorrow. She leaves a family of five small children and her husband to mourn her early death. Dear readers, let us be more earnestly engaged in our Christian warfare, for in such an hour as we think not the Son of man cometh. Matt. 24:44. May the Lord bless us all.

Benj. B. Weber.

Peabody, Kansas, Nov. 23, 1903.—Dear readers of the Herald—Greeting in Jesus' name. We have reason to be thankful for the gospel feast given us in the last two months.

Bro. Noah Metzler of Nappanee, Ind., came here Sept. 21, and preached eight edifying sermons. His texts were so selected as to form a chain and contained enough to think upon for many days.

Oct. 28, immediately after the Bible Normal near Newton, Bro. J. M. Shenk of Elida, Ohio, began meetings. On Saturday he, joined by Bro. J. M. Nunemaker of La Junta, Colo. On Sunday communion services were held, in which most of the members participated.

Bro. Shenk remained with us until Thursday, then he left for another field. Bro. Nunemaker remained with us until the following Tuesday. The weather, being disagreeable and the roads heavy, the attendance was not as we should have liked. The brethren indeed labored earnestly while in our midst. Our prayer is that the seed may not have fallen upon stony and unprepared ground. We were also cheered by visits of some young brethren and sisters from other States. We were glad for and encouraged by their visits, and felt sad to take the parting hand, but how consoling to realize "that tho' we part 'tis bliss to know the good shall meet above; in heaven we shall each other see, and never part again."

May the heavenly Father strengthen us all. Minnie A. Good.

South English, Iowa, Nov. 20, 1903.—We were much pleased to have Bro. J. M. Shenk of Elida, Ohio, with our little congregation over Sunday, the 8th, at which time we held our communion service. Bro. Shenk preached five times while here. His sermons were listened to with interest. His visit was especially appreciated just at this time. We believe the Lord directed him to give us this pleasant surprise. We are near the main lines of railroad between Chicago and Kansas City or Chicago and Omaha, and if parties traveling through and wishing to stop with us will write us in time we will advise them as to the best connections in getting here. We are glad to have brethren, sisters and friends to visit us. We have a small congregation here, with Bro. S. G. Lapp as our minister and elder, and we are happy in the Lord's service. S. B. Wenger.

Wakarusa, Ind., Nov. 27, 1903.—On Nov. 14 Bro. J. S. Shoemaker came here. In the afternoon of that day we held our services preparatory to the observance of the communion of the Lord's supper, which was held on Sunday, Nov. 15. Bro. Shoemaker then held meetings until Thursday evening, Nov. 26. In the forenoon special Thanksgiving services were held. The brother labored

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very earnestly among us, urging the brethren to a higher plane of Christian living and warning the sinner of the wrath to come. We wish that more might have attended these meetings. Although there were no visible results, we hope and pray that the efforts put forth may yet cause the ungodly to turn from their way, and cause the brotherhood to seek and to live deeper spiritual lives. May our lives be a continual reproof of sin in its various forms.

Cor.

Goshen, Ind., Nov. 26, 1903.—Dear Herald readers—Since many will no doubt be interested in the work at Goshen I will report some of the doings of this congregation.

Up to this time we held all our services in the Christian church, but from now on we will worship in the College building. On the evening of Nov. 18th, we organized our Sunday school. The following officers were elected: Bro. N. E. Byers, Supt.; Bro. C. K. Hostetler, Asst. Supt.; Sister Lulu Greenwalt, Sec.; Bro. A. R. Butti, Treas.; Bro. C. H. Smith, Chorister, and Bro. E. J. Zook, Superintendent of the Intermediate and Primary Departments. Though as yet we have scarcely any pupils in the last named departments, we organized them for the purpose of working them up. This might be suggestive to others who "are zealous of good works" to go and do likewise, i. e., not only provide for existing work, but organize to create that which is not.

Our Young People's Meetings are all well attended and the best interest prevails.

Our church services are conducted by our ministering brethren, J. S. Hartzler and P. E. Whitmer. Bro. Hartzler preached our Thanksgiving sermon today. He gave us some very convincing reasons why we should be more thankful now than before. We were reminded that we are not thankful enough for some things which we consider very ordinary. Even the very proportion of the elements in the composition of the air we breathe and the water we drink demands our gratitude. Should that proportion be changed we could not live.

Over eighty students are attending school here at present and quite a number more are expected after the Christmas holidays, when the short Bible term will begin. As a school we like our new home.

All the brethren and sisters here "have a mind to work," which gives us reason to hope for prosperity and growth. May God's hand be in the work that it may not remain mere activity, but become a power for good to the upbuilding and encouragement of Bible Christianity.

Rudy Senger.

For the Herald of Truth.

LESSON FOR SUNDAY, DEC. 13, 1903.

By Abram Metzler.

THE DEDICATION OF THE TEMPLE.

1 Kings 8:1-11, 62, 63.

Golden Text.—"I was glad when they said unto me, Let us go into the house of the Lord." Psa. 122:1.

The building of the temple, as we think of the great amount of time, labor and material wealth given to its construction, speaks to us in strong terms of the devotion of God's people at that time. Their devotion and spirit of sacrifice to accomplish the work is indeed a rebuke to many professors of the present time.

We remember that the construction of this magnificent building was first conceived in the mind of David. He thought he would build a house unto the Lord; but God directed otherwise. Thus it is in our life-work. Often we devise plans and come to

definite conclusions as to our work and calling, but God interferes. His counsel is wiser, his plans better, the work more timely, the results much greater and more to his glory than if we follow our own plans.

God informed David that the building of the temple was for another to do. How about David then? Did he go off on a prolonged plot and refuse to do anything? That is what many modern, seemingly zealous Sunday school and church workers would do. So long as they can go on in their blind zeal, and plan and lead off in the work in a way that will bring honor to themselves, they are ever ready and busy; but when God interferes by direct or by human means, and wiser counsel is given, how very, very hard it is to submit and give place to something better. Oh, that we as Christian workers would all be possessed with that humble, submissive spirit, even as David was. He was not allowed to build the temple, but he was willing to prepare and arrange for the work that should be done after he was dead and gone.

We see in this, on the part of David, one of the essential principles of effective Christian work—a willingness on our part to do that which will help others along in their life-work. Even though the honor we receive from the world or even the church, will not be so great, we may take courage in knowing that our work is for God, and honor from him is worth more than the honor of this world.

David was willing to do his part in preparing for the great work that was for others to do and complete, that all might be dedicated to God, even to his glory. It is a beautiful example of unity of action, followed by glorious results for God.

The temple was designed as a place of worship, a dwelling for the priests, and a place of public assembly. In the dedication of the temple we see a wonderful ceremony, a time of great joy for all the people, for not only the elders, but all the tribes of Israel were assembled.

The temple was the center of national life and the symbolical dwelling place of Jehovah among his chosen people. It served its purpose at that time as designed of God for the benefit of his people. But as God accommodates himself to his chosen people, in this glorious gospel dispensation, by the institution of the Church of Christ, we have a new and better way.

If we are, having dedicated our lives to the service of God, we are enjoying greater blessings and privileges than Israel did. We notice that in the order of temple service none but priests ever entered its sacred portals, and only the high priest was permitted once a year to approach the oracle, or shrine, known as the holy of holies. The people, who worshipped in the open air or the outer court below the priests' court, never beheld the wonders of the interior recesses of the temple. But we, in this glorious kingdom of grace, are all as priests of God (1 Pet. 2:9). Our hearts are the temples or dwelling places of God, if so be that they have been dedicated to him, prepared by God for his sacred presence, where he reveals himself, establishes his laws and fills us with his Holy Spirit. Truly, as the apostle puts it (1 Cor. 3:16), we are the temple of God, and we are expected of God to glorify him in our souls and bodies, which are His.

As the temple built by Solomon and dedicated to God was to be a place of prayer and divine service, and was to be kept free from all unrighteous innovations, so we as the temples of God must be cleansed from all filthiness of the flesh (2 Cor. 7:1), and our hearts kept pure and holy even as the dwelling place of the Most High.

In the dedication of the temple and in its regular service, great sacrifice was made. So must it be with us. As we dedicate our lives to God and his service we sacrifice the things of self and give place to the better things of God. Unless we do this, God cannot use us. God will not, yea, can not dwell in an unclean house. "Blessed are the pure in heart; for they shall see God." Matt. 5:8. There are indeed many who "professedly" dedicate their lives, soul and body, to God, but it is a real dedication, a thorough work of grace in the heart? Looking at the fruits we must fear that it is not. A body decorated with gold and serving as a medium for displaying the ungodly fashions of the world, robbing God of time and money to accomplish the same, and violating some of the plain teachings of his word, is not showing forth the fruits of a meek and quiet spirit, is not as a house of prayer, radiant with gospel light, but rather as one robbing God, that needs to be scourged or sanctified by God's word, even as Christ cleansed the temple of old by driving out its ungodly occupants. That body which has become a slave to tobacco, the whole system being permeated by its poisonous extracts, that body is really unclean because of the filthy habit, and the breath so foul as to be really sickening to such as are not given to the use of the weed, and the so-called kiss of charity, because of its being saturated with the foul fumes of tobacco, is really unwholesome and a dishonor to God and gives very poor evidence of such an one having been cleansed from all filthiness of the flesh and being a fit temple for the dwelling place of God.

As we have learned of God in his dealings with his people Israel in the building of the temple, its dedication and the rigid form of service required of them by God, and as we know how God severely punished them for every violation of his laws of purity and order of service, so we, even in this glorious kingdom of grace, need to watch, labor and pray that we are kept pure in heart and free from all evil habits and customs, being indeed dedicated to God and his service, our souls redeemed by the power of God through Christ, who will come again to receive unto himself his own precious ones and give them their places in that great building, not made with hands, whose builder and maker is God—a home in heaven.

Martinsburg, Pa.

For the Herald of Truth.

IMPRESSIONS AFLOAT.

Reversing the "course of empire" we find ourselves eastward bound across the Atlantic. After a stay of nearly seven months in the land of our nativity, during which we visited twenty States besides Canada, and addressed two hundred and fourteen meetings, we set sail in the Italian liner, "Liguria," from New York for Naples, on Oct. 27, 1903.

A group of friends have come to see us off. The business details of beginning the journey are over. Our baggage is either in place in our cabin or else safely stowed away in the hold to await our call for it at Naples. The farewell meeting in our cabin is over and the little group that has lingered on deck as long as they could has gone ashore to watch from the pier the departure of the vessel. We are the only passengers on the upper deck and our friends on shore can easily distinguish us as we leave them, bound for the Old World. We watch their fluttering kerchiefs through our glass. Emma's red dress and Mary's brown bonnet are the last objects we can distinguish. At last these disappear with the scattering crowd on the

pier and just then the bell rings and we go down to our first lunch on the "Liguria."

After lunch we are again on deck and watch the vessels we pass until the last tie that binds us to the New World is severed and the pilot clambers down over the side of the ship into the little boat which has come off to receive him.

The Gulf Stream is rough. We are told that it is always rough. We were seasick. That is enough. It reminds one of the epitaph some one said should be given to Dryden. He said it should be simply "Dryden," for to those and for those who did not know him nothing could mean more. We were seasick. Those who have been seasick will know all about it, and those who have not, could not understand the situation from a far more detailed description.

This side of the Gulf Stream the voyage has been remarkably smooth. There is little to break the monotony of the voyage, but to us this quiet is a very welcome season of rest. The ship goes right on whether we pay any attention to it or not. The great events that stir the world each morning—Manchuria, Macedonia, and the election in Greater New York, do not disturb us, for we know nothing of them while we left our wonderful powers of amusement fails to reach us here. This calm freedom from responsibility is the nearest realization of rest we have enjoyed for years.

On Tuesday, a week after sailing, we passed through the Azores. If our geographers said anything about these interesting islands we have forgotten all about it. But we shall remember what we saw. The beautiful, cultivated fields, the villages nestled among the hills, the wind-mill up on the mountain, and the maritime station on the beach, will form the details of the picture we bear in mind of Santa Maria, one of the Azores.

This morning (Friday) we passed Cape St. Vincent, and we can still see the shores of Portugal in the distance. Tonight at about nine o'clock we are to pass the "Pillars of Hercules" into the Mediterranean. We see ships of every nation here. A little while ago a British transport with a load of soldier boys from the East passed us. We are to land at Naples next Tuesday, Nov. 10, and from there we may, perhaps, be permitted to write again.

Yours faithfully,

J. A. Ressler.

S. S. Liguria, Nov. 6, 1903.

FROM NAPLES.

We passed through the Strait of Gibraltar by beautiful moonlight. The ships of the Italian line do not call at Gibraltar, so we went right on without even saying, "Good evening" to the guardian Englishmen there. We had seen the rock in day time and we could not help reflecting, how helpless we should be if England had forbidden our going that way. And it is a wonder that any nation ever allowed a foreign power to come to a place like that and establish her power there. Gibraltar is a natural fortress and all that men and those that help men in works of carnage could invent has been applied to make the place impregnable. Right across from Gibraltar is the African coast of Morocco. But so long as she holds Gibraltar England cares little who holds the low coast opposite.

Next day we could see the coast of Spain for a considerable distance, but it was too far away to form any definite idea as to the nature of the country. Two days later we

passed the southern coast of the island of Sardinia. From the signal station there the news of our coming was wired to Naples, so that the folks interested in our coming could be prepared to receive us. From Sardinia to Naples is a run of about fifteen hours and we arrived outside the harbor at about two o'clock at night. As there would be difficulty in anchoring at that time the ship slowed down as soon as land was sighted and we came to anchor shortly after six in the morning. And soon after that we were on the streets of "Beautiful Napoli" once again.

It requires an effort of mind to get away from the impression that Europe lies directly opposite the United States. Our imagination places Norway opposite Nova Scotia, Spain opposite Florida and England comes somewhere opposite New York. Indeed, one coming across has the impression rather strengthened than weakened, for in climate the countries correspond in about that way. As a matter of fact, however, England lies in about the same latitude as Labrador, and Madrid, the capital of Spain, is in the same latitude as New York City. Naples, with its balmy air and sunny climate, is just a little farther north than Madrid. Ask any school boy about the Gulf Stream and he can tell you why England, so far north, is so warm and southern Europe borrows its warmth from the Mediterranean Sea.

I had often wondered why it is that steamers nearly always take such a northerly curve in crossing the Atlantic. In the Pacific the "northern curve" is still more striking. I was not satisfied until I took a school globe and a string and measured the distances in that way. Just try it. From New York to London, the nearest course will be very nearly, if not actually, across Newfoundland. From San Francisco to Yokohama, Japan, the northern curve, near the Aleutian Islands, is nearly 200 miles shorter than the line following the parallel of latitude.

We are "seeing Napoli" now. A week more and we are to sail for the land of sunshine and umbrellas, of heathen darkness and a brighter day in promise.

J. A. Ressler.

111 Via Amedeo, Naples, Italy, Nov. 11, '03.

MISSIONS.

For the Herald of Truth.

OUR TWO DAIS (MOTHERS).

Dhamtari, C. P. India, Oct. 28, 1903.

Dear Brothers and Sisters:—Greeting. It might be of interest to our friends to hear something about the two Dais who are here in the orphanage, and who help to oversee some of the work. They are two widows who came here during the famine, very poor, asking for help, and through the kindness of Bro. Ressler, Bro. and Sister Page, were taken in and cared for. They are now well and fleshy. They have become Christians since they are here and we believe are living Christian lives. The girls all respect them and seem happy when they can work with them. They do not get any pay for their work, only board and clothing, but are satisfied.

Dayan Dai is possibly the older of the two. They do not know their ages, so we cannot tell. She is tall and very straight, and has a good appearance; is quite dark. At first when she came she was at the hospital helping to care for the sick children there, but about a year ago we had her come into the girls' orphanage and help among them. She looks after the sick girls, gives them the medicine, binds up their sores, and looks after them in general. She also looks after the cleanliness of some parts of the work.

Her husband died a number of years ago. She was the mother of nine children. All died when small, except two, a son and a daughter. The son is in the boys' orphanage and is now nearly grown up. The daughter is at present working here, carrying mud and mortar for the masons and whatever work is given her. She is as tall and straight as her mother and very pretty. She is married, but her husband left her and took another woman. Some time afterwards she was taken by another man who kept her, but he became so cruel to her, made her work hard and did not give her enough to eat, so she left him and came here and is now making her own living, earning six pice a day (three cents). She has experienced much of this world's trouble in her yet young life, and she is to be pitied. But there are hundreds of young women in this land, having similar stories to tell.

The other Dai here is Ramotin Dai. She is of short build, but quite strong. She looks after the gardening and some field work, has a gang of girls working with her. She takes much interest in that kind of work. She is quiet and one does not hear her much, but she pushes the work quietly along, and gets it done. We did not know her past life until a few weeks ago. One evening some of the girls went out for a walk, but she did not go. Soon after they had gone a few of the girls came to us and said: Ramotin Dai is crying. So we called her, and asked her why she felt sad so often. We had seen her crying before. So she told us her story. Her husband died leaving her with three children, two boys and one girl. After his death she stayed with her mother, and there her girl died. One day she went to a bazar (about eight miles south of here) with her oldest boy, who was then about nine years old, and she had a basket with her to put some things in. While there she set the basket down and told her boy to stay by it a few minutes till she came back. When she returned the boy was gone. She looked around, and at a short distance saw a man ride away on a horse, with her boy. She called to him but he would not listen. Some of the people there said the man was a merchant from Dhamtari. So she took her younger boy and both started out in search of the lost child. She inquired at different places, then came to Dhamtari, but failed to hear or see anything of him; four years have now passed away and still she has had no news from him. About that time the famine began and she was among those who were in want. She then got work, helping to make brick, which was used for the building of the Mission, and finally she and her younger son were taken into the Mission; soon after her boy died, then she was left alone. She has some brothers but does not know where they are. They left their village and went farther into the jungle. So she says "She is alone, has no one." And when she thinks about her boy and relatives as being somewhere, yet not knowing where, it makes her feel sad. But what mother would not feel sad if placed in similar circumstances?

Brothers and sisters, keep on praying for the sad and lonely, that the light of the gospel may reach many who are yet wandering in the wilderness in a solitary way, hungry and thirsty, their souls fainting in them, that they may learn to put their trust in the true God who can comfort and help them out of all their distresses.

Oh, the world is full of sighs,
Full of sad and weeping eyes,
Help your fallen brother (and sister) rise;
While the days are going by.

Yours in him,

Rudri, C. P. Sarah Lapp.

HOME MISSION NOTES.

For the Herald of Truth.

Dauphin and Amber Sts.,
Philadelphia, Pa., Nov. 19, 1903.

Dear Readers of the Herald:—

It has been some time since anything has been written about the work at this place, so by God's help we will tell about the work here. Above all, we feel to praise God for his loving-kindness shown to us, and to say as did David, "Oh, sing unto the Lord a new song; for he hath done marvelous things; his right hand, and his holy arm, hath gotten him the victory." Psa. 98:1. When we see the depth of sin into which man has fallen, we realize that it is only through the grace of God that we are not in the same condition they are in. We who have had Christian parents praying for us, and who rejoiced when we were willing to accept Christ as our Savior, perhaps do not appreciate our privileges as we should.

Children are led to see the necessity of accepting Christ, but because of the influence of ungodly homes, with ungodly parents, they do not receive any encouragement to take a firm stand for God, and hence remain in the same condition. Such as these we as Christians should help by prayers, that by God's power they may be able to stand.

We are glad to say that two persons have become willing to renounce sin and to follow Christ. They were received into the church by water baptism Oct. 4. Bish. Isaac Ely conducted the services, assisted by Dea. Allebach. Pray for them that they may become useful workers in his service. The Spirit has been striving with several others. Pray that they and many more may be gathered into the fold of Christ.

We had a pleasant and profitable visit from Bro. and Sister Ressler, also from Bro. Solomon Gehman and some friends from Canada. We feel thankful for the interest our brethren and sisters take in the work, and ask to be remembered at the throne of grace, that God's will may be done, and souls saved.

Milton L. Neff.

For the Herald of Truth.

HOME MISSION NOTES.

145 W. 18th St.,
Chicago, Ill., Nov. 28, 1903.

Greeting in Jesus' name.—The time has again arrived for thanksgiving festivity, and we see the effects of it here as well as elsewhere. We have many reasons to be grateful for the Lord has abundantly blessed us during the past year, both spiritually and temporally.

We were not expecting very much for our Thanksgiving day this year, but to our surprise on Wednesday morning the barrels and boxes began to arrive, filled to the brim with good "country things."

Instead of giving a large dinner here, as we do on Christmas, we carried baskets containing a chicken, apples, potatoes and other things to poor homes. Some families had scarcely anything to eat, and they were not able to express their gratitude. Truly, "it is more blessed to give than to receive."

In the evening there was a children's meeting, and after that, preaching services for the older people. There were about 75 in the children's meeting, and as they passed out each one was given an apple.

Our Sunday school is growing larger as Christmas draws nearer. Last Sunday there were 236 present, 108 of them in the primary department.

There is quite a good attendance in sewing school. Some of the little girls are beginning to sew nicely. Many Catholic children come who will not come to any other meeting. We always read a passage of scripture and draw lessons from it for those who do not get the gospel in any other way.

The Thanksgiving offering given by our Chicago people amounted to \$16.35. This will be used in defraying the expenses of the hall. Pray for us that the work of the Lord may prosper.

"Now, unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and honor forever. Amen."

Hattie V. Fisher.

For the Herald of Truth.

NOTES FROM FT. WAYNE.

Ft. Wayne, Ind., Nov. 26, 1903.

Dear Brethren and Sisters:—

Greeting in his name. It is now two months since my arrival in Ft. Wayne, and in looking over the work on this our first Thanksgiving day at this place, we feel deeply grateful to an all-wise and ever-loving Savior for his tender care and guidance. We can say with truth that he has been gliding for a hold on the minds and hearts of the people.

Those who helped us in the work when it was first started have nearly all been compelled by force of circumstances in their own churches to desist from openly helping us, but their prayers and sympathies are for and with us. This leaves us very short in workers. The attendance among the children has been slowly increasing and the prospects are for a large Sunday school. It is a comparatively easy thing to get them to come to Sunday school, but as we do not have enough efficient teachers it is hard to keep and control them. Bro. L. S. Yoder of Nappanee, Ind., arrived here on Nov. 23 to help along in the good work. May the Lord bless him and may others also be made willing to come here and help us. It is a work of love and love means sacrifice, especially in a new field where the faith is little known. Catholics and German Lutherans predominate, but there are many non-church-goers, all of whom need the Savior, as they have wandered far from the gospel paths.

The hall where we hold the services is also used for dances and pedro parties. Pray for us that we may be able to get a building to be used exclusively for mission purposes, so that we can hold meetings during the week.

But besides your prayers we also need your help. Our hall rent at present is \$2.00 per service or \$4.00 per Sunday. So we have received \$4.00 from outside sources, through Bro. N. O. Blosser has kindly forwarded the money until such time as it can be refunded. Send contributions to the M. E. & B. B. at Elkhart, Ind., or to my address at 1428 Franklin avenue. All receipts will be gratefully acknowledged. Pray for us and the work.

Yours in his service,
Jno. F. Bressler.

MARRIAGES.

Stoner—Reist.—On the 12th of November 1903, by H. G. Kauffman, Daniel Stoner of East Hempfield, Pa., to Susan P. Reist of Penn. Pa.

Snyder—Metzler.—On the 5th of November 1903, in Lancaster Co., Pa., by Bish. Jacob N. Brubaker of Mount Joy, Pa., Jacob W. Snyder of Neffville, Pa., to Dora G. Metzler of Rapho, Pa.

DEATHS.

Hartler.—Benjamin Hartler was born near Wooster, Ohio, March 15, 1830, and died of heart disease at his home near Pleasant Hill, Cass Co., Mo., Nov. 12, 1903, aged 68 Y., 7 M., 23 D. On the morning of the 12th he went out, as usual, to do his chores and staying away longer than his custom the members of his family spoke of it, but supposed he had gone to one of the neighbors, as he had spoken of visiting away longer than usual, and little granddaughter found him lying in a lot near by. The day before, in conversation with an old friend, he said, "We should all live as to be prepared to die; I am ready to go at any time God may call me." And the next morning early God called him home. In 1861 he united with the Mennonite church. Funeral services were held at the Center View M. E. church, conducted by Pre. D. W. Britton and Pre. L. L. Thomas. He leaves his wife, six sons, two daughters, two brothers, one sister and many relatives and friends to mourn. May God help all to look to him who is able to heal all our sorrows.

Newcomer.—Susan Muckley, daughter of Mr. and Mrs. George Muckley, was born in Bloom Township, Seneca Co., Ohio, May 18, 1840; died Nov. 17, 1903, aged 63 Y., 5 M., 29 D. She was united in marriage, Oct. 25, 1860, to John Newcomer, and this union were born one son and four daughters. These, with the husband, seven grandchildren, one brother and two sisters, are left to mourn the loss of one whom they cherished dearly. In early life Sister Newcomer united with the Mennonite church and has been a faithful Christian all her life.

Walmer.—On the 24th of November 1903, at the home of his aunt, Sarah Shaffer, in Elkhart, Ind., John, son of Solomon and Mary Walmer of Olive township, aged 21 Y., 9 M., 14 D. He was feeding a corn shredder and just as he was finishing a job his hand was caught in the fodder and drawn into the machine and his arm so badly mangled that it had to be amputated near the shoulder, from which operation he died after several days of intense suffering. During the past year he told his parents that he would go away from his home some time and would not return as he went, but would be carried to his home. While suffering with intense pain he saw beyond the angels and said, "I do not belong to this side; I belong to that side over there." And before he died, he further said, "I cannot say heavy any longer; I am going home." These expressions serve to understand that his thoughts and desires went out after heavenly things, and Jesus tells us that they who hunger and thirst after righteousness shall be filled. His remains were taken to the home of his parents and on Thanksgiving Day his funeral services were conducted at the home of M. H. Kreider and John F. Funk from Luke 4:18. The funeral was a very sad one and very largely attended. May the sorrowing parents, brother and sisters and grandparents all comfort themselves with the thought that what God does is well done.

ITEMS.

End of Street Railway Strike.

After being out on a strike for two weeks, the union conductors and motormen of the Chicago City Railway Co., decided on the 25th ult. to return to work at practically the same terms as they worked under before the strike.

Clerical Orders for 1904.

Pursuant to its usual custom the Pennsylvania Railway Company will issue clerical orders for the year 1904 to ordained clergymen having regular charge of churches located on or near its lines. Clergymen desiring such orders should make individual application for the same to the banks or by the company through its agents. Applications should be sent to the general office of the company as soon as possible, in no case later than Dec. 15, so that orders may be mailed by Dec. 31 to all clergymen entitled to receive them. This applies only to the Pennsylvania lines east of Pittsburgh. Those west of Pittsburgh must follow the rules of the Central Passenger Association.

Less Crime in Lancaster County.—That crime is decreasing in this county was evidenced at the opening session of court on Monday, when only 103 cases were marked for trial, of which twenty-one were for surty of the peace and desertion. Judge Landis, in his charge to the grand jury said that the city and county are to be congratulated on the exceedingly small number of criminal violations of the law. Since the opening of the Mennonite Mission in the Welsh Mountains crime in that district has appreciably decreased. Rev. Noah H. Mack, the minister in charge, has effected a wonderful change in the people, and from lawlessness they have turned to peaceful pursuits. At one time the mountain district was reported in every term of criminal court, but when the Buzzard regime ended the Mennonites took hold and reformed many of the mountaineers. In many respects this lightened the duties of the district attorney.—Ephraim (Pa.) Reporter.

cloak of economy and the duty of taking care of the things God gives us. We should not be wasteful or extravagant, but to be so saving and take care of the things so carefully that we will not give to the needy, is simply an outgrowth of avarice, and a sin that the word of God condemns as one of the most wicked propensities of the human heart. We should therefore be careful that while we practice Christian economy we do not allow ourselves to fall into avarice and selfishness. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

Again: Charity is often misapplied and perverted under the false notion that in order to be truly charitable as the word of God demands we should be, we dare not even gain say a wrong statement, nor protest against false doctrine, erroneous views and corrupt practices. Going out on this line we would certainly be led astray. Charity, it is true, "beareth all things," that are of a personal nature, or such things that do not involve the principles of truth and righteousness, or the principles and teachings of the gospel, but when these are involved it is certainly the duty of every child of God to testify and be a witness for truth, righteousness and purity. If we for charity's sake call wrong things right, or hold our peace for the sake of pleasing the people and holding their friendship, we are untrue to our profession and unfaithful to God. The apostle says (Eph. 6:11, 12), "Put on the whole armor of God that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The apostle says also, "I have fought a good fight" (2 Tim. 4), but let us remember that in this conflict, in this protest against wrong, sin and unrighteousness, "the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every high thought to the obedience of Christ." 2 Cor. 6:4. The only weapon we dare use in this warfare is the sword of the Spirit, which is the word of God.

Now, while the exercise of charity is a clear command of God's word, the use of the sword of the Spirit is a command given us by the same apostle and possesses equal virtue and equal force. We must be able to so interpret the law of charity and the law of maintaining the truth and the principles of the word and upholding righteousness, so that the two do not conflict, and this can be readily done when we give to each its proper place and its proper interpretation. Let us not wrest the scriptures from their true meaning as some do, but give to each declaration of the truth its proper place and application. F.

HERALD OF TRUTH.

Sheep and Dog. — Henry Ward Beecher, once, in a sermon to his people, on the character and disposition of Christians, said that in every flock of sheep there is a dog for every so many sheep, and now, speaking to his members, "if you cannot be a sheep in the flock, be a dog. Be in the church anyway." This kind of talk would do for "Beecher," but it would not do for the faithful shepherd of God's true people.

The inference, of course, is this: "Be in the church" whether a Christian or a sinner; whether a child of God or a heathen; keep yourself in the church; and if you are a preacher or a pastor of a congregation of people, keep your members together in the church; they may be able, influential, gifted, good workers in their way, wealthy and may help the church finances and the church institutions a great deal—so don't put them out; the church would lose by such a course, and the name and fame of the church would suffer.

A prominent teacher in one of our Sunday schools (Mennonite) explained once to his class the parable of the "Wheat and the tares," and applied it to the church, when Jesus himself says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." In his explanations he taught the class the idea that in the church there should be no weeding out, no pulling up of tares; but let good seed and tares grow together until harvest time, the end of the world. With such teaching we need not wonder that the church is corrupt, and that there are so many dogs instead of sheep in the different flocks—so many unconverted sinners in the churches continually palming themselves off for Christians.

This is what destroys the influence of the Christian people, and reminds us of the doctor who once said to the writer, "Well, you are a Mennonite—I am an Episcopalian, and the beauty of my church is, they never put you out of church."

Another said to the writer at one time, "I united with the — church yesterday; but I reserved for myself the privilege of going to horse races, dancing and to playing cards."

The dog is, according to nature and the law of Moses, unclean, and there is no power in natural or divine law that can change his nature and give him the nature and disposition of the sheep, and he can never be a part of the flock; but with men this is different. The grace of God is sufficient to bring the vilest sinner, the most desperate character into the disposition of the lamb, and make him a partaker of the nature, disposition and character of Christ, and when he is thus changed he is of the flock of God and belongs inside, into the church. But when he becomes vile and corrupt and disobedient, he goes back to his old ways and then he must be separated and put away from the communion and fellowship of God's people, in accordance with the word of God. "If he hear not the church, let him be to thee as a heathen man and a publican." Matt. 18.

December 10,

"Put away from among you that wicked person." 1 Cor. 5.

The moral of this story is this, that if you want to be a dog in the flock you must get out of the church. The dog, if he is with the flock, never mixes with the sheep; he is always outside where he belongs, and so if you cannot be one of the flock and a submissive, devoted, humble child of God, get out and go with the class of people that suits you better. Don't act the hypocrite and pretend to be good while you are bad and love darkness rather than the light. F.

PERSONAL MENTION.

Pre. Jacob A. Heatwole of Harrisonburg, Va., recently visited Pendleton Co., W. Va., conducting services at South Fork and Brandywine.

Following the announcement of the serious illness of Sister Lehman, Bro. L. J. Lehman of Cullom, Ill., sent us the sad news of her demise (see death notices). May He who can comfort all hearts sustain our dear brother and his motherless little ones in their affliction.

For the Herald of Truth.

MORE ABOUT THE APOCRYPHA.

By David Burkholder.

In Herald for Nov. 26, in the article headed "The Apocrypha," the writer very highly recommends said books and says, "Certainly they are inspired writings," and in order to prove it quotes 2 Tim. 3:16, "All scripture is given by inspiration of God." All scripture is given by inspiration of God, but there are so many dogs instead of sheep in the different flocks—so many unconverted sinners in the churches continually palming themselves off for Christians.

While the first part of the tenth chapter of Esther is inspired this gives no certain proof whatever that the latter part is not fictitious. It is fully as easy to add spurious verses to genuine chapters as it is to add such chapters to canonical books.

The question as to what writings are inspired must be decided by internal and historical evidences.

The names of the men whose duty it was to collect the books composing the canon of the sacred scriptures, as well as the exact time when it was done, are not certain, but popular belief assigns to Ezra and the great synagogues the task of collecting and promulgating the scripture as part of their work in organizing the Jewish church.—(Smith Bible Dictionary.)

Apocrypha is defined by Webster literally as such things as are not published, but in an appropriate sense, books whose authenticity as inspired writings is not admitted and which are therefore not considered as part of the sacred canon of the scriptures.

When the Jews published their sacred books they called them canonical and divine. Such as they did not publish were called apocryphal. The Jewish apocryphal books are received by the Roman Catholic church, but not by Protestants.

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Prof. J. Rendel Harris, in writing on this subject in Nelson's Bible, says, "In connection with the English Bible the word Apocrypha is a comprehensive term, including the following collection of books and parts of books which either have no canonical authority whatever, or which have only a secondary and very shadowy authority." "The word Apocrypha means secret or hidden, and is applied to a class of writings which have been definitely rejected from the books of the Old and New Testament." "Probably every attempt to define the limits of canonical or inspired books will result in the distinction of three classes of books, 1. The canonical scriptures, about which every one is agreed; 2. The disputed books, about which there is no general agreement; 3. The books which are universally rejected." It is to the third class that the term Apocrypha properly applies, the intermediate class being more correctly known as Antilegomena or disputed books.

"We now come to the additions made to the Greek text of the book of Daniel. They are all unworthy of the document in which they are set and their non-canonicity is obvious."

"The Song of the Three Children, has attained great popularity, of which, as literary product, it is unworthy."

"We come now to two books (Tobit and Judith), which we have classified as Jewish romances."

"The Wisdom of Solomon.—This book, together with the Wisdom of the Son of Sirach, belongs to the class of Sapiential books which is represented within the limits of the canon by Job, Proverbs and Ecclesiastes. The Wisdom of Solomon has nothing to do with Solomon, whose name is artificially attached to it, and it is not older than the first or second century before Christ. It was written in Alexandria."

"Maccabees.—One of the reasons for the rejection of the books by the Protestants lies in the reference to the custom of prayers for the dead in the passage 2 Macc. 12:39-45, where Judas offers a sin-offering for Jews fallen in battle, whose bodies were found to be defiled by symbols of idolatry. Judas is said to have made a reconciliation for the dead that they might be delivered from sin."

Now a few quotations from Smith's Bible Dictionary: "The primary meaning of Apocrypha, 'hidden secret,' seems toward the close of the second century to have been associated with the signification 'spurious,' and ultimately to have settled down to the latter."

"Song of the Three Holy Children, The History of Susanna, Bel and the Dragon.—The character of these additions indicated the hand of an Alexandrian writer, and it is not unlikely that the translator of Daniel wrote up traditions which were already current and appended them to his work."

"Judith, like that of Tobit, belongs to the earliest specimens of historical fiction."

This article is mostly composed from the writings of men who had an extensive knowledge of Bible history, and I believe what they said about the Apocrypha is about correct.

Nappanee, Ind.

For the Herald of Truth.

OUR SILENT INFLUENCE.

By J. A. Ressler.

What a beautiful aroma of Christian influence pervades some lives we know! The Christian who lives his Christianity is more eloquent for Christ than many an ordained minister whose sermons may be logical and convincing but whose life is a negative quantity.

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Is there any one who doubts this? Is it not conceded by every true Christian?

We have heard many arguments against mission work but the strangest it has ever been our lot to listen to is that our influence should speak for us and that therefore we need not go to teach. The exponent of this argument went on to say that if our lives are right their silent influence will go out and out like the waves caused by a pebble thrown into the mill-pond until at last this influence reaches the uttermost parts of the earth. And again he said what even the heathen in India say, that in times of famine and distress it is a duty to relieve their physical sufferings where people are in need.

But the Savior did not tell his disciples to tarry in Jerusalem for their "silent influence" to go out and out like wavelets till they reached the uttermost part of the earth, but only till they were given the power promised by the Father. Then they were told to GO. Try it as we may we cannot well improve upon the Lord's plan of doing the Lord's work. It may not always suit our carnal nature nor accord with our ideas of our "duties to our families" but it is the best plan, nevertheless.

And if silent influence is sufficient to reach the souls of the heathen on the other side of the earth why should it not reach their bodies as well? Surely their bodies are not more important than their souls. Why should we not allow the "silent influence" of the abundant food we eat to go out and out until it reaches them? Too slow. They would starve by the million before we would reach them that way. And they are dying Christ-less, hopeless, by the million now, without any one to tell them about a better way, while we wait for our noble example to reach them.

Silent influence is a good thing when it is good influence. But when it comes to giving bread to the hungry, whether it is the natural bread for the body or the bread of life for the soul, something more is required to fulfil our Lord's will and relieve us of our obligation to our dying brother.

Naples, Italy, Nov. 12, 1903.

For the Herald of Truth.

HOW CAN WE INDUCE CHURCH MEMBERS TO ATTEND SUNDAY SCHOOL?

By Ursula Miller.

Every church member should be a Christian; every Christian is a missionary. However, in nearly all churches there are some members who do not attend Sunday school, for various reasons, though their reasons are, as a general thing, without ground.

Some do not believe in Sunday school. They say their parents got along without, and they can do the same. Some have for their excuse the fact or the statement that they are tired and must rest on the Sabbath. They may be resting their bodies, but while they do that their souls are not permitted to partake of the heavenly manna, which would lead to far more good than a few hours of physical enjoyment.

Then there are the people who are utterly careless. They give Sunday school very little thought, and what thought they do give it has no effect upon them to influence them to attend. Our question is, How can we induce these inattentive ones to attend?

Our Sunday school should be attractive. However, the attraction must not be anything for which the word of God is not an authority. If, then, the church members are missionaries, it becomes their duty to see to it that the members who do not attend are made aware of the fact that the Sunday

school has greater attractions than the frivolities and pleasures of many people. The worldly pleasures vanish; food for the soul that can be gathered in the Sunday school leads us to joys and pleasures everlasting.

Many people who do not attend places of worship would do so if they were given words of encouragement by some other member. There may be timid ones who could be induced if they were given active work.

It should be the aim of every Sunday school worker to bring mankind together and to God. There should be unity; all—rich, poor, timid, forward—should be at home in the Sunday school. Each should go in humility, willing to teach and willing to be taught.

People who are in the habit of attending Sunday school should put forth every effort to induce careless members to attend, as worldly people are very likely to judge our religion by the church members. They think if the members do not go to the Sunday school, what need can there be of becoming a member, or a Christian! A church member who does not attend places of worship is setting an example for his children. If they are not carefully taught and trained the children soon lose respect for the Lord's day, then for the church and at last may lose respect for religion.

It behooves us to do our duty by setting the best example possible in living for our Savior, that none, through us, shall be led astray.

For the Herald of Truth.

OUR WORDS.

By J. S. Martin.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. 3:10.

We all love life. It is not unusual for men and women to travel for miles to receive the benefits of a change of climate in the hope of prolonging their lives. When life is brought into question we spend all that we have, if need be, to live a little longer. Neither time nor money is considered when life is in question, and all because we love and cling to life, and it is right that we should do so. Yet, dearly beloved, there is a life about which we should be more concerned, which neither distance or money can prolong, but which requires, on our part, surrender to Him who gives this life.

Since our words are such an unmistakable index to our lives, let us consider carefully the teaching of the apostle in that he says, "Be swift to hear, but slow to speak." Oh, that we would be more careful what we say! And yet, how we speak often tells more than the words themselves. How often have we wounded our fellow men by our careless expressions! How often have we needed to repent bitterly for rash words, spoken without a moment's thought! One word has cost the life of a person more than once. In 2 Kings 11, we read the story of Athaliah who called out, "Treason," and for the word was put to death.

The apostle James realized the power of the tongue when he said, "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.... Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" Oh, that we would use the gospel bit, the Bible,

Concluded on page 898.

HERALD OF TRUTH.

December 10, 1908.

ABRAM S. KOLB, Editor.

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The Herald for 1904.

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December 10,

CORRESPONDENCE.

West Liberty, McPherson Co., Kansas, Nov. 15, 1903.—Today, Bro. S. C. Miller officiating, 19 souls were received into church fellowship; 17 by baptism, one reclaimed and one received from another denomination. The latter is a sister whose husband and daughters recently found the Savior. Such are some of the happy results that follow the efforts put forth by our ministering brethren after proclaiming earnestly the gospel. Sometimes our ministers see no direct results from their labors, and yet we know the "word will not return unto him void" (Isa. 55:11). Through it the Holy Spirit will reprove many a soul and convict them of sin. "Faith brings victory, faith which worketh by love. Faith gets the most, humility keeps the most, and love works the most." R. J. Heatwole.

Max, Ohio, Nov. 23, 1903.—Greeting in Jesus' name to all the readers. Nothing has appeared in the Herald from the Turkey Run Cong. for a long time (how true the Holy Spirit is to write). Our meeting house is now in good repair and ready for services. On the 14th of this month Bro. John Blosser of Rawson, Ohio, came here and remained until the 22d, holding meetings every evening. His preaching created quite a stir. Large crowds came to hear him and many acknowledged his preaching to be the truth, as revealed in God's word. What is necessary here is to show the people that many are worshipping the god of this world more than the true God. Oh, that some of our brethren and sisters were more faithful, and by living more closely to the doctrine of Christ, let their lights shine more brightly. Certainly their lives would be a greater blessing to those around them.

Arrangements have been made so that now we will have regular services every four weeks. We invite our ministers to stop with us if they pass this way.

Benjamin Huber.

Muddy Creek, Pa., Nov. 22, 1903.—Greeting in the Master's name. We are in our refuge and strength, a very present help in trouble. Today at our regular meeting at the Bowmanville M. H. we were greatly encouraged. Six precious young souls became willing to take a stand for Christ, making a total of seven applicants for water baptism at this place. There are others who are almost persuaded. Dear brethren, let us pray earnestly to God that his Spirit may still strive with them that they, too, may step into the fold. And may we who have accepted Christ remain humble at his feet, always abounding in the work of the Lord. J. M. Weber.

Farmersville, Pa., Nov. 30, 1903.—Dear Editor and Readers of the Herald.—Greeting. Our Father is so good and Christ so precious, the Holy Spirit so comforting, therefore what can hinder us from shedding abroad a Savior's love, or from encouraging one another through a God-sent paper which is a great help to a traveler like myself. I feel truly happy in him for having the privilege of reading our church paper, but am sorry that some do not or will not know what help it contains. Truly, without spiritual food we cannot live. As we have received Christ, so let us walk in him. Read Col. 2.

Bro. and Sister Sanford Landis have been with us lately; Also Bro. Christian Leifer of Petersburg, Pa. May the good seed sown bring forth fruit. The latter is young in the ministry. May God grant him and all minist-

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ters of the holy gospel every needed blessing, and may they go forth and proclaim the glad tidings of joy to all the world, that thousands may be led to cry for mercy and find sweet peace. Bro. Noah H. Mack preached for us on Thanksgiving day from Eph. 5:15. Oh, for more spiritual things and less worldliness! How much more real beauty there would be in this world. The editorial note on Thanksgiving is worth taking to heart. God bless you. Lizzie M. Wenger.

McVeytown, Pa., Dec. 1, 1903.—Sunday, Nov. 8, the congregation near Belleville, Pa., held a church council to consider the question of choosing a minister, and as there were some members not favorable to the movement the matter was postponed.

The congregation at Mattawana, near McVeytown, Pa., has resolved, the Lord willing, to remodel and enlarge their meeting house in the near future.

Sister Annie M. Kauffman, wife of Bish. John E. Kauffman of the congregation near McVeytown, went to a hospital in Philadelphia, on Nov. 19, to undergo a serious operation for a cancerous affection. Her many friends rejoice to hear that she stood the operation very well and with her fair health otherwise and her hopeful disposition they hope for her speedy recovery by the Lord's blessing.

Pre. John S. Mast of the A. M. church in the Conestoga Valley, Pa., appointed by the Ohio and Pennsylvania A. M. Conference to visit the churches holding to that conference in Pennsylvania, Maryland and Virginia, commenced the work in Millfin Co., Pa., Nov. 25, intending then to go to Lawrence Co. and thence to the Gettysburg Cong. near Johnstown. J. K. Hartzler.

Manson, Iowa, Nov. 27, 1903.—Dear Herald readers, Greeting in Jesus' name. Our new meeting house will be opened for public worship on the 20th of December, the Lord willing. A cordial invitation is extended to all our brethren and sisters. Several congregations kindly helped us with their means. May God richly bless them. We also ask an interest in the prayers of our people everywhere. D. D. Zehr.

Surrey, N. D., Dec. 2, 1903.—Bro. David D. Zook of Newton, Kansas, arrived here on the 6th of November and delivered two instructive sermons, besides holding communion services and performing a marriage ceremony. On the 11th we visited the Keenmore congregation, where Bro. Zook delivered five impressive sermons, during which time six precious souls were made willing to confess the Savior and were received into church fellowship by water baptism on the following Saturday. The Sunday following communion services were held, after which Bro. Zook returned home. May God continue to bless the work in these congregations and elsewhere. We extend an invitation to all ministers traveling through here to stop and make us a visit. All are welcome. Pray for us that the good work may continue. A Brother.

Johnstown, Pa., Nov. 30, 1903.—Dear Herald readers, Greeting in Jesus' name. On Nov. 16, Bro. Abram Metzler of Martinsburg, Pa., opened a series of meetings in the Salem M. H., which were continued until the evening of the 24th. Only a few people attended the meetings, yet out of the number four confessed Christ. Thus we see the effort put forth was not in vain. Jesus says, "Where two or three congregate in my name, there am I in their midst." On the 19th Bro. Joseph Zook of Allensville came to the Thomas M. H. and preached several

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sermons and on Sunday afternoon and evening he preached in the Kauffman M. H. near Davidsville. On Monday he was at the Blauch M. H. and on Wednesday left for Ohio. May the Lord be with the dear brother. Levi Blauch.

Waynesboro, Va., Dec. 1, 1903.—The Spring Dale congregation recently enjoyed a short but very pleasant visit from Bro. Moses Barmann and wife of Allen Co., Ohio. The brother preached six sermons while with us, including the Thanksgiving sermon, which was very appropriate and well attended. Text, Eph. 5:20.—"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," impressing on the minds of the people the importance of being thankful for all things at all times, since God's mercy toward us is so great. Several meetings were small, owing to cold and snowy weather. Should such little things prevent us from going to the house of the Lord for worship? The brother pleaded so earnestly for sinners to come to Jesus, and encouraged those of us who have named his name to live more faithfully. May his admonitions be heeded here and wherever he may go to preach the blessed word. They left here today for Warwick Co., Va., where they will be a week, and from there will return home. May the Lord bless all efforts put forth by our ministers that their labors may not be in vain. All praise to Him who doeth all things well. Cor.

Weaverland, Lancaster Co., Pa., Dec. 2, 1903.—Dear Herald Readers:—Greeting in Jesus' name. I take pleasure in reading the correspondence from different congregations and learn how they are prospering in the Lord's work. It is encouraging to see and hear that the Lord's work is spreading and that there are still some who are willing to come out on the Lord's side and enter into his service. We have a class of eleven precious souls that will be received into the church in the near future. On Sunday, Dec. 13, the congregation at Weaverland will be given the opportunity to select brethren for the ministry to fill the vacancy caused by the death of Bro. John M. Zimmerman. On the 17th the lot will be cast. "Pray ye the Lord of the harvest that he may send forth laborers into his harvest." We have the promise that if we come before the Lord in earnest prayer for laborers, he will call men and send them to his work. He may call them in different ways, through revelations, directly or indirectly. Cor.

For the Herald of Truth.
LESSON FOR SUNDAY, DEC. 20, 1903.
By Ed. Miller.
THE QUEEN OF SHEBA VISITS SOLOMON.—1 Kings 10:1-10.
Of all the great men of all ages, Solomon stands at the head. There had not lived before the time of Solomon so wise a man as he; neither during his life nor since his time has any man lived with as much wisdom as Solomon. His riches, also, by far excelled the wealth of all other kings of his day. "There came of all people to hear the wisdom of Solomon from all kings of the earth, which had heard of his wisdom." "And when the queen of Sheba heard of his fame concerning the name of the Lord, she came to prove him with hard questions." Her questions were not asked that she might acquire more knowledge of him, but rather to test his ability to answer.

No doubt, the queen did not expect Solomon to be able to answer all her questions, but with the wisdom that God gave him, it was not a hard matter for him to reveal unto her truths that were beyond her expectations.

Solomon's fame was in all nations round about, although he did not make any effort on his own part to make people know of his greatness. He used the wisdom God gave him in answer to his prayer. We need not be troubled about what men think of us. We need only let the light shine and men will see our good works and glorify the Father in heaven.

The report concerning Solomon was so favorable and so good that the queen of Sheba could not believe the words to be true, and the only thing that could convince her was to see with her own eyes.

Jesus said to the Pharisees, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." Matt. 12:42. The wisdom and greatness, and riches of Solomon so far exceeded what the queen of Sheba expected to find, that she exclaimed, "Behold, the half was not told me." Many who are out in sin, hear the Christians telling of the greatness of God, of the blessings he bestows upon his people, and of the joys of the Christian life, but it seems to them as an idle tale, and they do not believe it; but when they "come and see" and taste of the heavenly gifts, they can say, "The half was not told me."

The wisdom of God so far exceeds the wisdom of this world that worldly people cannot understand wherein are the blessings that are so much treasured by God's people, and nothing short of real experience in the Master's service will reveal to us the real blessings of the Christian life.

It is believed by some that the queen of Sheba was at this time converted to God and to the Jewish religion, but God's word is silent about this, and we will leave it as it is; but we notice she said to Solomon, "Blessed be the Lord thy God which delighted in thee to set thee on the throne of Israel." This shows that she was favorably impressed with the God in whom Solomon trusted, and with his religion, and there is no doubt that the influence upon her was very good.

If we live faithful to God at all times and in all places we will be respected even by those who are not in harmony with our belief, and our influence may help many a man and woman to a better life, and lead many souls to Christ. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." Jas. 5:20. Springs, Pa.

For the Herald of Truth.
DO NOT FORGET GOD.

By Frank Monroe Beverly.

In glancing over the pages of an old and almost forgotten book, I came across this sentence, which since that time seems ever present with me: "If you forget God when you are young, God may forget you when you are old." There is a tendency among us while possessed of the vigor and vivacity of youth, to forget our Creator and follow after strange gods. The still small voice whispers to us, but we do not heed its warning and in a vague sort of way we hope it will be all right some time. I wish that all young people might realize the danger of this course—this forgetting their Creator in the days of their youth.

OUR WORDS.

By J. S. Martin.

Continued from page 395.

and bring every word into obedience to Christ! "Can a fountain bring forth sweet water and bitter," at the same time and place? We know this cannot be. But what are we doing? Let us see. We go to the house of God and read his word, speak from the same, implore his mercy, and praise his name in song. What a season of refreshing this is to the Christian! What next? Perhaps the minister has said something wrong, something that is not fully understood by all. Do any of us abuse him, speak ill of him, make him a topic of reproach the remainder of the day? Would it not be far better to go directly to the minister and ask him about the matter? We would often find that we have ourselves been in error. If we have been correct, then we should spend the time in talking to Jesus about the matter.

The mind thinks and the lips speak. Very often there may be a seed of imagination in our minds, which germinates, begins to grow and at last brings fruit. We sometimes imagine something to be true and begin to meditate upon it, and finally accept it as truth. We tell others and get them to believe as we do. So it passes from mouth to mouth till it is believed to be the truth, even though, as a matter of fact, it is entirely false from first to last. Especially has this been true in the gossip that is often carried on in neighborhoods and sometimes even in our Christian congregations. Let us follow the admonition of the apostle,—"Casting away imaginations and every high thing that exalteth itself against the knowledge of God, bringing every thought into the obedience of Christ." If we do this we will be saved from many a trouble and at last we shall receive the reward of the righteous.

Harrisonburg, Va.

For the Herald of Truth.

THE CHRISTIAN'S WARFARE.

By Lydia Schertz.

"Thou therefore endure hardness as a good soldier of Jesus Christ."—2 Tim. 2:3. The Christian life is a continual warfare. Every day there are battles to be fought, enemies to be overcome, and victories to be won. What shall be our preparation for the battle? Many have gone forth in their own strength and have failed. Their weapons were practically worthless.

It matters not what our weapons are, fight we must, or we will fail. But if we resort to victors we must put on the whole armor of God. "The weapons of our warfare are not carnal, but spiritual."

God's armor for us is not what Saul's was for David—burdensome, oppressive and useless; but it is complete, comfortable and necessary. No one has ever yet been defeated while fighting the foe in this uniform. But we must boldly face the foe. No provision has been made for armor for our backs. God never intends us to run from our enemies.

We infer from the text that Paul had in his day some soldiers who would not endure hardness. And when we look about us, at ourselves and at our fellow men we find that a very great number of this generation has never yet learned the grand lesson of endurance.

Of course, it is all very easy to talk about being a "good soldier" and enduring hardships while lying in camp, idly "waiting for something to happen." But it is quite an-

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other thing to find one's self in the midst of battle. Then, the strength and courage of the good soldier rises so far that he himself is surprised; but for the coward courage fails in the needed hour. Every soldier has disagreeable things with which he must contend. But some take the disagreeable in a vastly different way from others. The difference we find is not so much in the disagreeable things as in the way we take them. Some people seem to imagine that their trials are a little harder, their paths a little rougher, and their way a little darker than that of any one else, and they take great pains in making it known to their friends, and whoever they meet. Possibly they are enduring, but not as good soldiers. Be that as it may, those very things would that be excellent training for a soldier. Let us with Paul "thank God and take courage." Tell the world of your joys, not of your sorrows. It has too much sorrow of its own. I like the sentiment of that song which says, "Go, bury thy sorrow, the world hath its share." Bury your sorrow if you can, but if you cannot you can "tell it to Jesus, and all will be right."

Learn to thank God for the hard things that come into your life. Do you not know that he never would send you the darkness if he knew you could endure the light? God as the refiner allows only the dross to be burned from our lives. The gold is only brightened and purified until it reflects the image of the refiner.

To endure hardness, then, does not mean to worry and complain, and shudder and grow sick at heart at every glimpse of the battle; but to stand and to fight, and to press on until victory is won, knowing that Jesus Christ is our captain, and that with him we are sure of victory.

In Philippians we read, "In every thing give thanks." Paul does not say, for every thing give thanks, but in every thing. If you cannot look up and thank God for every sorrow that has come to you, you can, in the deepest sorrow, look up to him and thank him that he is doing the very best for you. Jesus, while agonizing in Gethsemane, thanked God, not for the sorrow, but for the blessing which we would realize from the suffering. We can do likewise.

The question comes to us today, Where is the battlefield? And the answer comes, "The field is the world." Of course, the greatest enemy which we must overcome is self; for self is the only prison that can bind the soul. But there are other ways in which we are to be soldiers and endure hardness. Perhaps God calls us from our work and our homes, our plans and our ambitions, into a work which to us seems hard and unpleasant. Will we go? Or will we say, The sacrifice is too great and there is too much at stake? I cannot go, send some one else! There are too many difficulties in the way. Thank God for difficulties. They were placed there not to hinder us, but to be overcome.

We would think it foolish of a soldier should we hear him say, "Yes, if the climate is healthy, the featherbeds soft, the dinners nicely cooked, the people very nice, my friends all in my favor, and if you are quite sure there is no danger of being shot, I will go to war; but I should not like to expose myself to the chance of fever, nor run the slightest risk of being killed." Fine talk for a soldier! Yet hundreds of Christian professors are making equally foolish excuses when volunteers are wanted to do work for their Master, the King of all the earth. Have we nothing better to give to God than that? We belong to him, for he has bought us with a price.

But there is one secret of endurance which we need to learn. It is the one thing that

will make us to endure. That one thing is love—love to God and love to our fellow men. Love is the only thing which will make us willing and able to overcome. Love is the only key which fits the lock to that wondrous door which leads unto God, and that precious key each one of us holds in our hands. Love is the secret. Love is the charm. Love is the power. Possess love and you possess God. Possess God and you possess love.

West Liberty, Ohio.

MISSIONS.

For the Herald of Truth.
LETTER FROM INDIA.

Dhamtari, C. P., India, Nov. 5, 1903.

Dear Readers:—Greeting. As time goes on the different departments of the work are gradually receiving more attention. Last Monday was a Hindu holiday and as we still have some Hindu teachers, they wanted to leave. For the forenoon school, boys were appointed to fill the vacancies. In the afternoon the largest boys were organized into four gangs; Bro. Burkhardt, two native Christians and I took each a gang and went preaching the gospel, each to different villages. We went about two miles to our first village. When we arrived there we were told that most of the people had gone to the bazaar, as they said, about one mile away. After singing several songs and preaching to a very attentive audience, we started for the bazaar. As we left the village and entered the rice fields it reminded me of going from a farmer's dwelling into the wheat field. It was nearly four o'clock when we left the village. After walking about as fast as we could in the hot sun, winding through the rice fields, on the mud fences for about 45 minutes, we saw the people on a side hill nearly a mile away. But we would not turn back after this effort was made to preach the gospel.

When we arrived at the bazaar we were reminded that this is indeed, a Hindu holiday. Some men were painted and fixed up with peacock feathers to represent the devil, of whom, judging from the appearance of the men and the feeling that came over us, they were a fair representation.

The crowd was gathering around the devil worshippers when we arrived. We went out to one side and said to the boys they should sing loud. Very soon the crowd dispersed and came either to see the 'Sahib' or to hear the singing. We had as large a crowd of the kind as we cared to have. About four hundred people crowded around us. We told them we did not come to make a fight, but we came to preach concerning the Jesus who died for the sin of the world and was soon coming again. The crowd became very attentive. During the meeting two men, who seemed to be quite intelligent, asked whether they could believe on this Jesus. To these crowds we could preach every day if there was not some other work to prevent.

Yesterday the headmaster of the Hindi boys' school sent a letter to me stating that if that little sweeper-boy was not taken out of school I may consider his letter a resignation. He has been doing excellent work as a headmaster. We may not soon get another one as good. But the Bible teaches that all men are created equal. The teacher came this morning, but we think he will leave his work. Pray that we may use wisdom in all things. Your Brother,

Irvin Detweiler.

December 10,

1908.

VISIT TO THE WALDESIAN CHURCH.

By J. A. Ressler.

Not all of Italy is Roman Catholic. Through fiery persecutions there have come a small body of worshippers who never had acknowledged the power of the Pope and who trace their origin back to the very days of the apostles. These people are still known as they have been for hundreds of years, by the name of Waldensians. In northern Italy there is a valley inhabited almost exclusively by the Waldensians. Their persecutions have ceased and they are permitted to live a quiet and peaceful life under the very shadow of the church that once persecuted them so bitterly.

The Waldensians are of special interest to those of us who are the lineal descendants of their ancestors in religion if not in blood. When we heard that the proprietor of the boarding house in Naples at which we were to stop is a Waldensian we were all interested and were anxious to attend the service of the church. Last March when I spent a week in Naples I tried to find the Waldensian church alone. I followed the directions I had received as well as I could, went along the Via Roma past the Black Madonna, into the Vico San Tommaso, and hunted. But all I could find was a Roman Catholic church. I went into that and learned some things which were new to me. For a little while I was in doubt as to whether it might not be the Waldensian church after all, but the confessionals and other institutions of pure Romanism dispelled my doubts. I had missed the way somehow.

Last Sunday two of the Brethren missionaries and my wife and I started out with a guide. The sister of Mr. Poli, the proprietor of our boarding house, accompanied us and we ran no risks on the way. I found that on my former expedition I had not followed the Via Roma quite far enough before I turned off.

They were singing a hymn when we entered the church. Then the minister read the scripture lesson from the latter part of the third chapter of the Epistle to the Ephesians. The entire service was in Italian, but I had learned enough of the language to find the lesson in my Italian Testament and follow the reading. One of the hymns was sung to the familiar tune known in America as "Webb." After prayer and another hymn the sermon was preached from the seventeenth verse of the lesson, Eph. 3:17. After the sermon, prayer, singing, and the benediction closed the service. The collection was taken up by two men who held plates beside the doors as the congregation passed out.

In some things the Waldensians have gotten farther away from simplicity than their "descendants" in America. But the fact that they have held as much of that quality as they have in the midst of such surroundings as theirs have been, speaks well for their courage and sturdiness of character. We wish them God's blessing.

Tonight is to be our last night in Naples, at least for a while. Tomorrow we are to sail on the S. S. Raffaele Rubattino for Bombay, calling at Messina, Port Said, Suez, Aden. The Bay of Naples is rough today. It may be better by tomorrow night, but the Mediterranean is never under bonds for good behavior.

Naples, Italy, Nov. 18, 1903.

MARRIAGES.

Ely-Coopder.—On Thanksgiving day at twelve o'clock in McPherson Co., Kansas, by Bish. Geo. R. Brunk, Bro. Ernest Ely to Sister Lucinda O. Coopder.

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Voder—Yoder.—On the 10th of November 1903, at the home of the bride's sister near Surrey, N. D., by David D. Zook of Newton, Kansas, Bro. Samuel N. Yoder of Grass Lake, N. D., and Sister Sallie B. Yoder of Surrey were united in marriage. Both were formerly of Mifflin Co., Pa., but are now residents of Grass Lake, N. D.

DEATHS.

Augsburger.—Mary, daughter of Bro. and Sister D. C. Augsburg, was born in Orange Twp., Hancock Co., Ohio, June 6, 1858, died after an illness of but three days of spinal meningitis, at the home of her parents at Columbus Grove, Ohio, on the 15th of November 1903, aged 5 Y., 5 M., 9 D. Buried on the 17th at the Zion M. H. Funeral services in German by Isaac Burkhardt from Matt. 18:3, and by Pre. Conger of the Presbyterian church, in English from Sol. 6:2. May her rest be sweet.

Hornby.—Thomas Hornby of Teegarden, Ind., was born in Yorkshire, England, came to America with his parents in 1829, locating in London, Ont. He moved to Lagrange Co., Ind., in 1841, and has been a resident of that State ever since. He died, which occurred in Teegarden, where he has lived about fifteen years. He served in the army three years. The community was greatly shocked by his death, which occurred on the morning of Nov. 25 he seemed to be in perfect health and went about his usual duties. At 11:45 he suddenly fell dead. It had been his expressed wish that he might die suddenly. His age is supposed to be about 85 years. He was married to Mary Wagand, and to them was born one child. Both wife and child have long since departed this life. He afterward married Nancy Ann Stevenson and to this union were born six sons and five daughters. His wife, four sons and three daughters preceded him to the spirit world. He remained a widower 17 years, then was married to Catharine Heckman, and about three years ago he, with his wife, united with the Mennonite church, where they have since been faithful members. The brother was always present at services when health permitted. He leaves, to mourn his loss, two sons, two daughters, two grand-children, two brothers, two sisters, a number of grandchildren and a host of friends. Funeral took place at Teegarden on the 27th. Services conducted by the writer from Eccl. 12:5—"Man goeth to his long home." Henry Weidy.

Brenneman.—Jacob Brenneman was born in Rockingham Co., Va., Jan. 29, 1823. He was married to Catharine Shank, Nov. 20, 1845. He moved with his family to Jasper Co., Mo., in 1868, where he lived until his death. His wife preceded him about nine years ago. They were blessed with seven children, of whom one son and five daughters are now living. There are also five grand-children living and two dead. He died at the home of his daughter, Mrs. Sarah Gung, in West City, Mo., on the 18th of November 1903, aged 80 Y., 9 M., 19 D. Funeral services were conducted by Andrew Shenk. Text, Heb. 9:27. He was a member of the Mennonite church for many years.

Ebersele.—On the 23d of November 1903, at her home near Freeport, Ill., Sister Anna Laura Ebersele, daughter of D. L. (deceased) and Maria Ebersele, aged 26 Y., 4 M., 8 D. Her clothes caught fire at the fireplace as she went to the laundry, and she was severely burned both outwardly and inwardly, having inhaled the flames. Her sufferings were not so great on account of her nerves being paralyzed by the burns. She lived about eleven hours after the accident. She had returned from an extended visit to Pennsylvania and Ohio ten days before. Anna was a faithful member of the Mennonite church for over seven years. She was always present at church and Sunday school, and Young People's meeting if possible, was ever true to her profession and always ready to assist in any undertaking to benefit others, and the willingness with which she responded in every good work was a characteristic of her life. Only a few minutes before her death she sang in clear, mellow tones the beautiful hymn, "The sweetest to trust in Jesus," and then, although almost exhausted, she repeated the 23d Psalm, after which she fell peacefully asleep. Beside her mother she is survived by several sisters, Mrs. Oscar Ritzler of Freeport, and Cora and Fanny at home, and a great host of friends. She was laid to rest on the 25th in the cemetery adjoining the Mennonite M. H., where many relatives and friends met to pay a last tribute of respect to one who was loved by all. The bereaved ones have the sympathy of the community. Services at the home of Simon Grabill and at the M. H. by E. M. Shellenberger and John Nice. Text, Rev. 21:4. E. M. S.

Lehman.—On the 28th of November 1903, at 7:20 P. M., at her late residence, Cullum, Ill., of consumption, which she suffered for many months, Sister Emma Snyder, beloved wife of Pre. Lewis J. Lehman, aged 33 Y., 8 M., 5 D.

Her death was a great loss to the church, and she was a devoted wife and mother, and was one of the ravages of the disease, but in vain. Sister Leh-

man was however fully resigned and calmly awaited the hour of her deliverance. Her beloved, sorrowing companion and grief-stricken, her beloved little ones, have the sympathy of a large circle of friends in this loss, so early in the life of a loving wife and mother. God comfort them. Funeral services at 1 p. m., Dec. 1.

Lehman.—Nov. 4, 1903, at Millersville, Lancaster Co., Pa. Bro. John K. son of Bro. D. Lehman, aged 23 Y., 9 M., 11 D. He had finished the course at the Millersville State Normal, preparatory to his work, and was teaching school at Fairhope, Pa., about 200 miles from home, when he took sick almost two years ago. He came home, took to his bed and did not leave it until death relieved him of his sufferings. The family physician pronounced the malady as "walking typhoid fever." It afterward developed into scrofula, white-awelling and atrophy. His struggle for life was remarkable, but that, combined with all the medical and family help, was unavailing against the foe that conquers all sooner or later. He became fully resigned, expressed a desire to be at rest, and peacefully slept away without a struggle. He had voluntarily given himself to the service of the Lord at a gathering of young people in a private home about three years ago, and was afterward received into the Mennonite church by water baptism. This was his comfort through his long illness and will ever be the comfort and consolation of his friends. Oh, that the young would turn to the Lord before they are in the grasp of sickness, with death looking them in the face! The funeral was held in the Millersville Mennonite meeting house, Nov. 7, and was attended by about one thousand people. The services were conducted by the brethren Benj. Hertzler, Abram Wilmer and Martin Rutt. From past years, unless by law had been my delights, I should then have perished in mine affliction.

ITEMS.

H. P. Danks, a widely known composer of music, was found dead in the third story back room of 1210 Race St., Philadelphia, Pa., on the 20th of November. His later years were more or less clouded by domestic troubles.

The business affairs of Zion City, Ill., the home and semi-communal enterprise of John Alexander Dowie, have been placed into the hands of a receiver.

Railway Bars All Lingers.

Following the example of a number of railways in this country, President Roosevelt of the Northern Pacific Railway has decided that, beginning with Jan. 1, 1904, all men employed on the Northern Pacific lines must abstain from spirituous liquors, whether on or off duty. The new rule is considered necessary for the good of the service. The excellent results following the enforcement of this rule by some of the railways, and the fact that the best men are wanted, and the railways recognize the fact that a drinking man is not a safe man.

BIBLE CONFERENCE.

A Bible Conference will be held, the Lord willing, in the Elmhurst Mennonite M. H., Somerset Co., Pa., Dec. 16-23, 1903. Persons coming on the B. & O. R. R. to Hollisport will notify S. D. Yoder, Hollisport, Pa., or L. A. Blough, Davisville, Pa. Those coming on the P. R. R. to Johnstown will notify Levi Blough, Johnstown, Pa., who will arrange for conveyance to the meeting house. Committee.

BIBLE CONFERENCE.

A Bible Conference will be held, the Lord willing, in the Bowne M. H. near Elmdale, Mich., Dec. 22-31. A hearty invitation is extended to our bishops, ministers, deacons, lay members and all who are interested in the study of the Bible. Those coming by railway will stop off at Elmdale and notify Bro. Joseph Blough of Elmdale of the time they expect to arrive and they will be met at the depot and furnished with conveyance to the place of conference. Isaac Weaver.

MENNONITE ORPHANS' HOME.

Received during November 1903:—J. W. Kauff, West Liberty, O., \$1; E. Miranda, Lippincott, O., \$4.60; J. M. Shenk, Elda, O., \$2; Henry Smith, Elda, O., \$50; E. D. Yoder, West Liberty, O., \$12; Salem Cong., Elkhart Co., Ind., \$2.10; J. Smucker, E. Washington, Ill., \$5. Total, \$32.20. Kennard, O.—John Hartzler, beef. Urisan, O.—Erl Yoder, sack corn, three sacks potatoes. Lippincott, O.—Mr. Wilson, clothing, pair shoes. West Liberty, O.—Mrs. King, potatoes, butter, celery; Eli Blough, 100 pounds flour; J. Smucker, 25 pounds flour; Frank Draper, clothing; Mrs. M. S. Yoder, underwear, pair shoes; Uriel Yoder,

Concluded on page 405.

HERALD OF TRUTH

December 17, 1903.

ABRAM B. KOLB, Editor.

Entered March 4, 1903, at Elkhart, Ind., as second-class matter, under Act of Congress of March 3, 1879.

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The Herald of Truth is the Organ of the following Mennonite Conferences:

1. Lancaster, Pa.
2. Eastern District (Franconia).
3. Franklin Co., Pa., and Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.
16. Alberta, N. W. T., Canada, 1903.

BUSINESS NOTICES.

Agents Wanted.—We wish to employ a number of active agents to sell Bibles and other good saleable books. Apply at once. Mennonite Pub. Co., Elkhart, Ind.

The Family Almanac is ready for delivery. Send orders now and the Almanacs will be sent promptly. Prices are as follows:

- 1 copy, postpaid \$.06
- 12 copies, postpaid45
- 25 copies, postpaid90
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Send orders for Bibles, Hymn Books, Sunday School Supplies, Lesson Quarterlies, etc., to Mennonite Publishing Co., Elkhart, Indiana.

The Herald of Truth and Young People's Paper will be sent to one address for \$1.50 from the time the subscription is received until the end of 1904. The Herald and Words of Cheer for the same time to one address for \$1.35. Words of Cheer and Young People's Paper, \$1.10, and the three papers together for \$2.00. This, however, does not apply in the case of those who are taking commission on subscriptions for any of the papers.

To our Patrons.—A check on a local bank sent to the Mennonite Publishing Co., to pay for a small bill of books, or for the subscription of a paper, will cost us from ten to fifteen cents to collect. We would therefore kindly ask our friends and patrons who send us money to send bank drafts, post office money orders or express orders. A bank draft can usually be obtained at the bank where you are doing your business without charge; but where this is not convenient, a post office money order, or an express order, or a registered letter will be all right.

Commendable.—The Sunday school at Neck, Mo., has sent in their order for Senior and Primary Lesson Helps, Little Bible Lesson Picture Cards and Words of Cheer for the whole year of 1904, paying cash in advance.

HERALD OF TRUTH.

The Mennonite Publishing Co. printed 150,000 almanacs for 1904 during the last three months of the year.

A Good Idea.—A Sunday school in Illinois has been using our Sunday school paper, the Words of Cheer, for some time and is so well pleased with it that an order for fifty copies for the entire year of 1904, accompanied by cash, has been sent. That the Words of Cheer is giving satisfaction goes without saying. Many Sunday schools are using it. Is yours? If not, we would be glad to have you give the paper a trial.

Order your Christmas Goods early.—To those who expect to order Christmas goods of the Mennonite Publishing Co. we suggest that you order at once. The goods will be sent promptly the day the order is received, but with our best efforts and prompt delivery to the mails and the express companies we cannot assume blame for late arrival because of delays of goods in transit or because the orders were sent us too late.

An Excellent Offer.—Those who would like to obtain a really meritorious history of the Mennonite church will be glad to know that they can get the "History of Christianity" (Horsch) for \$1.50. The regular price of the book is \$1.00, but by ordering it with the Herald this book of 304 pages, well printed and handsomely bound in cloth, will be sent, post paid, at the rate of 50 cents. This offer applies to renewals as well as to new subscriptions, only in the case of renewals all arrears must be paid.

CORRESPONDENCE.

Woodside, Pa., Dec. 6, 1903.—The services in the Masetown Mennonite M. H. on Sunday morning, Nov. 22, were conducted by our aged brother, David Johnson. Bro. John Brillhart was to have conducted both the morning and evening service, but was called away in the morning to conduct a funeral service. Thanksgiving services at Masetown were postponed on account of our aged brother's infirmity, it being the first national Thanksgiving for thirty-five years on which we had no public services. The services were conducted Dec. 6, morning and evening by Bro. Martin of Scottdale, who preached to us very interesting sermons.

Berne, Mich., Nov. 30, 1903.—Dear Herald readers. Greeting in Jesus' name. We feel to thank our kind Father for his presence which we realized in the past few weeks. Bro. D. D. Miller has been with us, conducting a number of meetings and preaching the word in power and truth. During the meetings five souls came out and testified for Jesus. May the Holy Spirit work upon the hearts of the unsaved that many more may come and receive salvation.

From the Spring Dale Cong., Va.—Dec. 4 Bro. Geo. Keener and Bro. C. Strite, with their wives, came to visit for a few days in our vicinity. They left for their homes on the morning of the 7th. The brethren preached four good sermons while with us. The attendance and interest were good. We trust that the bread which was cast on the water may not return unto them void. We, at this place, have been remembered and visited by a number of brethren and sisters during the year that is almost gone. It is useless to say that we were glad for all, and feel much encouraged by the many rich ad-

monitions given, and ask all to come again and many others who may feel to do so. May God bless all workers in his vineyard. Cor.

From Harrisonburg, Va.—After six and one-half months in the West Virginia mountains, I arrived at home on the 30th of November. While we were gone, six brethren and sisters from the "valley" visited us. Bro. P. S. Hartman and Pre. A. B. Burkholder came on the 8th of August and remained with us one week. On the 30th of September Bro. A. D. Wenger, wife and little Marie came, to be with us two weeks. On the 31st of October our daughter Annie, with her husband, Bro. J. G. Coakley, reached our home and stayed with us until the 8th of November, when they left for home, my wife accompanying them, while I remained three weeks longer.

During this time I held meetings and visited, as I wished to see all of our dear people once more before I left the work. On the morning of the 24th I gave Bro. G. White's good-bye and was out by daybreak in the storm and cold to visit fourteen families that I had not given good-bye yet. I came back home by 10 o'clock and packed up, and after dinner we had a short service with Bro. Job Smith and family. His mother lives with him and is 82 years of age, but is still hearty and has a good mind, but is quite feeble in her limbs. I bade them good-bye at 1:30 p. m., but we were loath to leave this little flock, knowing that Satan is not less active here than elsewhere to lead astray, even as Paul said, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock," and not knowing whether we shall see each other on earth again. Bro. Smith has been in feeble health all summer.

I stayed all night at Harman and in the morning took the train for Hendrix, a small lumbering town in Tucker county, to see the little flock of four members there. Next morning I left Harman at 7:30 in my saddle east-bound, visiting along the route across the mountains until Sunday, the 5th, when I preached at the Pleasant Grove M. H. on South Fork Mt. I took dinner with Bro. Robert Eye, who is 78 years of age (as nearly as I remember). I was glad to find him cheerful. Stayed near Brandywine over night and in the morning I was in the saddle by 6:30, with the temperature at 6 above zero, but only one more mountain to cross, and at 3 p. m. I once again realized what it was to get home after a long absence. I found all well and cheerful, for which the Lord be praised.

We realized that the Lord has blessed us and protected us in a way that we do not fully understand. At no time were we "homesick," but there were reasons. The many letters we received from the East and a few from the North and West made us realize that the brethren and sisters were remembering the work and us, also the people in West Virginia were all good and kind to us, and as time passed by some were willing to take a stand for Christ. While we were in West Virginia 36 were received into the church, one by confession and the rest by baptism. There are now five applicants who made the request to be received at the next opportunity in the spring. Let us all pray for those young soldiers of the cross, so that they may remain faithful and be bright and shining lights in the world. There are numbers yet who need to be brought to a saving knowledge of Jesus. Truly, the harvest is great, and the laborers are few.

We feel very grateful to the brethren and sisters and friends for their kindness to us

while with them, and we feel as though we shall never be able to repay them. May the Lord abundantly bless them and us with his Spirit.

There were eleven places for preaching each month on Sunday, besides outside places where we had meetings during the week when we could.

Joseph F. Heatwole.

Galva, N. Dak., Dec. 8, 1903.—Greeting in the Master's name. Surely the Lord is good to Israel. Bro. I. J. Mast of Surrey, N. Dak., has been preaching for us at the school house every four weeks for the past six months. On the 10th of November Bro. D. D. Zook of Newton, Kansas, and Bro. I. J. Mast of Surrey, this State, came into our midst and delivered several interesting and edifying sermons. Six precious souls were baptized. May they prove to be bright and shining lights in the world. Communion services were held on the 15th. The following day the brethren left us. May the Lord bless them and reward them in eternity and may He continue to send laborers into this part of his vineyard. Brethren, pray for us and his cause at this place.

D. B. Kauffman.

THE MORNING WATCH.

Sel. by Kate Blosser.

Continued from page 103.

This is the "new beginning" which God gives with each day.

The heart has been washed by sleep from the old stains, and it waits for the first touch to shape its whole day. Shall that touch be the Christ's?

We have been lying in the silence of sleep. The noises of the world are too far away for us to hear, as yet, and the heart waits for the first voice. Shall that voice be the Christ's?

We need to hear his voice before we hear other voices. How else can he give us strength for the day? It is the "morning watch" which "opens the soul's window skyward for the day." But practical, conscientious difficulties stand in the way. The day is so full that we are tired out when night comes. The breakfast hour is early, and unless we have our full amount of sleep, how shall we be strong to work for the Master? It is a hard problem, because—it means sacrifice. When I was a child, I was told that "whatever is worth having is worth asking for," and now, I think, God says, "Whatever is worth having is worth sacrificing something to obtain it."

It does mean sacrifice, but is it not worth while? What does he give in return? Days in which he comes in and abides with us "moment by moment"; days so filled with the shining of his face that no outward circumstance can bring a shadow. A power beyond, above ourselves, which works through us, while we stand still to see the glory of God. Life transformed till it is simply the temple of the Holy Spirit, bright with the unalterable sunshine of his presence. "For in the secret of thy presence dwelleth fulness of joy forever and forever."

Goshen, Ind.

It was said of George Mueller that "his one supreme aim was the glory of God; his one sole resort, believing prayer; his one trusted oracle, the inspired Word; and his one divine teacher, the Holy Spirit."

HERALD OF TRUTH.

For the Herald of Truth.

THE TEACHER'S WORK IN THE SUNDAY SCHOOL.

By Mattie Miller.

"Go ye therefore and teach."

This is the divine commission and command. He to whom all power is given issued the command. And we, if we mean to be faithful, can do nothing less than obey it. The time, place and methods of our teaching are not specified. But the subject matter of our teaching, we are told, is the gospel, the word of God; and the purpose of our teaching is to bring salvation to all the world.

First, perhaps, is thorough preparation for the work. I have known Sunday school teachers who neglect the study of the lesson during the entire week; then go to Sunday school in a bewildered manner; glance over the lesson in the quarter while the song is being sung and go before the class in a confused way, very gravely explaining how the duties of the week have prevented studying the lesson, just as if teaching a Sunday school class were not a duty, but rather an accommodation to the class, lest they have no instructor. Now I know very well that not all teachers do such work as I have described.

In connection with this individual preparation a teachers' meeting is of inestimable value. The teacher must not only know the lesson, but he must know how to present it. Beside the utter inability to teach successfully without preparation, what must be the moral effect of neglect in this direction. If the teacher does not study the lesson, his influence in urging the pupils to study must be small indeed. And after all, the great business of the teacher is not so much to "explain things" to the pupils as to get them, on their own account, to become interested in the study and knowledge of the Bible.

The most successful teacher is cheerful and sociable. A smiling countenance speaks much. Small acts of kindness and sociability bring great results.

A Sunday school teacher should be regular and punctual in attendance. Tardy and irregular teachers make tardy and irregular pupils, and eventually, the absence of the entire class. If for some special reason the teacher cannot be present, he should secure a substitute. That should not be left for the superintendent to do after the hour for the lesson has arrived.

"If among the older people you may not be apt to teach,
'Feed my lambs,' said Christ, our Shepherd, place the food within their reach;
And it may be that the children you have led with trembling hand,
Will be found among your jewels when you reach the better land."

Walnut Creek, Ohio.

For the Herald of Truth.

THE GIFT OF GRACE.

By a Sister.

Rom. 5:14 was referred to in the Herald some time ago. Would any one think that this passage refers to eternal death? The verses following give us consolation through the gift of grace. Abel's offering was acceptable. Oh, if we had more men now like some of those were before Moses, such as Enoch, Noah, Abraham, Isaac, Jacob, and others. They lived by faith of the promised Redeemer and the gift of grace was theirs. May that gift be bestowed on many who have not yet accepted it.

Breslau, Ont.

For the Herald of Truth.

MEDITATION.

By Ursula Miller.

I sit at eve in the twilight,
My thoughts wander far away—
I think of a place where no sorrow
Ever mars the perfect day.

Then I think of the sickness and sorrow
That man suffers here on earth;
'Tis dreary, the cross is so heavy,
No happiness here, nor mirth.

The thought then comes of the Savior—
No place had he for his head.
'I will never leave nor forsake thee,"
Are the blessed words that he said.

He struggled, he toiled, he sorrowed,
He suffered for all mankind;
He gave up his life for poor people—
Each one can in him solace find.

When the heart is breaking with sorrow,
When the cross is heavy to bear,
Think the storm comes before the clearing,
The cross, ere the crown we can wear.

When the tempest sore rages about us,
When the clouds are heavy and low,
Fear not, for he is with us,
He leads us wh'er'er we may go.

Let us trust him, followers of Jesus,
He loves us and praise away.
He loves us and will reward us,
In a home where 'tis perfect day.

Millersburg, Ohio.

For the Herald of Truth.

PEACE, OR THE PATHWAY TO PEACE.

By Sada Weaver.

'Tis night! the darkness of sin is resting upon the soul. We feel the fetters of sin tightening around us. This wearies us, and we long for freedom, we long for peace of the soul, we long for peace with God. We hear others telling of a pathway that is always bright. We long to go with them. We are sorry for our sins. We have taken the first step toward peace and heaven, which is repentance.

But there is a cross to take up, and an armor to put on. Then there are commandments to obey. We cannot fully get the consent of our minds to leave the pathway of sin and tread the heavenly pathway. What can be the matter? We have not gone far enough yet. We must necessarily take another step, which is faith in Christ as the Savior of the world. We must give God credit for his love, and love him in return.

We must strike an instant act of reconciliation with him, not by working for the atonement, but by simply receiving it. The longer it is delayed, the stronger the chain of sin will bind us. How dare we brave his displeasure, when in a moment, without warning, we may be hurled from time into eternity, and summoned before a righteous and offended God! How can we resist the gentle promptings of the Spirit! We want to know God as a loving father. Why not take him at his word? "Him that cometh unto me I will in no wise cast out."

Anxious souls, will we take that step now? "Being justified by faith we have peace with God." Ah! we have yielded at last, and accepted the invitation, "Come unto me." The journey on the lighted and peaceful pathway is begun. The burden of sin has fallen off through the merits of the Prince of peace, and now we are to walk as becomes the children of the God of peace. We are now ready to take another step, which is obedience toward the Holy Ghost. We must obey the teachings of the Holy Ghost. We are to be obedient to the commandments of God, for then, says God our heavenly Father, our peace will be as a river, and our

MISSIONS.

For the Herald of Truth.

NOTES FROM INDIA.

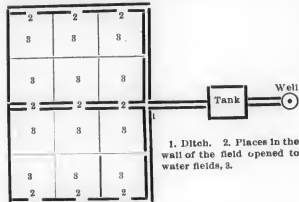
Dhantari, C. P., India, Nov. 12, 1903.

Dear Readers All—Greeting.

Some weeks ago we sent to our homes a few grains of wheat to show the quality grown here near Dhantari. They said that farmers who saw it were much surprised that such fine wheat could be grown in India.

There are gardeners, many of them our sisters, who will, no doubt, be interested in the way gardening is done here.

A large bed of earth is turned up about the same as you do in America, only more shallow; then it is divided into small fields or beds about four to six feet square, with little ditches as in the diagram.



During the rains there is so much water and little sunlight that American garden seeds cannot grow; and the hot season would scorch the plants. Therefore we have all our vegetables, except a few native ones, in the cool season. Just now we have beans, peas, beets, lettuce, sweet corn, tomatoes and perhaps onions, several of them a few inches tall. Perhaps from about Christmas to March we can have our vegetables as you do in the early summer.

Some of the seed is sent from our homes, and some is obtained from the North India seed stores where the climate is quite cold at times. Our seeds here degenerate so that new ones must be had each season.

This year some of the boys have been given "fields," and each one a certain number of different seeds. In this way they will learn how to raise them. They are to have perhaps one-sixth to one-tenth of all they raise, and can cook that for themselves. In time they may raise enough to supply the orphanage.

With this we try to give them some gospel seed, in training them to be diligent, honest and liberal.

India's future depends on the little (?) principles implanted in childhood. May we go hand in hand praying his blessing on all.

Yours for the Master,

Bertha Detweiler.

AMUSEMENTS.

In order to supply the demand of children for pleasure many kinds of amusements have been invented, some of which are innocent of themselves, and, when moderately used, may be beneficial in certain circumstances; but the danger is in over-indulgence.

Children need exercise while attending school, in order to develop the physical system for the strengthening of mind and body, as the two are so closely connected that both should receive due care. So we love to see them play in such a way as not to endanger them, and that they do not become so fast-

ciated that they can hardly stop play when sufficient exercise is taken.

This also applies to older ones who are engaged in mental labor, or confined within the house by indoor industries. But the exercise should be varied according to employment. Walking, riding, boating, skating, etc., may be very wholesome exercise, if care is taken not to overdo in the pleasurable excitement, as the excess is worse than neglect. Wisdom should be used to so change occupation, when possible, as not to overtax any portion of the body, producing a craving for something exciting to supply pleasure.

When exercise is taken with some worthy object in view, it becomes doubly beneficial. For instance, a school girl returning from school a few blocks, is met at the door by a kind mother, who requests her to carry a basket of good things to a sick friend who lives a half-mile away. The pleasure of a good deed and of a short call will quicken the steps, lighten the heart, and bring a flush of health to pale cheeks as the frosty air braces the nerves and purifies the blood as it courses through the body. Perhaps if she had chosen her own pleasure she would have entered a warm room and seated herself to some fascinating fancy work, and when meal time came she would not have been hungry, and have had no appetite for nourishing food.

There are many ways for our girls to exercise within the house, that will rest them from school duties, and every one should bear her share of home labor; for no matter how wealthy one may be at the present time, "riches often take to themselves wings and fly away." So it is wisdom for every girl to know how to care for herself and her home. Instead of taking an interest in home duties, which are considered by many as unattractive, they will devise some pleasant amusement, in which their own exertions for the body nor instruction for the mind, and which is so attractive that it is carried to excess, and hours of valuable time are wasted, for which they must give account in judgment.

Many of these amusements also lead to emulation, strife, ill-will, quarrels, and often to betting and to other amusements that lead to ruin of soul and body.

No censure can be too severe for those amusements that are carried on for the purpose of defrauding or taking advantage of others through their lack of skill, or from their inability to resist the fascination thereof; or for those which are morally wrong and not only impure for the present, but affecting the soul, bringing it into evil for all eternity. These amusements are snares of Satan for the destruction of the most important part of man—the precious immortal soul. When one person takes the life of another, it is murder, and he receives severe censure and punishment by the laws of nations; but those who use every art and device to allure to eternal destruction, the dear ones from our families, are not rewarded for each one desires to judge for himself on that line, and so they stand or fall, according to their strength or weakness.

So all manner of evil amusements are abroad in the land to murder the souls of men. Only God's people are crying aloud against them, to warn the people, and to show them that a life that has a noble purpose in it does not need or care for the enticing pastimes of this present evil world. Such a life is the Christian life, and we are so thankful that every longing of the soul is satisfied in the Lord, our Redeemer.

The craving for excitement and pleasure far exceeds the desire to be useful and good, in the majority of people; and they do all they can to satisfy the longing, not knowing

that the more it is indulged the stronger it becomes, and that it is a fetter, stronger than iron, that binds the individual to a gay and careless life, that prevents serious meditation and calm consideration of the most important subjects of life, especially those that relate to the welfare of the soul. How often has my heart been saddened by seeing a congregation utterly indifferent while a very precious Bible lesson was being given, that would have been worth more to them than all the world, if they had received the truth into their hearts; but they just waited carelessly, hoping for some story or lively experience that would afford them a few moments' entertainment; revealing the fact that they were merely seeking pleasure or amusement in eternal things instead of a thorough understanding of God's word, which should yield them all things needful for an entrance into eternal glory at the close of life, and wisdom more precious than rubies for this present time, which should be filled with noble purposes and good deeds, so that there is no inclination for the amusements that attract the worldly minded.

For those who must spend most of their days in active labor, a change of occupation for a short time will afford relief and rest, even if it requires just as much exertion. A mother who cares for her home, and sews for the family, will find her life much easier if the forenoons of most of the days are spent in house work, and the afternoons in the sitting room, in neat attire at the sewing machine. Then our girls may profit by mother's example, and when tired of certain duties, choose a suitable time and make a call upon some friend, or spend an hour in the orchard, garden, or flower beds, or in a brisk walk to the woods; and so change occupation that the longing for amusement will not arise.

There are many little ambitions that are worthy, and are to the glory of God in bringing happiness to others and fitting for greater usefulness. It is right for each girl to desire to become a good scholar; to learn all she can that is useful; to become a good seamstress, able to make all kinds of garments; and to be a good housekeeper, able to care for a home, and keep it in order at all times. But wisdom must be used not to crowd one upon another in too great haste to accomplish all, for years of trial and patience are often necessary to produce the required fitness for surrounding circumstances; but continual effort with real thoughtfulness will work wonders in home labors, as in everything else that is worthy.

Oftentimes young people overlook great opportunities for usefulness in their great relish for something especially fascinating to their peculiar temperament. One of the purest and most satisfying amusements is to see some one's need, and by our own exertions supply it; and it is surprising how many opportunities of helpfulness one may find if eyes and ears are opened by true kindness of heart, or how far it may extend by encouraging others to like efforts.

To those who are serving the Lord to the best of their knowledge, we would ask you to get all the satisfaction possible from natural sources before indulging in any amusement of which you are the least doubtful. The beautiful in nature may claim our earnest attention and care and be a means of lifting our minds and hearts from nature up to nature's God.

There are many homes that might be brightened by the cultivation of a few flowers, at least part of the year, and sometimes, with a little more care, through the months of ice and snow, when many are snow-bound within the four walls of home; but in this, as in everything else, moderation must be

used, also wisdom; for there are so many circumstances surrounding individuals that no rule holds good in all cases. Let our hearts be filled with love to God, and those around us, and our time and thoughts will be filled with sweet ministrations of good.

I was a great lover of pretty things, and had put forth great efforts to beautify home by plants and shrubs, which needed much time and care to protect them from the ravages of farm stock and drying winds; but when God filled my heart with love to Himself and others, I saw that much of the effort was a vain strife for the unattainable in present circumstances, and that time could be much better improved in prayer and reading of His precious word. So with a small flower bed and a window full of house plants, my love for the beautiful is satisfied, and these take a few moments of time in the cool of the evening as a change from the confinement of indoor labors, and awaken in the hearts of the children a love for the handicraft work of God.

For Christians, a daily walk in the country, alone with God, will give place for sweet meditation, or in company with others, will open eyes and ears to new beauties and curiosities of nature. An hour in deep quiet within the closet will rest the mind and the body, and encourage the heart to press forward in life's great battle, looking to God to supply our needs, and find sweetest joy in true abandonment of ourselves to Him in all that is good, pure, and noble.

So you may draw this conclusion from this letter: Let amusement be within the bounds of good to soul, mind and body; let it be in moderation; "remembering," "temperance in all things," let it be for the good of others, or found in nature's beauties; let it be for the glory of God.

"Let each day be a day spent well."

Then its beauty no tongue can tell."

From "Letters of Counsel for Our Girls," by Jennie C. Rutty.

MARRIAGES.

Newcomer—Herr.—On the 19th of November 1903, by Dsh. Abraham B. Herr, Christian B. Newcomer of Mountville, to Emma H., daughter of Daniel D. Herr of Manor, both of Lancaster Co., Pa.

Lapp—Lapp.—On the 17th of November 1903, by Christian King, David Lapp to Annie M. Lapp, both of near Gordonville, Lancaster Co., Pa.

Weldy—Weldy.—On Sunday, Dec. 6, at the home of the bride's parents in Jefferson Twp., Kosciusko Co., Ind., by John E. Funk of Elkhart, Ira Weldy of Nappanee, and Minerva Weldy of the former place. May God bless the brother and sister, and give them a happy and prosperous voyage over the sea of life.

Miller—Hostetler.—On Dec. 6, 1903, at the home of the officiating minister, John Garber, Bro. George Miller of the Shore congregation, to Sister Lizzie Hostetler, of the Emma congregation, both of Lagrange Co., Ind. May a long and happy life be theirs.

Birkey—Litwiler.—On Dec. 6, 1903, Andrew C. Birkey of Dewey, Ill., and Lizzie Litwiler of Hope, Ind. were united in the holy bonds of matrimony, Rev. Peter Zehr of Dewey, Ill., officiating.

DEATHS.

Lehman.—Mary A. Snyder was born near Roanoke, Woodford Co., Ill., Aug. 22, 1870, died Nov. 28, 1903, aged 33 years, 3 months and 6 days. Twelve her parents moved to the vicinity of Cullom, Ill., where she resided until her death, with the exception of one year, which was spent in Jackson, Minn., where her husband in his ministerial labors. Aug. 11, 1891 she was united in marriage with Lewis J. Lehman of Sullivan, Mo. To this union were born four children, Mildred, Edna, Mary and Ester. On Dec. 21, 1890 she gave her heart to the Lord, and later united with the Mennonite church. She lived true to her Lord and the church, proving herself a faithful Christian worker to the end. The deceased had been in delicate health for several years. At the funeral of Sister Hannah, Feb. 15, 1902 she contracted a cold which ultimately proved

fatal. During this time she suffered greatly at times, but she bore her sufferings with great patience and Christian fortitude. In her death the church sustains the loss of a noble Christian worker, the neighbors a valuable friend, the children a kind and loving mother and the husband a devoted and faithful wife. But our loss is her eternal gain. In her obsequies we look through our tears and say "Lord, thy will be done." The funeral was held Dec. 1, at 1:30 p. m., at the Menonite M. H., in the eastern part of Cullom. Services were conducted by M. S. Steiner, of Columbus Grove, Co., from John 16:33, assisted by D. D. Miller of Middlebury, Ind., John Smith of Metamora, and J. S. Shoemaker of Freeport. The funeral was largely attended by kind and sympathizing friends and neighbors, showing the high esteem in which the deceased was held by the community at large.

Birky.—On the 1st of Dec., 1903, at her home near Hopeville, Ill., of complication of diseases, Katharine, wife of Christian B. Birky, aged 23 years, 1 month, 23 days. She leaves her husband, father, mother and a host of friends to mourn their loss.

Martin.—On Nov. 24, 1903, at her home near Maysville, Md., of consumption, Sister Sallie, wife of Daniel Martin, aged 26 years, 8 months, 16 days. Funeral on the 26th at Reiff's M. H., conducted by Rev. Martin Riser and C. C. Miller. She deceased leaves a sorrowing husband, five little children, a father and mother, brothers and sisters to mourn their loss. May they all look to Jesus who can heal all their sorrows. May this teach us all to be ready when the time for our departure comes. We believe that Sister Sallie is at rest, for she lived a pious, peaceful life. With all her suffering her faith was firm to the end, and she was willing to submit to God's will. May God bless and comfort the father and little ones especially and be their strong tower of refuge in all trials.

J. M. M.

Shantz—Lewis Christian, only son of Bro. and Sister Mary E. Shantz, was born in Elkhart Co., Ind., May 27, 1903, and died Dec. 1, 1903, aged 6 months, 4 days. He leaves three sisters besides his parents and other relatives, who greatly miss him. Funeral services on the 2d, at the Elkhart Menonite M. H., by Bro. S. Yoder. Text, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." His mission on earth was short, yet he brightened the home during his brief stay. Before he knew sin or its consequences, the Father took him home to the world above, there to await father, mother, sisters and friends.

Krider—Sarah, widow of Tobias Krider, was born the 13th of Nov., 1828, died Nov. 18, 1903, at River Stykes, Medina Co., Ohio, aged 74 years, 27 days. Funeral was held at the Bethel meeting house. A large circle of friends followed her to the funeral home to pay their tribute of respect to a dear sister in the Mennonite congregation of Medina county. Services were conducted by David Hostetler of Smithville, Wayne Co., assisted by Norman Lind of Medina Co. Peace to her ashes.

BIBLE CONFERENCE.

A Bible Conference will be held, the Lord willing, in the home of M. H. near Elmdale, Mich., Dec. 22-31. A hearty invitation is extended to our bishops, ministers, deacons, lay members and all who are interested in the study of the Bible. Those coming by railway will stop off at Elmdale and notify Bro. Josiah Blough of Elmdale of the time they expect to arrive and they will be met at the depot and furnished with conveyance to the place of conference. Isaac Weaver.

WELSH MOUNTAIN INDUSTRIAL MISSION.

Financial Report for November, 1903.

RECEIPTS.

Contributions.—Nappanee (Ind.) S. S., \$10; Henry M. Sensenig, \$22; Joseph M. Sensenig, \$1; collected by Henry M. Sensenig, \$7.00; collected by Joseph M. Sensenig, \$3.20; Susanna Winger, \$5; E. Washington (Ill.) Menonite Cong., \$5; Friends, \$25. Total, \$34.32. Received for Mds., \$283.85; for labor, \$36.11. Total for November, \$354.28. Previous receipts, \$5,661.56. Total to date, \$6,015.84.

EXPENDITURES.

Paid for Mds., \$260.52; for labor, \$46.37; for sundry expenses, \$12.91; for building, \$3; orders redeemed, \$6.30. Total for November, \$326.10. Previous expenditures, \$5,640.25. Total to date, \$5,965.35.

SUPERINTENDENT'S REPORT.

Goods contributed.—T. M. Kohler, clothing, \$1.70; Paradise Sewing Circle, clothing, \$9.40; Lizzie M. Wenger, clothing, \$2.65; Lizzie Moyer, clothing, \$2.40; Millie Moyer, clothing, \$2.00; L. M. \$23.80; Clayton Hostetler, carpet, \$2.15; Mrs. Mahlon Buckwater, clothing and provisions, \$15; Henry M. Sensenig, provisions, \$1.75. Total, \$45. Gratefully acknowledged.

Noah H. Mack, Super.

Newspapers publish family items, among which the short paragraph: "Born, on _____ of _____, 19____, to Mr. and Mrs. _____, a son." is by no means unusual. What will that son do or be? Will he disgrace or honor the family name? Will he be the earthly staff and stay of his parents, and comfort them in their declining years? The possibilities are immeasurable. But the poet Isaiah and the angelic host together publish

the news, "Born, in the fulness of time, to the world, a Son, a Savior, which is Christ the Lord." This Son is an honor to his Father, and a Savior and Friend to all. He not only is an honor to the whole human family, but, contrary to nature, he, the Son, gives the whole family of God a new name (Acts 15:14; Rom. 1:5; Rev. 14:11; Rev. 2:17).

One of the saddest sights that can confront man or woman is to see a poor, helpless, innocent babe disowned, despised and rejected by those to whom it is born and who by the laws of nature and of God should give it their tenderest love and care. The world abhors such unnatural fathers and mothers, and civil, moral and divine law pronounces anathemas upon them. But what of the millions of respectable beings who despise and reject this Child, this tender Savior, in whom all the nations of the earth shall be blest? What of those who pretend to care for him, but who do the very opposite? What of those who spend the day that is called "Christmas" in rioting and drunkenness, in chambering and wantonness, and all other kinds of excess and wickedness, while the poor, the tender, the loving, pleading Savior is left without in the cold? What of those who with their lips hail him as the Prince of Peace and with their lives, their influence and their teachings are beating plowshares into swords, and pruning hooks into spears?

What an exalted privilege that unto us this Son is born, and what possibilities in store for us through this Son! And what certainties for those who accept him! So let the whole world sing again: "For unto us a child is born; unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace."

That "suppressed Translation."

The Herald of Sept. 24, current volume, contained a short account, taken from the "Mennonitische Blaetter," of a "suppressed translation of Menno Simons' works," and ended with the statement that Pre. W. Mannhardt of Danzig, Germany, who recorded this incident, was unable to learn what became of the edition that was suppressed after it was printed. We are glad to be able to give the sequel to this matter, through the information given by Sister Helena Jansen of Beatrice, Neb., in the Bundesbote. She writes as follows:

"In the Bundesbote of Oct. 1 I read with great interest the article, 'A suppressed translation of Menno Simons' works.' The 'v. R. of Sch. near Danzig' was none other than my grandfather 'Peter von Riesen of Schilditz near Danzig.' The incidents in connection with the printing of Menno's works in German recorded by Dr. W. Mannhardt agree perfectly with the account of it as related by my dear departed parents.

"My dear grandfather had, as Dr. Mannhardt states, spared neither pains nor expense to produce a German translation of

the three 'Fundamentbuecher' of Menno Simons which are prized so highly. Before they could be printed, however, sample or proof sheets had to be submitted to the General Counsel in Danzig who would erase anything that might possibly be objectionable. This excellent man, however, could hardly wait until one form after the other reached him, so interested was he in the work; he even said to Grandfather, 'Do not under any circumstances omit anything, my dear Riesen; these are indeed exceptionally instructive and useful books, and everything must remain just as it is!' The books were accordingly printed without any change in the text, but on account of the 'exceeding timidity' of the Mennonites in the lowland settlements, my grandfather was not only prevented from getting them into the hands of the members, but he was even threatened with the ban by the ministry of these congregations. My grandmother who was at that time an invalid, and who died soon afterward, considered the possibility of such proceedings against them as something terrible, and at her earnest solicitations my grandfather yielded, and delivered up the whole edition after keeping one copy for each member of his family.

"My dear mother, then a child of twelve years, accompanied her father on this sad journey, on which occasion Grandfather, as if in prophecy, said: 'If one of my sons will not do so, it may be that one of my sons-in-law will yet recover these books!' And how wonderful! Twenty years afterward, when my parents were about to move to Russia, my dear father, Cornelius Jansen, reminded of the matter by my mother, took it upon himself to make a demand upon the ministers to return the books. Bish. Regehr, who was at that time senior elder, accordingly called a meeting of the ministers and deacons, which meeting was held in a village tavern, and after long discussion pro and con, the books, which in the meantime had been badly eaten by rats and other vermin, were delivered to him on condition that he take all of them with him to Russia. There the books were gradually taken off his hands by the members of the church which in the meantime had settled along the Molotschna in South Russia, and if I am not in error, there are still many copies of the work here among the members of the 'Klein' congregation at Heuboden, near Fairbury, Jefferson Co., Neb."

When we consider the abject timidity of the ministry of the "Werder" congregations of that time we need not wonder why these same congregations have so completely fallen away from the old principles that their churches—members and ministers alike—can not be distinguished today from the state church around them. When the fear of God is displaced by the fear of man, then men become time-serving cowards indeed. The incident is not without its warning for us today. All due honor, therefore, to men of the moral courage of our beloved brother Cornelius Jansen, whose memory we cherish. His experiences in Russia, as related in the Herald some years ago, when

he for conscience sake, dared to stand against the Russian authorities, shows that he regarded the principles of faith worth sacrificing and suffering for. It is such men as he that we have to thank today for the precious heritage of liberty of conscience which we enjoy, and for the priceless literature that has been handed down to us, and which—to the shame of the Mennonite church of today be it said—is so little read by the church that many do not even know of its existence. We need to have a proper respect and regard for other people's opinions and convictions, but when the fear of offending them by maintaining our own principles, and expressing our convictions when necessary for our own spiritual welfare, becomes so great that we throttle our conscience and suppress our principles, we weaken ourselves morally, and sin against ourselves, our posterity and against God.

PERSONAL MENTION.

Our ministering brother, Jacob A. Heatwole and Dea. Eli Brunk of near Harrisonburg, Va., expect, the Lord willing, to make another trip across the Shenandoah Mt. to hold meetings the third Sunday in December. God bless their labors.

For the Herald of Truth. "NO ROOM FOR CHRIST."

By John W. Weaver.

Over nineteen hundred years ago there assembled a large multitude of people in the quiet little village of Bethlehem of Judea, to be taxed or assessed. Among this number was a certain Joseph and his young wife Mary. The inn or lodging place being full, Joseph and Mary retired to a stable for lodging. There, in a lowly stable, occurred one of the greatest events of this world has ever heard of—the birth of our Savior, he who is Prophet, Priest, and King of kings, Lord of lords, Wonderful, Counsellor, Mighty God, the Everlasting Father, the Prince of Peace, yea, even also the "Son of Man." Thus made he his appearance in a lowly place, and was wrapped in swaddling clothes, the garment of children of lowly birth. He was God, yet he became man. Truly wonderful! "But there was no room for him in the inn." Oh, we would think, had those people known who was among them, what opportunities they had to reverence him! They should have known. But many are the opportunities we have to honor and glorify his name, yet oftentimes we have "no room for Jesus." Let us take time to examine ourselves.

We are again near the time of the year, when, according to our reckoning, the anniversary of this great event, the birth of Christ, or "Christmas Day," occurs. How can we, or how shall we, spend Christmas, so that we may honor Him whose birth into this world we celebrate? Some of our young people are attending school or are away from home in different places, and in various callings. They are looking forward with a glad anticipation of the coming vacation when they expect to meet the loved ones at home, and it is right that it is so; if young people are not glad to go home, there is something wrong somewhere. Ah! but some have no homes to welcome them, no friends to meet them with smiling faces and a "Merry Christmas." Thousands in this wide world are poor, despised and forsaken

in a measure. This might suggest an answer to the above question.

"Come now, let us reason together." Do you believe that Christ is honored and glorified in the way Christmas is observed in many places? You who desire to celebrate the birth of our Savior in the way many people do—in a manner not Christ-like—I appeal to you, out of love for Christ and his cause. I am glad to notice the zeal and earnestness in Christian work manifested by many of our young people, but is it not a fact too true, staring us in the face, that the great difficulty in our churches is a lack of love to Christ? Love is the propelling power, love in the heart produces good fruit. Some faithful, self-denying, loving workers for Christ have sometimes in some place labored long and hard to win souls for Christ, and apparently failed. Why? Because Christianity has been so shamefully misrepresented by the conduct of some of the professed Christians, as to destroy the confidence of the people in its power and virtue, because so many professed Christians have "no room for Christ" in their hearts. They have "love in word and in tongue, but not indeed and in truth." They "draw nigh to God with their lips, but their heart is far from him." How can we honor Christ in celebrating a day as his birthday, unless we obey him? "This is the love of God, that we keep his commandments." "If a man loveth me, he keepeth my words." "He that loveth me not, keepeth not my sayings." With this test of Christ's own words before us, can we not see that great numbers who claim to be Christians do not love Christ? They deny him by their works and conduct. There are so many who are beginning to lose confidence in the regenerating power and converting efficacy of the gospel. They accept Christianity as an elevating principle, or as a cloak to hide all kinds of deceitful practices, etc. But, with all the culture and privileges people have now, under the influence of certain churches and schools they are ceasing to believe that Christianity is the real remedy for sin. And why should they not, when churches allow, sustain, aid and advocate principles and practices which corrupt the morals of the unconverted, and which in some cases violate the civil laws, for raffles and lotteries are conducted by some. They have "no room for Christ."

Along this line of worldly practices I mention the nature of Christmas entertainments held in some homes, Sunday schools and churches. I fear Christ is not honored by the way some observe Christmas. Preparations are made weeks before this notable day to try to make a great display. Thousands of dollars are spent foolishly. Plenty of room for display that is rich in "Yuletide" characteristics, and that is in itself of heathen origin, but "no room for Christ." Why? Because the teachings of Jesus are emphatically against all ungodly things, and homes and churches that openly disobey the word of God certainly have "no room for Christ." We have heard of churches to stoop so low as to have entertainments and have some one to disfigure himself in the most ridiculous manner and pose as "Santa Claus," practicing deceit, deliberately lying, telling the innocent little children that "Santa Claus" brings these gifts. I appeal to all who take pleasure in such worse than childish folly. Is it right? Is it scriptural? Is the principle right? Is this the proper way to celebrate the birth of our Savior? Does he get any honor thereby? Emphatically, no. Do we by such conduct plainly show that we "love pleasure more than we love God"? Truly, I believe there is no room for Christ at such ungodly places. We would feel happier, many sad hearts could

be made glad, Christ would be magnified and honored, if we would remember the poor, despised, destitute, those who are not so favorably situated as we are.

By the way, whom do you expect to invite to that big dinner you intend to make on Christmas day? Read Luke 14:12. That tells us what kind of people to invite to a feast. May the Lord grant us all more grace to live in such close fellowship with him that we have no desire for these worldly things.

Brethren, how did some churches get so far away from the plain teachings of Christ? Not all at once, but one little thing after another was introduced, until finally we see a motley array of worldliness choking out the spiritual life. Some may have started by having just a small Christmas tree in the home for the little ones. May we profit by past experiences.

Spring Grove, Pa.

For the Herald of Truth. CHRISTMAS.

By Benj. B. Weber.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:11.

Great must have been the joy upon the declaration of the birth of the immaculate child Jesus, the Savior of mankind. Can we at this age of the world comprehend the joy that existed at that time, after having read the prophecies of the birth of the Deliverer (Isa. 9:6), and looking forward to the time of this great event? Hundreds of years were the old patriarchs looking forward to the time of this birth; even Mother Eve, in the ante-deluvian age, was looking for the One who should bruise the serpent's head. But year after year, generation after generation, yea, even ages, passed away, until the time of Caesar Augustus, when, unto the lowly parents, Joseph and Mary, was born this great King. Oh, that we could feel that joy that those shepherds felt within their hearts as they passed over the Judean hills toward Bethlehem in search of the new-born King! Now the Redeemer has come at last. Many were the glad hearts who were looking and waiting for this blessed One, who has at last been revealed, with the promise of salvation for every one that believes. Let us now renew these promises within our hearts, and, as the patriarchs of old, with the promises and prophecies as their assurance, looked forward, so let us, with the scriptures as our guide, look back to Him who is the "Author and Finisher of our faith"; who has brought salvation into the world, not only in his birth, but also in his death and resurrection. Oh, let us then celebrate Christmas, but not as the world celebrates, with festive entertainments; but let us celebrate it with praise and thanksgiving to the God of heaven. For when there was "no eye to pity, no arm to save," he gave unto us a Savior, one who took upon himself all our cares, and all our sins and hung them upon the rugged tree that we might become pure. Had it not been for this great plan, man would have been lost. Because the law was powerless to save. Salvation is only by grace, and "grace came by Jesus Christ." Let us remember to celebrate Christmas with a pure heart.

Reid, Md.

For the Herald of Truth. CHRISTMAS THOUGHTS.

By John W. Weaver.

Christ was born into this sinful world, suffered and died that we might live eternally. Had it not been for this wonderful work of

love this life would indeed be hopeless; nothing in the future to look forward to but the just reward of our sin—eternal punishment and banishment from the presence of our God.

In view of this, how thankful we should feel toward our heavenly Father for the gift of his only Son, who was given as a ransom for our sins. We should show our thankfulness and gratitude by a life of obedience, fully consecrated to his service, praising him for the favors and blessings he is continually giving to us.

We sometimes imagine that if our Savior were here in person, we might have the privilege of ministering to him, how gladly we would do it! Do we remember how Christ said we might minister to him? It is by ministering to his children who are now living in the world.

When we commemorate his birthday let us try to make some sad hearts glad, relieve the poor, and minister to those in need. By so doing we are really doing it unto Christ, and a blessing shall be ours.

Is the birth of Christ into this world a benefit to me? Shall all his suffering be in vain as far as I am concerned? It depends upon our acceptance of him.

May the dear Savior help us all to be more devoted and more fully consecrated to him, so that every Christmas will find us stronger for Him whose birth we celebrate.

Spring Grove, Pa.

For the Herald of Truth. "SANTA CLAUS."

By Levi Sauder.

In looking out this morning we find the earth covered with snow and the flakes still gently falling. We are reminded that Christmas is not far away. Christmas is a time that brings joy to every one who has come to years of accountability. There is not another day of the year that brings with it so much joy. We are sorry to note, that this joy is brought about largely by misrepresentations. It is thought by at least five-sixths of our innocent children that there is a human being called "Santa Claus," and that he makes his appearance on Christmas.

This is a misrepresentation and is not substantiated with God's word. We are sorry to say that many of our Mennonite homes are right in line with this false teaching. How much better it would be if we would teach our children of the love God has in store for them and how Jesus was born because he loved them, instead of teaching them that Santa Claus, a human—or divine being as you may term it—will come with treasures for them. These things belong to the world. Let the world have them. We oftentimes and especially at this time of the year see pictures in our daily papers of this "Santa Claus," show them to our children and never stop to think that we are just taking a step away from Christ and therefore we are one step closer to the world. Not only our daily papers indulge in this false teaching, but, sad to say, religious papers also do. Paul says, "Be not conformed to this world," etc. We are to be a separate people, not only in certain things, but in all things. We are also told to "avoid the appearance of evil."

Jesus says in John 14:23, "If a man love me, he will keep my words." If we thus keep his words, and cherish them, we will not have any room for "Santa Claus."

Roaring Spring, Pa.

The fleeting smile of the world may be purchased at the price of eternal tears.—Flavel.

HERALD OF TRUTH

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ABRAM B. KOLB, Editor.

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4. Virginia.
5. Canada.
6. Ohio and Pennsylvania, Amish.
7. Ohio Mennonite.
8. Southwestern Pennsylvania.
9. Indiana Amish (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District, Amish.
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14. Kansas, Nebraska and Oklahoma.
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HERALD OF TRUTH.

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CORRESPONDENCE.

Goshen, Ind., Dec. 12, 1903.—Dear Herald readers:—Sunday, Nov. 29, was the date of our first Sunday school at this place. The attendance was one hundred and one and has increased since. Bro. D. J. Johns was present on that occasion. He presented some appropriate points from the lesson in a talk to the school. He then preached a sermon on steadfastness, using the following text: "None of these things move me." Acts 20:24.

Last Monday morning the students enjoyed a "chapel address" by Bro. Byers, in which he discussed the importance and significance of our daily chapel exercises, as well as the motives and spirit of the worshiper. If the instructions given are lived out they cannot help but improve the spirituality of the school.

Jan. 6, 1904, is the date set for our four-weeks "Special Bible Term" to begin. The brethren S. G. Shetler and John Blosser will assist our present Bible instructors during

that time. Work is offered in the Gospels, Acts, Epistles, Plan of Salvation, Church Doctrines, Church History, S. S. Normal Work, Synthetic Bible Study, and Study of Missions.

One of the above named brethren will conduct a series of meetings at the same time. We welcome you to come and share the work and blessings with us. Pray that this work may be to God's glory and the extension of his kingdom on earth.

Rudy Senger.

Weaverland, Lancaster Co., Pa., Dec. 18, 1903.—On the 17th inst. a minister was chosen and ordained at this place to fill a vacancy caused by the death of Bro. John M. Zimmerman. Seven brethren were chosen and the lot fell on Bro. Israel B. Good, and he was ordained by Bish. Isaac Eby. Services were conducted by our bishop, Benjamin Weaver, assisted by Bish. Abraham Herr and Bish. Eby. The weather was fair, but cold, and the large church was filled with attentive hearers, all of whom were fed with spiritual food. Bro. Good has been teaching school for a number of years and is assistant superintendent of Lichty's S. S., which places he filled very successfully as a wise and faithful steward. The Lord has now called him to a higher and nobler position and our prayer for him is that he may be instrumental in winning many souls to God. "They that turn many to righteousness shall shine as the stars forever and ever." D. S. Wenger.

From Johnstown, Pa.—Dec. 1, 1903. A. D. Wenger of Millersville, Pa., came to the Weaver M. H. and held meetings for two weeks. On the 16th eleven precious souls were baptized and four reclaimed. May the Lord bless and help these dear souls to keep near the Father. To be a Christian means to be Christ-like. Brethren, let us continue to watch and pray, so that we may not enter into temptation. Levi Blaich.

Baldwin, Md., Dec. 14, 1903.—Greeting in Jesus' name. We have great reasons to rejoice for the visits of the brethren Jos. H. Byler of Belleville, Pa., and E. J. Berkey of Auburn, Va. Bro. Byler stayed only over Sunday, preaching two sermons while here. Bro. Berkey preached nine sermons. During the meetings six souls confessed Christ as their Savior. Five were baptized Sunday morning and one on Monday evening. He preached some interesting sermons on doctrine. The meetings were held in the Long Green M. H.

Bloomington, Bucks Co., Pa., Dec. 14, 1903.—Dear brother and readers of the Herald:—Greeting in the worthy name of Jesus. Since no correspondence from this place has appeared for some time I thought I would send an item or two. I am glad to tell of the visit to this congregation by Pre. Elst of Berks county on Thanksgiving day. Bro. Elst chose for his text, Psa. 103:2, and made many appropriate remarks. On Sunday, Nov. 29, Pre. Mahlon Souder of Rock-hill (Bucks Co.) congregation was with us, also a "River Brethren" evangelist, Pre. Brooks, who was holding meetings at Silverdale. Bro. Souder spoke on Psa. 37:37, in German, and Pre. Brooks in English. While it is pleasant to hear the word, let us be not hearers only, but also doers thereof. Merry Christmas to all. Cor.

Kalona, Iowa, Dec. 17, 1903.—I find the Herald of Truth very inspiring and faith strengthening. Thank the Lord for the good we get through the paper. In addition to the article by "F." on "Sheep and Dogs,"

I would say, had Christ meant for sheep and dogs to live together in the church he would undoubtedly have applied the parable of "the wheat and the tares" to the church and not to the world, as he did. Read Paul's teaching to the Corinthians in 1 Cor. 5:6-13.

A good dog in a flock of sheep may be of good service to the shepherd, but I find no way to apply this to the church. May we all be able to "prove all things and hold fast that which is good," even the teachings of Beecher, is my earnest prayer.

The foreign missionary letters are always very interesting. D. B. Swartzendruber.

For the Herald of Truth.

FIVE THINGS TAUGHT US BY THE WISE MEN OF THE EAST.

By Jacob A. Heatwole.

Some people spend much time in speculation about who the wise men were. I think it need not concern us what their names were and what countries or cities they came from. Whenever there is something of this nature necessary for us to know the Bible is not silent. There are five important points, however, that would be well for us to consider and imitate.

First.—Their learning and wealth did not prevent their adoration of Jesus. That they were learned cannot be disputed, as they undoubtedly had an extended knowledge of astronomy, for they seem to have been the only ones that noticed any change in the starry heavens. They were versed, to some extent at least, in prophecy, for they said, "We have seen his star." Besides they were called "wise men." Neither can their wealth be doubted, from the valuable presents made the Child; and the financial ability to make such a journey. Yet, notwithstanding this, they "fell down and worshiped him."

While it is very true that we can be well informed and have an abundance of wealth and at the same time be the devoted and humble followers of Jesus; yet we see in a vast number of cases when people become wealthy they choose ease, luxury, and fast living, like Dives of old, in preference to self-denial for the sake of Christ and eternal life, and many a young man who once enjoyed the blessings and peace of his mother's religion while at home, was led by Satan while away at school to choose the bitter husks of skepticism. Yet we are glad to know that there are many exceptions and even though they are among the best informed they are still devoted to the service of God. During the severe persecution about the time of the Reformation many who gave their lives were well educated. Many names could be given, but I only give one, although the Lord spared him from one, although the Lord spared him from execution as if by a miracle—Mennon Simon.

Second.—They willingly presented the best they had. Gold—the most precious of metals—a tribute to Jesus as a king; frankincense—the most delightful incense—a tribute to Jesus as a priest; myrrh—an exceedingly valuable spice for embalming, all three appropriate and valuable. Are we willing to do the same or do we keep the best for ourselves? Many give the best of their life and a soiled and small remnant to God. This is not right. It is robbing God. Let us consecrate all to his service and give him the best of our life, time, means, talents, and service.

Third.—They endured great hardships to see Jesus. The journey was a long one and very probably across the desert. Bro. Bartsch's recent account in the Herald may give us a faint idea of the dangers and hardships attending such a journey. The same impulse prompts our missionaries and evan-

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gelist to go in search of the lost, for whom Christ came, and face perils on land and sea. May God make us all willing to work and endure for him, let it be where it may, in the home with the many and important family duties; in the school room; in the office; on the farm; in the pulpit at home or abroad—everywhere.

Fourth.—They rejoiced with exceeding great joy. God's manifestations were no terror to them. Neither need they be to us if we are right with God. But on the contrary they will only increase our joy. Like the Scotch lad, who, when awakened on the night of the great meteoric shower of 1833, shouted, "Glory to God! I'm ready," while numbers of others who thought the end of time had come were filled with terror. The Christian is the only person in the world that can be really happy and filled with joy. "Joy" is the second fruit of the Spirit. Gal. 5:22.

Fifth.—They obeyed God rather than man. Many of us would have felt under obligations to Herod as he was the one who counseled the chief priests and scribes and then put the wise men on the right course. But even though he was a king and gave them assistance, when God said, "they should not return to Herod," they took another way to go back home.

Let us ever listen for the voice of God and what he bids us, let us do it, without fear or favor of man. Then, like the wise men, who had only a faint glimmer to begin with, but acted thereon, and as a result had one manifestation after another until they even saw God himself in the person of the Christ Child; let us be willing to be led by what light we have and more will be given and we will be led "from glory to glory" until "when he shall appear we shall be like him; for we shall see him as he is."

Harrisonburg, Va.

For the Herald of Truth.

GIFTS.

By a Sister.

The custom of giving gifts at Christmas time has grown to such an extent that I think it would be well for all people to consider low and what kind of gifts are given. There are thousands of dollars spent foolishly, and that could and should be put to better use.

It is right and good to give useful gifts at this time, but it should not be carried to excess, as I fear it is many homes.

Jesus was the first and most precious gift ever presented to man. Oh, how sad that so many are not willing to accept him! The wise men from the East came to Jerusalem to search for this child Jesus that they might worship him. They rejoiced with exceeding great joy when the guiding star which they had been following stood over where the young child was. It is just so with those who are willing to seek for this same Jesus today; for if they seek they shall find, and great rejoicing will ever follow.

Jesus also received gifts on this first glorious Christmas morn. The wise men brought to him rich gifts—gold, frankincense and myrrh—costly and precious, but of the earth, and all things earthly are perishable, but the gift from God is everlasting. Thus we have the origin of Christmas giving.

This being true, let not parents teach their children the idle story of "Santa Claus," but teach and tell them of this great Christmas gift—Jesus.

What joy in the hearts of many when Christmas comes! Yet with great numbers it is a shallow joy that lasts only for a little while, and afterward brings a reaping of sor-

row from the seed that was sown.

Let our rejoicing be in our precious Savior, that our joy may be full, and let us know that as friend gives to friend, so God has given his only Son and asks of us to give our lives that we may at last enjoy the mansions prepared for us. For we receive eternal life as a gift from God through Jesus Christ. Oh, what a gift! Let us all strive for this inestimable gift.

Waynesboro, Va.

For the Herald of Truth.

MENNONITE HISTORY.

By John Horsch.

According to a quotation in a recent number of the Herald of Truth, the writer has made use of the expression that "the Mennonites have a more interesting and more glorious history than any other denomination." It appears necessary to state that these words were used in a private letter, and I had no thought that they were to be published. Doubtless those of other denominations will take exception to that statement, and will charge the writer of boasting in his own church; this was, however, not my intention.

It has been only in recent years that some of the principal sources of Anabaptist and Mennonite history have been made accessible. Dr. Ludwig Keller has opened the way by publishing a number of very valuable books on the subject, but other books of equal value, by Egli, Beck, Loserth, Mueller, Hoeske, Nicoladoni, Wolkan, and others, have since then appeared. None of these men is a Mennonite, or a member of the other denominations which descended from the Anabaptists; yet they find this study exceptionally interesting. It is impossible to read their books without being impressed with the fact that they admire the people about whom they write, and whose history they have investigated with painstaking care. They are indeed more interested in it than many Mennonites, and this for the simple reason that they have given this matter their attention, while of some of us this can not be said. The writer fully believes that any one who will study church history impartially, will agree with them, that the Anabaptists and Mennonites have an exceptionally interesting and glorious history.

Cleveland, Ohio.

PERFECT TRUST.

I may not always know the way,
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet.
And so I rest, content to know
He guides my feet where'er I go.

Sometimes above the path I tread,
The clouds hang dark and low;
But thro' the gloom, or thro' the night,
My heart no fear can know.
For close beside me walks a Friend
Who whispers low, "Until the end."

I may not always understand
Just why he sends to me
Some bitter grief, some heavy loss;
But though I cannot see,
I kneel and whisper through my tears
A prayer for help, and know he hears.

My cherished plans and hopes may fail,
My idols turn to dust,
But this I know, my Father's love
Is always safe to trust;
These things were dear to me, but still
Above them all I love his will.

Oh! precious peace within my heart:
Oh! blessed rest to know
A Father's love keeps constant watch
And life's ebb and flow.
I ask no more than this: I rest
Content, and know his way is best.

HERALD OF TRUTH

For the Herald of Truth.

MISSIONS.

For the Herald of Truth.
EN ROUTE.

On board the S. S. Raffaele Rubattino, nearing Port Said, Egypt, Nov. 23, 1903.

Dear Editor:—We are to get to Port Said about eleven o'clock tonight so everybody is busy getting ready the "home letters" which must go back from here. Those of us who have come from America must get our Christmas greetings into this mail or they will not reach home until after that happy time is past. The time from here is not so great, but by the time we reach the next posting place it will be too far away from home to get our letters back by Christmas time.

During our stay in America we were asked a great many questions. Some we could answer with some degree of accuracy, some we had to decline to answer, and some we had to guess at. "How far is it to India?" was asked a great many times. I used to answer, "About ten thousand miles from New York to Bombay." Now, for most people that is accurate enough, but there are some people who are fond of statistics and want their information exact. For the benefit of such people we shall give some figures we have gathered on this trip.

The distance from New York to Naples by the course we have sailed on the "Liguria," through the Azores and the Strait of Gibraltar, was given by our log kept on shipboard as 4,168 miles. By a list of distances published by the Italian General Navigation Company we find the distance from Naples to Bombay given as 4,220 miles or an entire mileage of 8,388 from New York to Bombay by this route. But it must be remembered that these "knots" are geographical miles, and that in common miles the distance would be about 1,398 miles more, or a total of 9,786 common or English statute miles.

From a list published by the American Express Company we find the distance from New York to Bombay, by way of London, to be stated as 9,705 geographical miles or 11,392 common miles. In lists of distances published by several other steamship companies we find the distance from New York to Bombay given as 9,599 geographical, or 11,198 common miles, by way of London. I do not know how to explain the difference, but so we find it given and you can have your choice.

From San Francisco to Calcutta, by way of Yokohama and Hong Kong, by the shortest distances I can find given, it is about 9,145 geographical, or 10,669 common miles. Other routes might differ from this distance somewhat but this is, perhaps, as accurate as you will care to have it.

Now if you want to find out just how far Dhantari, just find out how far you live from New York or San Francisco and add this to the distance given for the route you wish to come by. You must also add 754 miles for the distance from New York to Calcutta by Dhantari. Bilsar, the place where the Brethren missionaries first located is about 125 miles north from Bombay. You will probably want to visit them too and this will help you in estimating how far you will have to go.

A merry Christmas and happy New Year to all your readers.

Yours in the Master's service,
J. A. Ressler.

"A profession of non-resistance that does not include the tongue is a profession of inconsistency."

December 24,

MISUSE OF THE WORD "DUTY."

A well-known evangelist once said: "I am so tired of the misuse of the word 'duty.' A man gets up in meeting and says he has not much to say. People find it out before he talks two minutes; but he feels it his 'duty' to say something for the Lord and fill up the time. What a nuisance!"

Speaking to a minister, he said: "Suppose that tomorrow was your wife's birthday, and you were to go and buy her a book for a birthday present. You take it home to her, and say: 'This is your birthday. Here is a book for you. I felt it my duty to make you a birthday present.' Do you suppose she would accept that book?"

It is well known that Mr. Moody was a most intense, persistent worker, but withal, he said: "I do not know what strain is, but I have remembered the work kindly with boxes of provisions and clothing, barrels of apples and potatoes. On the 11th we received a barrel of provisions and clothing from the vicinity of Lititz, Pa., also a money order for \$3.00. On the evening before Thanksgiving two fine turkeys were brought to us, which meant that the Lord had some hungry poor to be fed, and while we had not made arrangements for a special dinner, it was necessary to arrange quickly. So while we prepared the turkeys, the Neff brothers hastened to the streets and lanes of the city to invite the poor, the maimed and the blind. Having received two chickens in a box from Lancaster, we were well supplied, and the guests did justice to the dinner. We often wish the donors could see how these people appreciate the kindness shown, then they would understand better the scripture, 'It is more blessed to give than to receive.'"

While we teach, the Spirit works, and it seems Satan has gotten all his host to hinder and keep souls from letting the Lord have his way with them, but we are glad for the promise in Rom. 8:27: "The God of peace shall bruise Satan under your feet shortly."

Finally, pray for us, that the word of the Lord may have free course and be glorified."

Wishing you a merry Christmas and a happy New Year, we are

Yours for lost souls,
The Sisters.

TEN DONT'S FOR CHURCH MEMBERS.

1. Don't neglect your church and your Savior because some one in the church has offended you.
2. Don't do nothing, and try to find fault with everything others try to do.
3. Don't think because you are in the church you are a benefit to it. You must carry some, at least your own weight.
4. Don't expect the church to silence a pastor every one else likes except you.
5. Don't think that simply because your name is on the church record your name will appear in the Book of Life.
6. Don't think the church must go your way, or not at all submit to the majority and work in the church.
7. Don't be a stumbling-block. Do what you can to make the way smooth rather than burdensome for others.
8. Don't ask, "What are they going to do?" or "What are we going to do?"
9. Don't expect your church-working brother to see like you, while you are standing out and looking in. Get into the church and look out. Things look better. You'll see what your brother sees.
10. Don't be afraid to examine yourself honestly; see if you are really in the church, or standing out.—Unidentified.

1903.

Hochstetler—Hershbarger.—On the 13th of Dec. 1903, at the same place, by Moses A. Mast, Bro. Ammon Hochstetler to Malinda Hershbarger.

Hartler—Beutler.—On the 9th of Dec. 1903, at the residence of the bride's mother, near Wakarusa, Ind., by Jonas Loucks, Simon C. Hartler of Bellefontaine, Ohio, to Magdalena Beutler of Wakarusa, Ind.

Martin—Baer.—Oct. 7, 1903, at the home of Bro. Adam Baer, by Bish. Geo. Keener, Elmer Martin of near Greencastle, Pa., to Amanda Baer of Paramont, Md.

Baer—Shank.—Nov. 3, 1903, at the home of the bride's parents, by Bish. Geo. Keener, Adam Baer of near Hagerstown, Md., to Lizzie Shank of Greencastle, Pa.

Shank—Rutherford.—Nov. 3, 1903, at the home of the bride's grandparents, by Bish. Geo. Keener, Clinton Shank of Greencastle, Pa., to Edith Rutherford of Maugansville, Md.

Horst—Baer.—Dec. 1, 1903, a double ceremony was observed at the home of the brides, by Bish. Abraham Herr of New Danville, Pa., Lester Horst of Hagerstown, Md., to Annie Baer of Reid, Md., and Martin Horst of Maugansville, Md., to Mary Baer of Reid, Md.

Martin—Hege.—Dec. 2, 1903, at the home of the groom, by Pre. A. D. Martin of Scottsdale, Pa., John Martin of Maugansville, Md., to Lauretta Hege of Clearspring, Md.

DEATHS.

Obituary of Bishop Jonathan P. Smucker.

Jonathan P. Smucker, son of Bishop Isaac Smucker, was born in Wayne Co., Ohio, on the 8th of May, 1834. When about eight years old he moved with his parents to Indiana, where on Easter Sunday in the year 1842 he was present at the first Amish Mennonite meeting held in Elkhart Co. at the residence of Pre. Joseph Miller. He united with the church of his choice in his young years. He was married to Sister Salome Pecht, Dec. 4, 1856. To this union were born eleven children. Two sons and one daughter preceded him to the spirit world. He moved with his family to Stark Co., Ind., and at this place in the spring of 1873 he was chosen and ordained to the office of deacon. And in the fall of the same year he was ordained to the ministry by Bish. Jonas Troyer. Then he moved to near Nappanee, Ind., where, in the fall of 1875, he was ordained bishop of the little flock at that place, which charge he held until his death. At this place also his wife Salome died, April 6, 1893. He then united in marriage with Mary E. Kaufman of Goshen, Ind. In his ministry he endeavored to be faithful. His travels in the interest of the church extended from eastern Pennsylvania to Oregon. He was much interested in bringing about a closer union among the brotherhood, and to this end was a strong advocate of conference work and seldom missed an opportunity to attend until he was unable because of ill health. He suffered with dropsy for several years until he felt calmly asleep in Jesus on the morning of Nov. 23, 1903, at the age of 69 Y. 6 M. 15 D. leaving a wife, five sons, three daughters and 27 grandchildren to mourn, but not without hope, as they have the confidence that his death was precious in the sight of the Lord (Psa. 116:15). Services by Jas. H. McGowan and D. J. Johns, assisted by Jonathan Kurts and D. D. Troyer.

Mininger.—Tuesday, Dec. 8, 1903, Sister Eliza D. Mininger of Souderton, Pa., aged 49 Y. 10 M. 18 D. While she in company with her father were visiting a sick brother (John Overholt), she was speaking to the patient of the seriousness and responsibility of life. Almost suddenly she took sick, remained there and fell asleep at 11:30 a. m., Dec. 8. God is especially to be praised for the large measure of grace dealt out (Eph. 4:7) to our sister in her illness and death, and to her children. On Sabbath eve she asked the Lord to send her beside to sing, "Pace to face with Christ, my Savior." Her children she told not to weep, as she was "just going home." The last evening she remained she again asked the Lord to send her beside to sing, "There is just one way for us all to come," she herself joining in singing. This was witnessed one more testimony for our Lord Jesus.

Michael Meyer, H. G. Anglemeyer and Bish. Samuel Detweiler officiating. Text, Rev. 7:14. A husband, three sons and two daughters survive.

Wenger.—On Dec. 7, 1903, in Olive Twp., Elkhart Co., Ind., of paralysis, Sister Susanna, wife of Bro. Joseph Wenger, aged 71 Y. 10 M. 6 D. She was a member of the Mennonite church. Although she was confined to her home for several years on account of her afflictions she patiently awaited the summons from on high. The husband, one son and two daughters survive to mourn their loss.

A son and a daughter preceded her to the world beyond. Services conducted by Jonas Loucks and Jacob Shank, assisted by Samuel Yoder. Text, 1 Cor. 15:54, 55. Burial in the Olive cemetery.

Each.—Dec. 16, 1903, in Clinton Twp., Elkhart Co., Ind., Bro. Moses Esch, aged about 34 years. Monday, Dec. 14, he and his brother Shadrach were in the woods cutting down a tree, which caught him in its fall and smashed one of his knees, from

HERALD OF TRUTH.

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Lichty.—On the 7th of Dec. 1903, in Woolwich Twp., Waterloo Co., Ont., Sister Esther Wenger, wife of Benjamin Lichty, aged 57 Y. 2 M. She left a bereaved husband, four sons, three daughters and many friends to mourn her departure. Funeral services by Enoch S. Bowman from John 14:19; and Jonas Snyder from Isaiah 35:10. Burial in the Conestoga graveyard.

Ranck.—On Dec. 1, 1903, Sister Barbara Ann, wife of Amos L. Ranck, died of a heart attack, a fatal stroke of apoplexy in the fall, but was not confined to her bed until late in November. On the morning of Dec. 1 at half after three o'clock she had another stroke; her children were sent for and at five o'clock she calmly fell asleep in Jesus. During her sickness she repeated, at different times, her favorite hymn, "Jesus, lover of my soul, let me to thy bosom fly," and enjoyed hearing it sung. At different times before her last illness she spoke as though she did not expect to be with the family to go into the new house awaiting them in the spring. Not only will the family miss the departed sister, for she was a mother to all who knew her, and was always ready to lend a helping hand. She was a faithful member of the Mennonite church, whose seat at the services was never vacant if she was able to be out. But we believe her loss is her eternal gain. Funeral Saturday morning at 10 o'clock. Services by John Snyder and Bro. H. H. to which place her remains were followed by many friends and relatives. Services conducted by Bish. Isaac Eby, Abraham Brubaker and Frank Herr.

Whitcomb.—On the 7th of December, 1903, at Sugar Creek, Tuscarawas Co., Ohio, Walter Whitcomb, aged 11 Y. 7 M. 7 D. He was helping to unload lumber when a piece of timber fell on him, causing his death in a short time. He was born in Georgia Co., Ohio. Funeral service by M. A. Mast from Psa. 102:15-21, and by Jos. Zook of Millers Co., Pa., from Rev. 14:13.

Kaufman.—On the 9th of Dec. 1903, at his home near Dalton, Wayne Co., Ohio, Bro. Franklin P. Kaufman, aged 68 Y. 22 D. He was born in Malden Creek Twp., Berks Co., Pa., and at an early age emigrated with his parents to Iowa and afterwards came to Ohio. He was married to Barbara Hartman, Aug. 6, 1863. To them were born eleven children, five of whom preceded them to the great beyond. He leaves a wife, six children and thirteen grandchildren to mourn their loss. He was a faithful member of the Mennonite church for many years. Funeral services were conducted at the Pleasant View M. H. Dec. 11, 1903, by J. C. Buchwalter, from Prov. 14:32.

Roth.—On the 26th of Nov. 1903, near Tavistock, Ont., of heart failure, Jacob Roth, aged 63 years and some months. He was born in Alsace, France (now part of Germany). At the age of 16 he came with his parents to Canada, where he remained in Phillips Settlement, where he was a cooper, and one son and four daughters and many friends, are left to mourn his death, yet not without hope. Buried in the East Zorra M. C. graveyard.

Steinman.—On the 28th of Nov. 1903, near New Hamburg, Waterloo Co., Ont., Christian Steinman, aged 52 Y. 17 D. He fell through the barn floor on the 27th, and at first felt no evil effects from the fall, but soon complained of pain in his head. Growing worse, a physician was called, who pronounced the case fatal, because of a ruptured blood vessel in the head. He came into the hospital the same evening, after being speechless for some time, and passed away early next morning. He is survived by his wife, Barbara (Jutz) Steinman, two sons and six daughters, also three brothers and five sisters and many friends, all of whom deeply mourn his death. Buried Dec. 1. Funeral services at the home of John Nafziger and Jacob M. Bender. Peace to his ashes.

Each.—Dec. 16, 1903, in Clinton Twp., Elkhart Co., Ind., Bro. Moses Esch, aged about 34 years. Monday, Dec. 14, he and his brother Shadrach were in the woods cutting down a tree, which caught him in its fall and smashed one of his knees, from

which he suffered intensely until death relieved him. To see one in the prime of life, and possessed of a splendid physique and perfect health, thus suddenly snatched away solemnly warns us that death spares no one. Bro. Esch was a zealous worker in church and Sunday school at Clinton (Brick) and his sudden death has cast a gloom over the whole community, nevertheless may the grief-stricken family find consolation in the thought that the husband and father has passed from labor into rest. Funeral on Sunday, Dec. 20, at the Forks M. C. graveyard.

Burkhardt.—Dec. 10, 1903, of pneumonia, Sister Lydia, wife of John Burkhardt of near New Holland, Pa., aged 69 Y. 8 M. 25 D. She was ill about ten days. "She was a faithful member in the Weaverland Mennonite Church for many years, and leaves a husband, two sons, five daughters and many friends to mourn their loss, which we believe is her eternal gain. Funeral Saturday morning at 10 o'clock. Services by John Sander in German, from 1 Cor. 15:56, and Bish. Benj. Weaver in English, from Rev. 19:9.

ITEMS.

President Roosevelt "withholds his consent to the use of his photograph on the banner of any fraternal organization."

The Dominican friars and other religious orders of the Catholic church in the Philippines who owned about 400,000 acres in Luzon Island alone, and the possession of which, by these orders, was the barrier to the mining interests of the United States, have agreed to sell these lands for \$7,210,000 in gold. The natives will now be able to buy and own the land or rent it without becoming the virtual slaves of the religious orders.

German capitalists have invested \$450,000,000 in South America, \$150,000,000 of which is invested in Brazil, where there are large German settlements, \$20,000,000 in the nitrate mines of Chile, and \$10,000,000 in Venezuelan railways. The southern part of Brazil, where the climate is exceedingly fine, is practically under the control of the German colonists, and is called "West Germany."

Queen Alexandra of England barely escaped burning to death at Sandringham palace, London, on the 11th. The floor of the great sleeping apartment giving way a moment after she left the room, having been awakened just in time by her maid who had discovered the fire.

Three leading booksellers of Boston, Mass., were fined \$100 each last week for selling objectionable literature.

The agitation for a change of name of the Protestant Episcopal church was met with an overwhelming vote against it at a recent meeting of that body at Milwaukee, Wis.

Pastor Holds Gowns Reflect Morals.

Dr. Joseph McMahon talked for two hours to a large audience of women in New York on Dec. 17, on "The Philosophy of Clothes," most of his listeners being members of the Cathedral Literary Society. Dr. McMahon declared dress at times reflects the morals of the day, and intimated that accepting this as a standard he does not think much of present-day morality. "In the most degraded days of France," declared the doctor, "gowns of women were not nearly so low or so given to falling away as is considered good form in society today." Then he described the dress of the French revolution as "unspeakable." He intimated that history will repeat itself in our land. "We know that the French revolution has returned to France," he said. "It does not bear description here, although in the social world it is tolerated and even considered a good form. Such a modesty, lessens true womanliness, and initiates a propensity to sensuality."

Transportation.

A recent editorial in one of our leading monthlies quotes from Mr. Balfour's famous pamphlet in defense of England's financial standing. Because her imports have so largely exceeded her exports, some have thought her approaching bankruptcy. One argument of the many advanced by Mr. Balfour conclusively refutes this: "Over half a billion comes annually to Great Britain through her shipping." Wealth consists not only in possession and in creative ability, but in distributing capacity. English ships lead in the transportation of the world's goods.

This illustration suggests a parallel in the standing of a life. We naturally ask "What is his influence?" To it is not time to consider what he transports others. The material, moral, spiritual, and equipment for carrying the life of truth to the gospel to other men and lands is the true criterion of Christianity's genuine worth.—S. S. Times.

